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Magician In Alchymy and Fire

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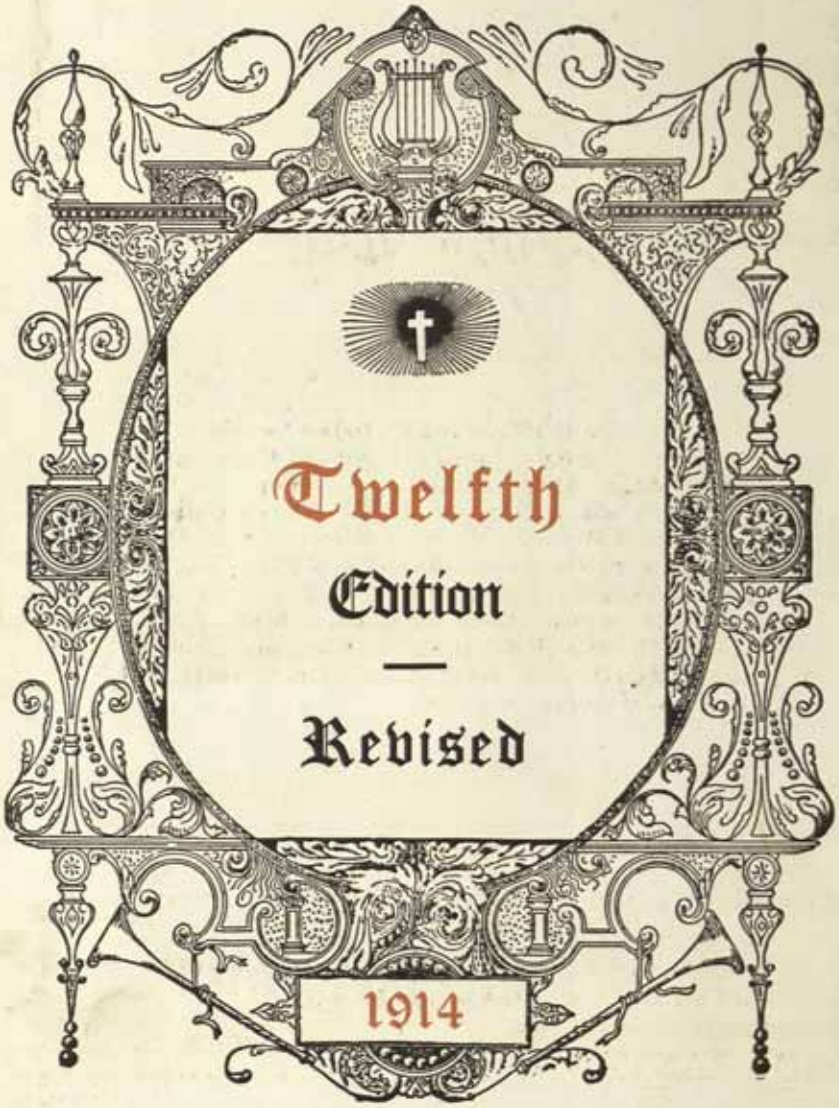
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Book One

Secret Instruction *for* The Exclusive Use of True and Faithful Chelas (Disciples) in the Hindu Magic, Indian Occultism, Celestial and Natural Magic, Cabalistical Magic, Secret Hindu Magic, Magic Pentacles, the Manner of Constructing Them, Alchymical Magic. The conclusion of Hindu and Talismanic Magic, in Which is Fully Given the *Key* for the *Practice and Composition* of Hindu Amulets, Charms, Seals Requisite for the Perfection of all Talismanic, Ceremonial, Hindu and Celestial Magic, Invocation and Binding of Astral Spirits, Exorcisms, Enchantments, Benedictions, Conjurations, Clairvoyancy and Hindu Mediumship, etc.. etc.



The same being a most full and complete system of Occult Philosophy; Natural, Celestial and Ceremonial Magic; Conjurations of Spirits, etc. Arranged for publication in its present form and under the above title by *Dr. L. W. de Laurence, Noted Adept, Author and Publisher,*

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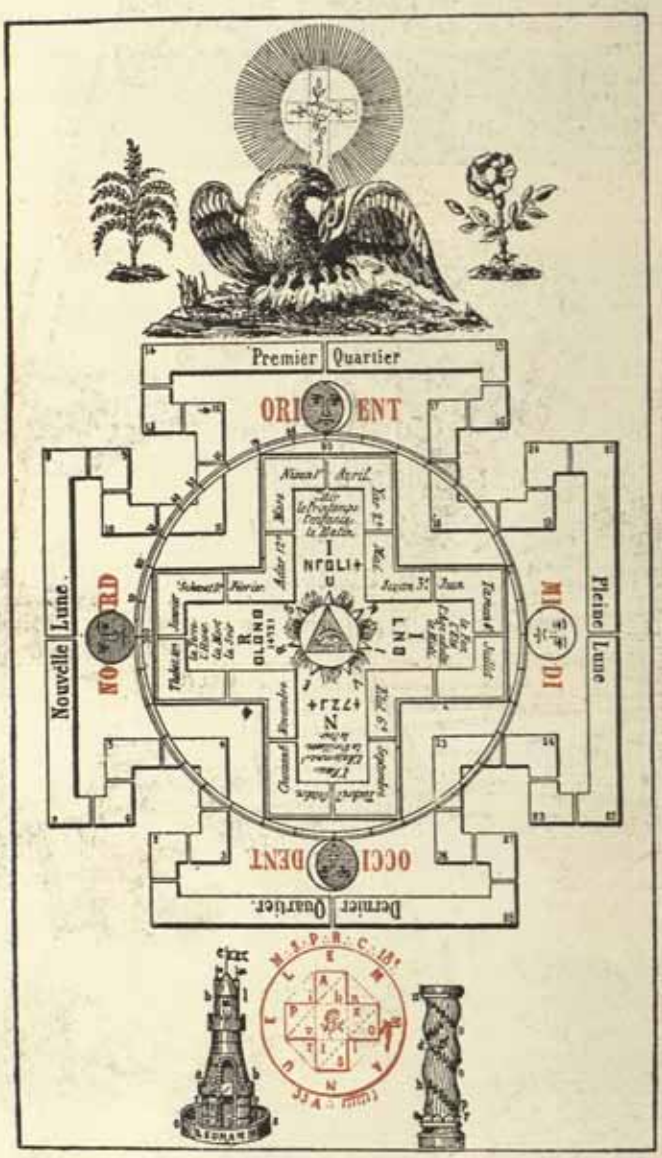


THE SEVEN WONDERS OF THE WORLD

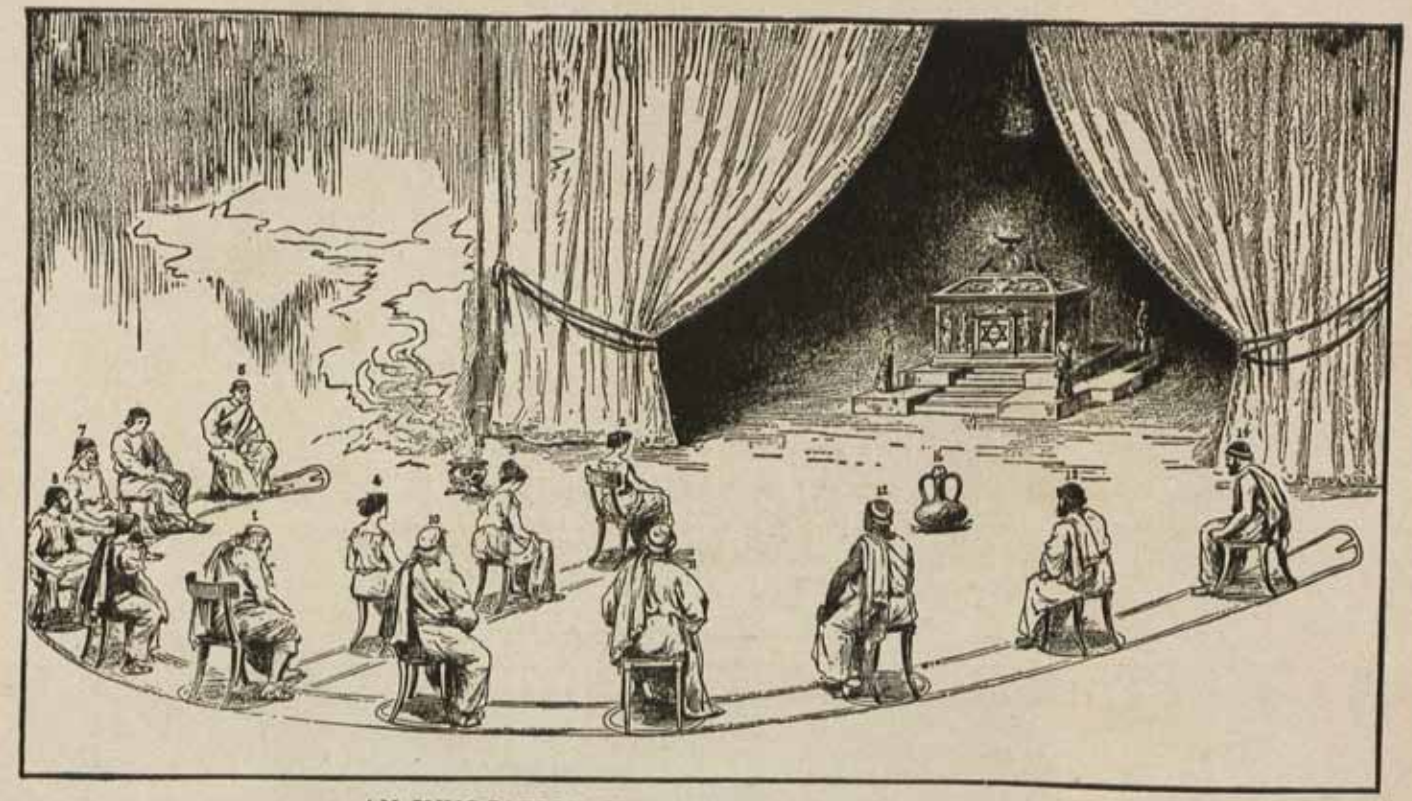


To the Adepts
and those Souls on the Astral Plane
who have
constantly advised, assisted and guided him
in all things
this Volume is Dedicated
by
the Author

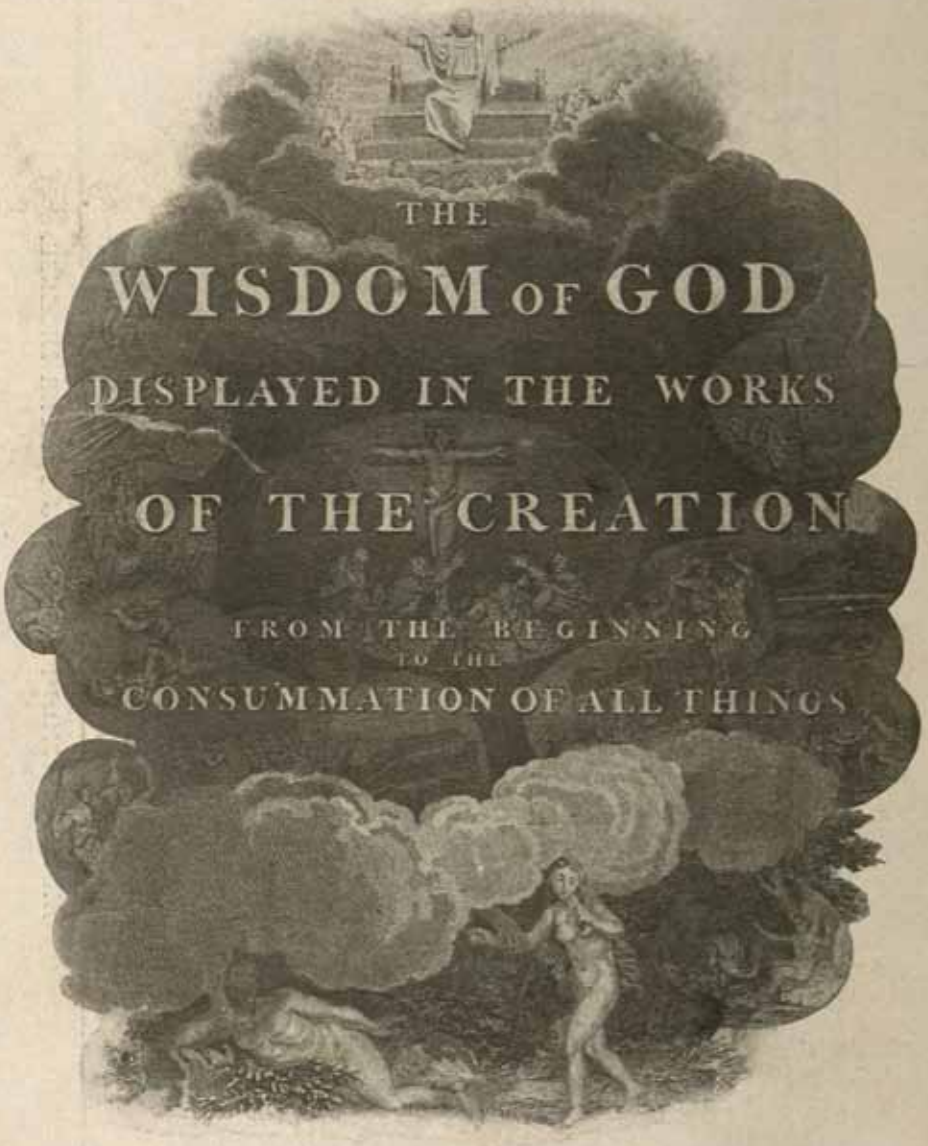




THE PHILOSOPHICAL CROSS, OR PLAN OF THE THIRD TEMPLE



AN INVOCATION BY BURNING TEMPLE INCENSE.



THE WISDOM OF GOD, THE GREAT UNIVERSAL SPIRIT.



INSTRUCTING MAN IN THE WONDERS OF SPIRIT LIFE.



SPIRITUAL POWER ON THE ASTRAL PLANE.



A SOUL PASSING FROM EARTH TO SPIRIT LIFE.



A SILENT, PEACEFUL SOUL RESTING IN SPIRIT LIFE.



PROPELLING THE ASTRAL BODY INTO SPIRIT LIFE.



A SCENE IN SPIRIT LIFE.



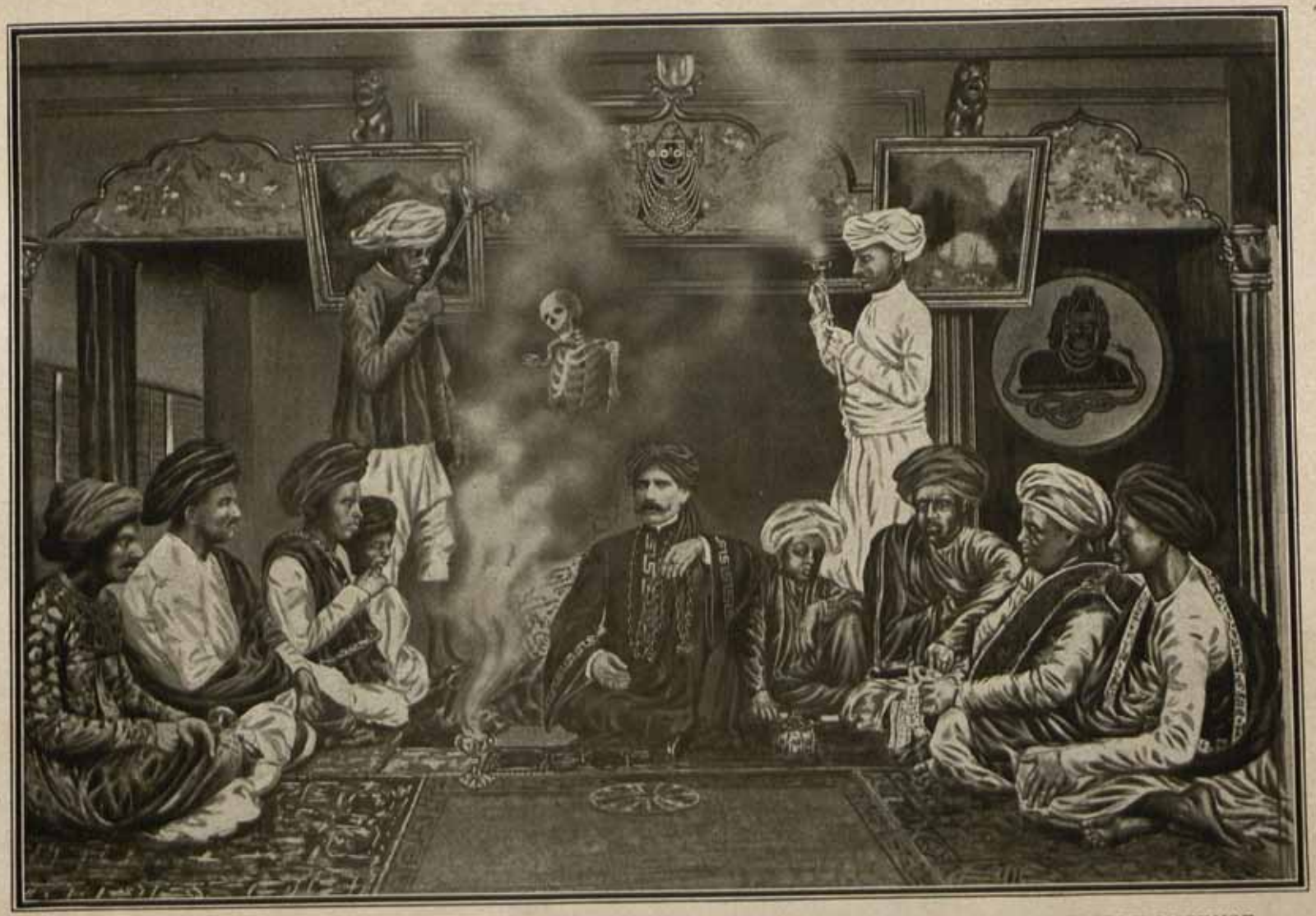
BINDING AN EVIL SPIRIT.



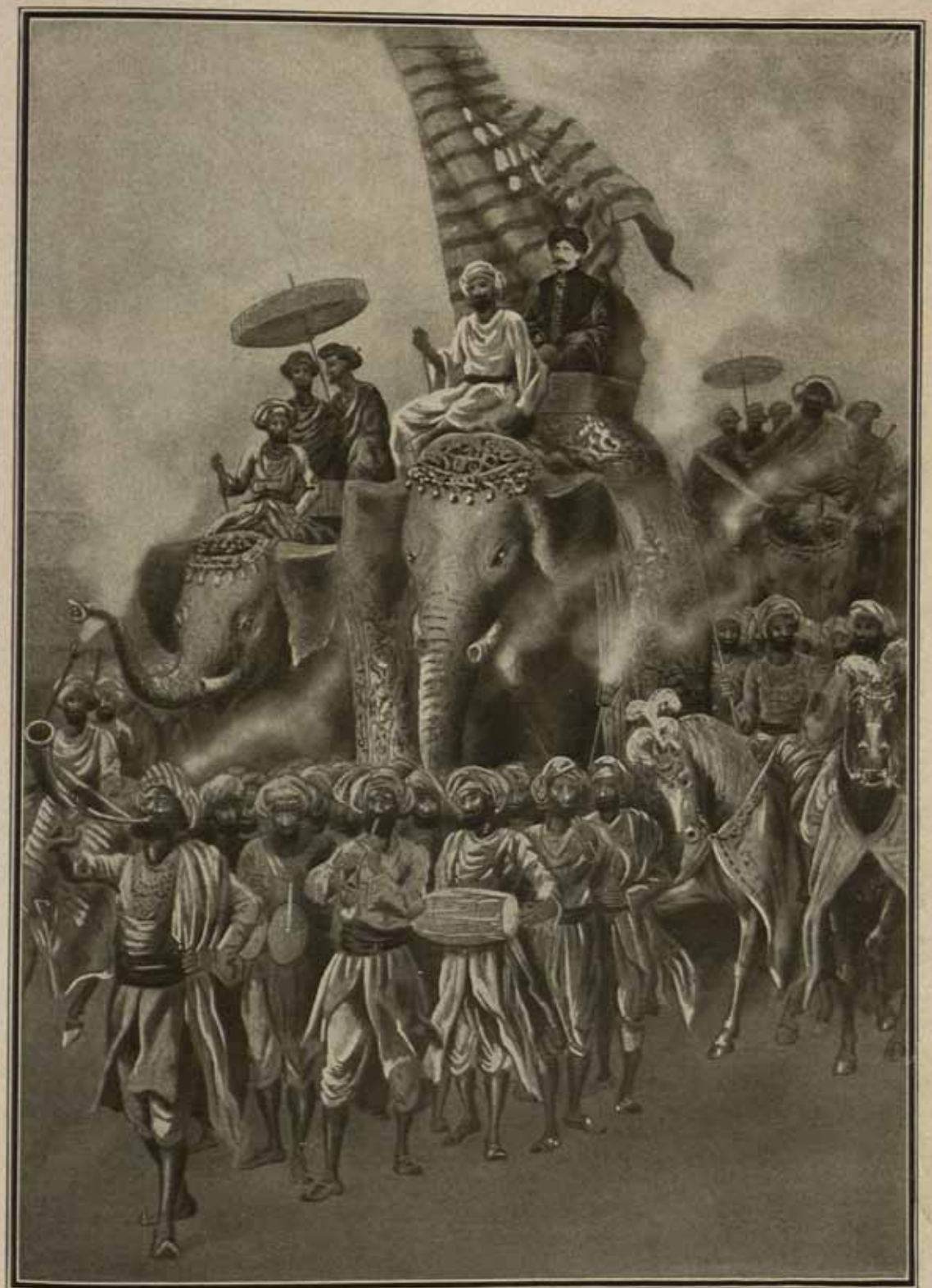
A BAD SPIRIT CASTING AN EVIL INFLUENCE.



BURNING SECRET HINDU DRUGS FOR INVOKING MAGICAL POWERS.



DR. de LAURENCE AND HIS BROTHER ADEPTS GIVING AN INVOCATION BY BURNING TEMPLE INCENSE.



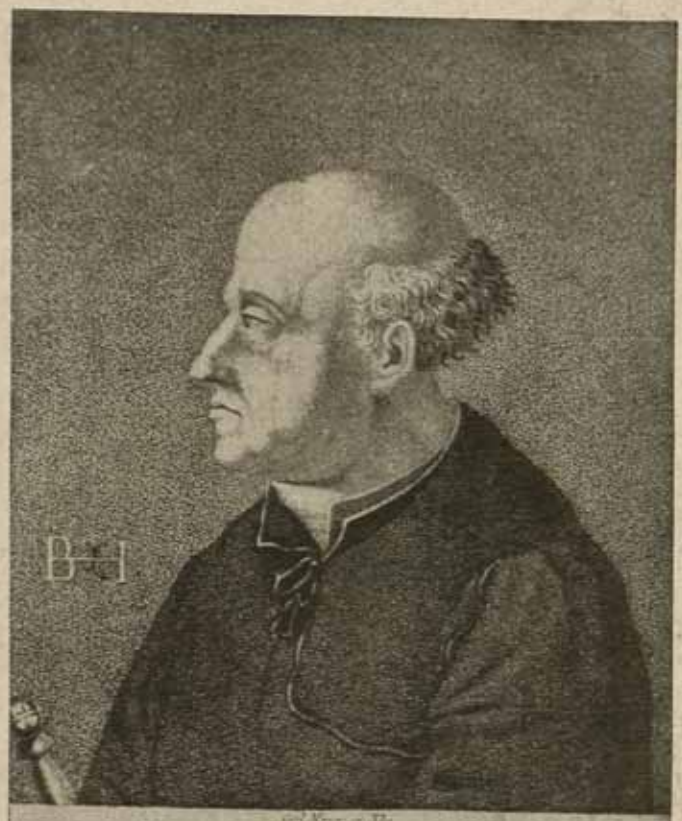
DR. de LAURENCE, MASTER LAMA.



SPIRITUAL LIFE BEYOND THE GRAVE

The sculptured group, shown above, symbolizes, in the face of the aged woman, the spiritual influence of her loved ones beyond the grave, and, in bowed figure of her husband, the need of higher spiritual influence for his elevation and enlightenment.

Continued on next page. (48-I.)



Theophrastus Paracelsus.

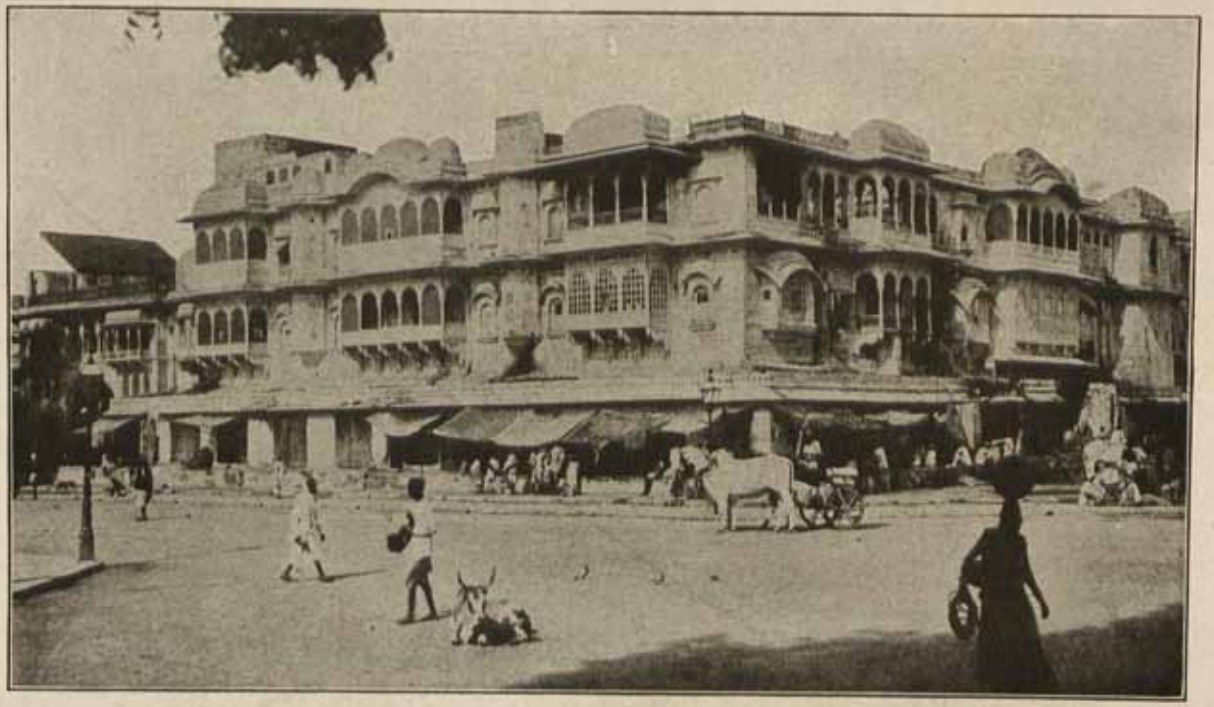
Es sind den Menschen mancherley Gaben gegeben von Gott, einem jeden nach seiner Wirkung aber durch einen Geist.
1 Corinth 12

Gleich wie Purver in der Mahlerei
Also dieses in der Feuerey
Vor und nach ihnen niemand traut
Drum ihrer Kunst ihnen gleichet hat
Muss er darum vom Teufel sein?
Das sey ferne; ach nein, ach nein.

1574



A STREET SCENE AT BOMBAY, INDIA.



SHOWING A CORNER IN JEYPORE, INDIA.

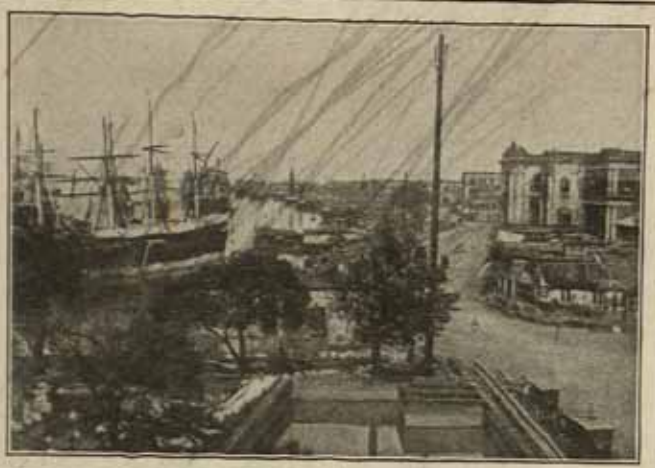


SHOWING A CORNER IN DELHI, INDIA.

SCENES IN INDIA

MADE FROM ACTUAL PHOTOGRAPHS

To the Right
is Shown
The Strand,
Calcutta, India





SCENES IN INDIA

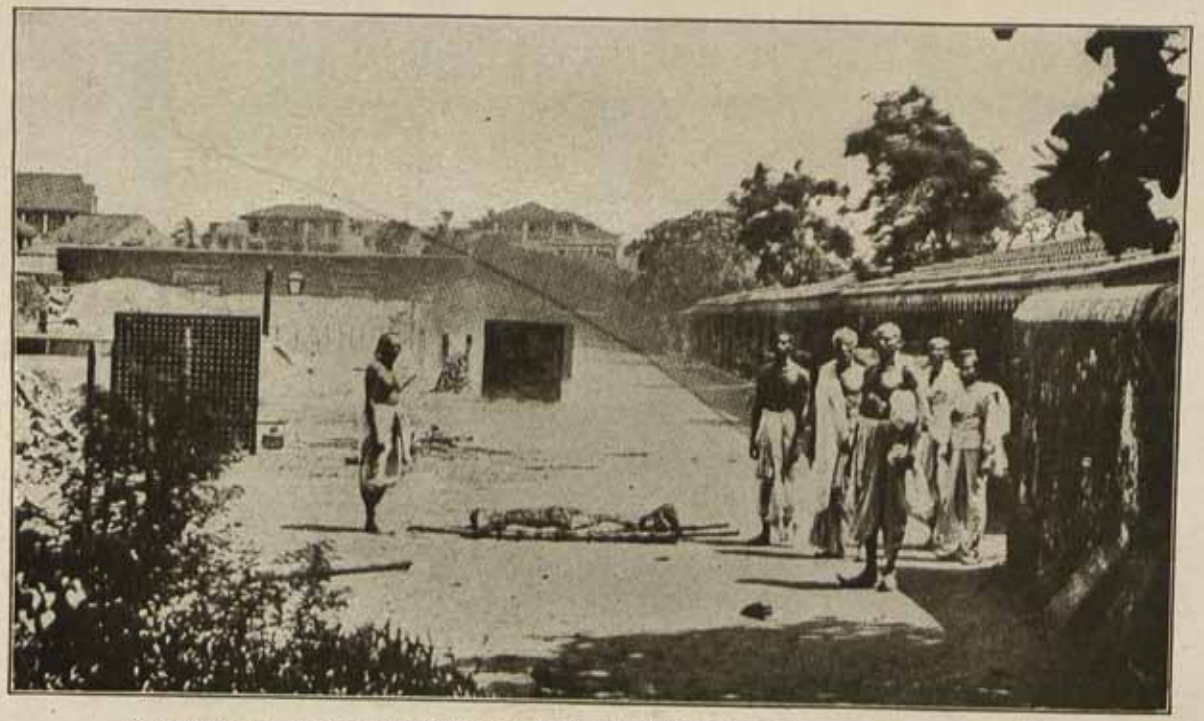


Above is Shown
Elphinstone Circle,
Bombay, India

Above is Shown a Ghaut at Benares, India



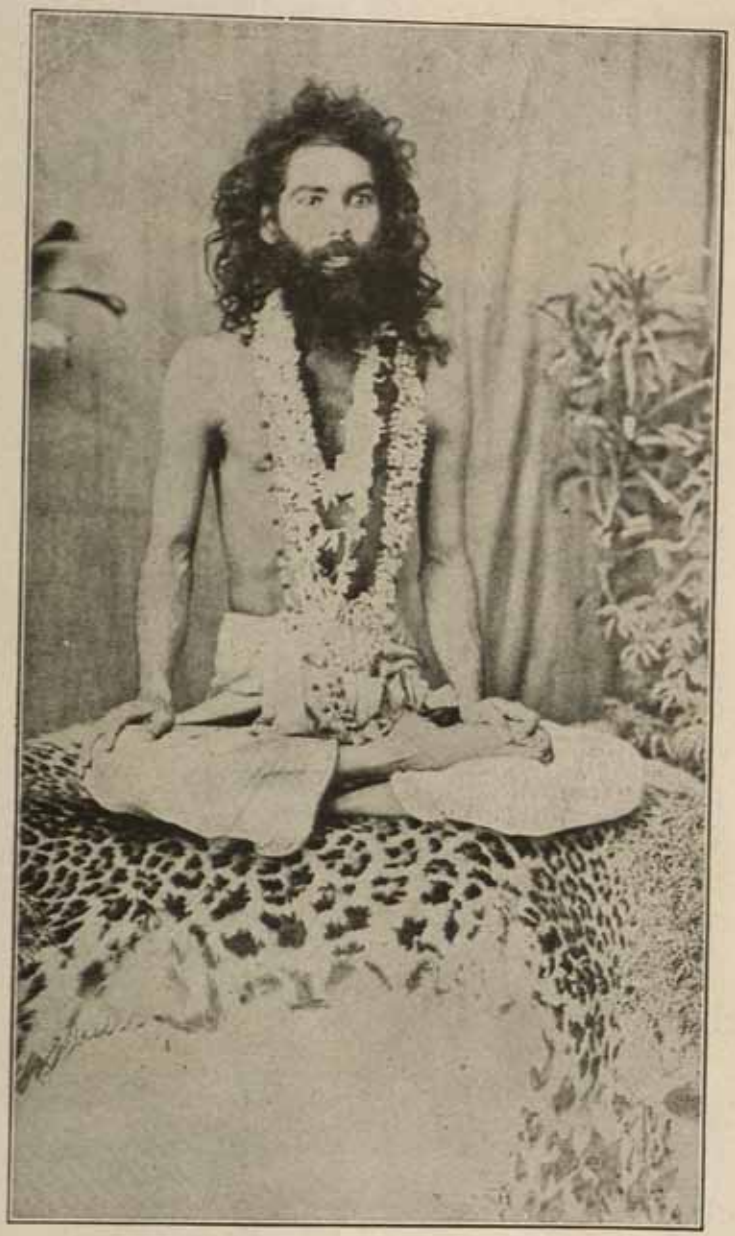
HUTHI SINGH'S TOMB AT AHMEDABAD, INDIA.



SHOWING A BODY READY FOR THE FUNERAL PYRE AT BOMBAY, INDIA.



"KIM," THE CELLA, AND THE OLD HINDU LAMA WHO SOUGHT THE WAY AND THE TRUTH AND THE LIGHT.



A HINDU ASCETIC OF BENARES, INDIA.

Saturday 7

Cafsiel

Ruler



Cassiel



EVIL SPIRITS OFTEN APPEAR IN THE ABOVE FORM.



EVIL SPIRITS, EARTH BOUND.



EVIL SPIRITS, EARTH BOUND.



EVIL SPIRITS, EARTH BOUND.



EVIL SPIRITS, EARTH BOUND.



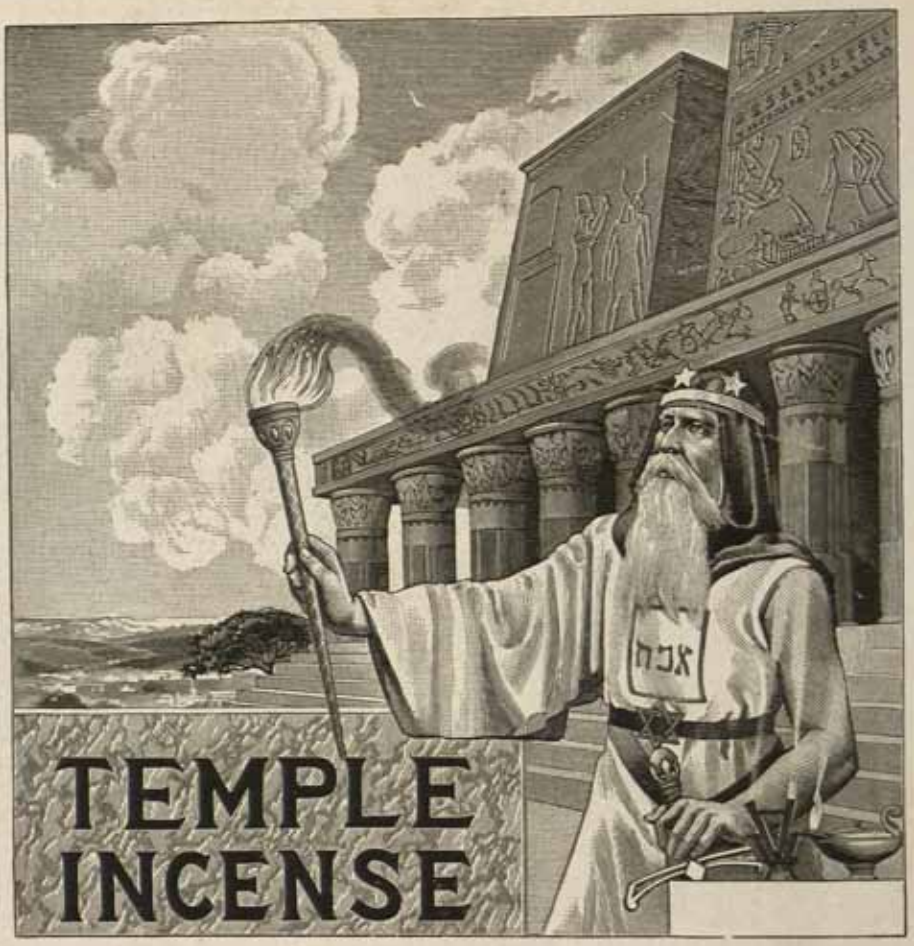
HINDU SNAKE CHARMING.



HINDU AND EGYPTIAN CRYSTAL GAZING.

BY THE AID OF ONE OF THESE FINE PERFECT GAZING CRYSTALS YOU MAY ACQUIRE THE GIFT OF CLAIRVOYANCE AND MEDIUMSHIP, AND THEREBY BECOME ACQUAINTED BY EXALTED VISION WITH MANY OF THE MYSTERIOUS PHENOMENA OF SPIRIT LIFE AND THE ASTRAL PLANE.

Temple Incense
For Invocations



ANCIENT TEMPLE AND CEREMONIAL INCENSE



TRES SCHOLA, TRES COESAR TITVLOS DE-
DIT; HÆC MIHI RESTANT,
POSSE BENE IN CHRISTO VIVERE. POSSE MORI
MICHAEL MAIERVS COMES IMPERIALIS CON-
SISTORII *etc.* PHILOSOPH. ET MEDICINARVM
DOCTOR. P C C NOBIL. EXEMPTVS FOR OLIM
MEDICVS CÆS. *etc.*

[by J. Braun]

PORTRAIT OF
MICHAEL MAIER.



PORTRAIT OF ROBERT BOYLE.



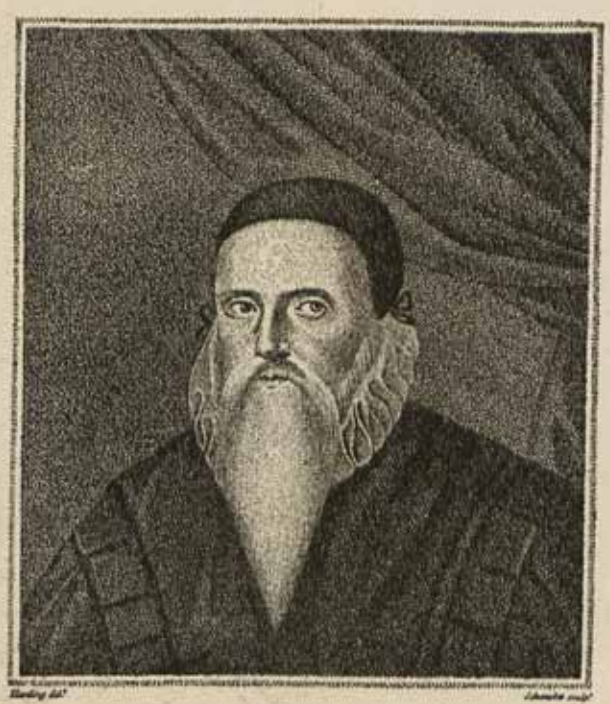
PORTRAIT OF
JACOB BOEHME.



COMTE de CAGLIOSTRO.



PORTRAIT OF EDWARD KELLEY.



PORTRAIT OF JOHN DEE.



PORTRAIT OF THOMAS AQUINAS.



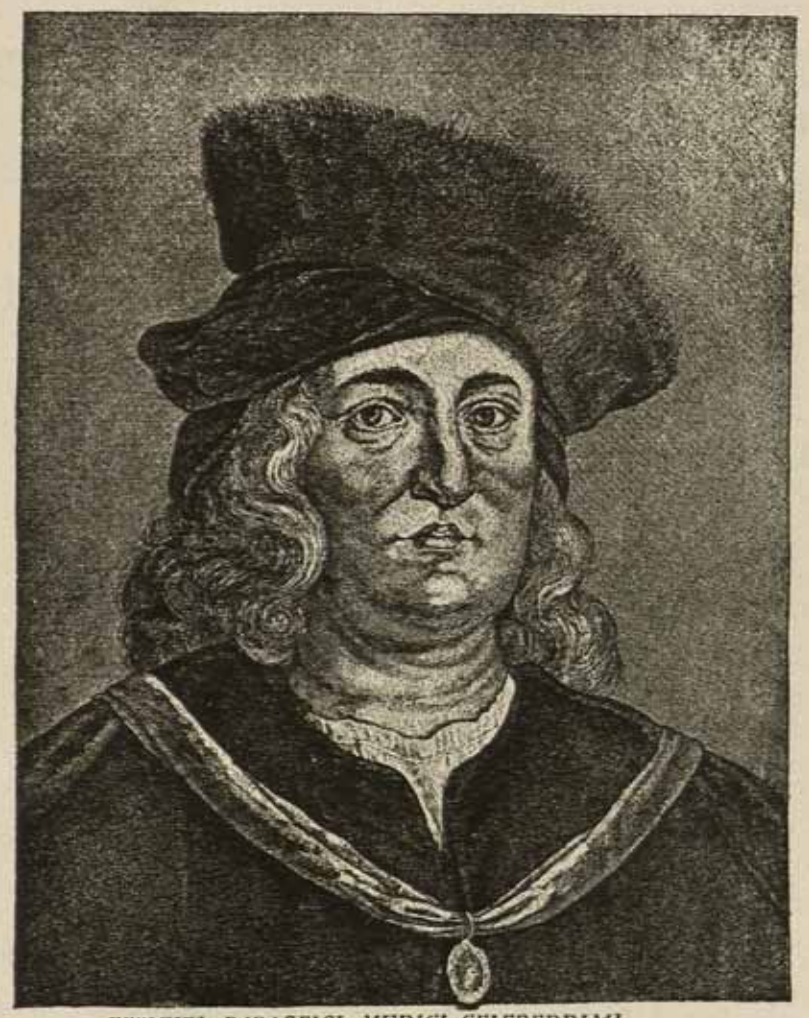
PORTRAIT OF NICOLAS FLAMEL.



PORTRAIT OF
ALBERTUS MAGNUS.



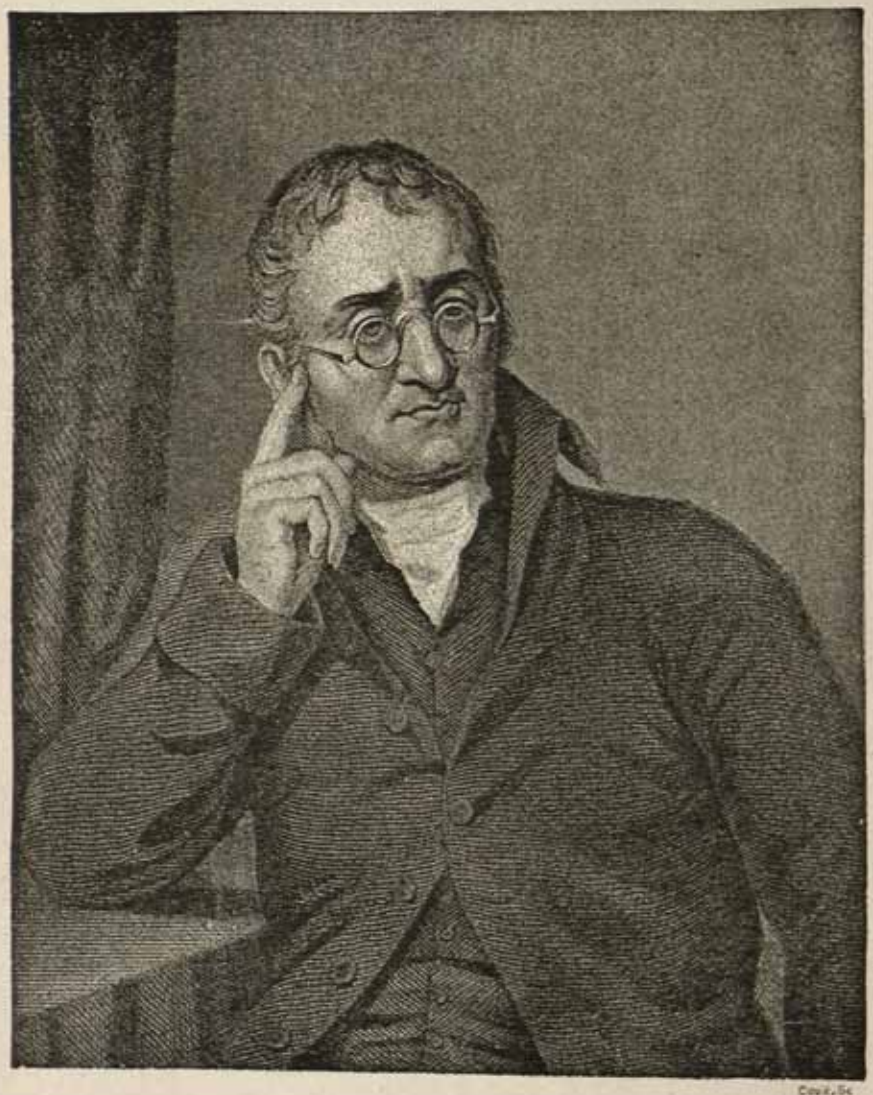
IOHANNES FRIDERICUS HELVETIUS,
ANHALTINUS CÖTHÖNENSIS DOCTOR atq;
Practicus Medicinæ HAGÆ COMITIS Æt 30. Ao 1663
Contra vim Mortis est panacea Patrum Jesse mea.



EFFIGIES PARASELCI MEDICI CELEBERRIMI

PARACELSUS

PORTRAIT OF PARACELSUS



PORTRAIT OF JOHN DALTON.



PORTRAITS OF
J. B. AND F. M. VAN HELMONT.
(From the Frontispiece to J. B. van Helmont's *Ortus*.)



THE ONLY PORTRAIT OF ELIPHAS LEVI EVER PUBLISHED IN THE UNITED STATES.

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PORTRAIT OF ÉLIPHAS LÉVI, TAKEN AFTER DEATH

The Disciple of Occultism

"I recognize a power, subtle, deep,
Disturbing, and aggressive, which shall sweep
All Materialism down."
A strange power through me thrilling,

Almost too marvelous too utter, filling
My heart with awe; a reverence o'er me stealing
For what I see before, quite clear revealing
That I, to-day, upon the threshold standing

Of some new era, change complete demanding
In methods old, of thought; and this assembling,
From Spirit life, shows human creeds are trembling;
My soul quivers, the material bonds are breaking,
Occult Powers are hastening; history is making.

—Dr. L. W. de Laurence.

Brotherhood of Mystics

Every soul will rest at some mile-post in life
Those never ending, unnumbered, unknown points
All void, vacant, and dark.
Yet, be still for, as the soul looks once more

A multitude assembled;
Unnumberable Astral souls reveal a force Supreme,
Invincible for human advancement,
The annulment of man-made law;

The concert uplifting and educating of humanity.
Listen, Oh ye capable brothers, for out of darkness
Comes this mystic message.

—Dr. L. W. de Laurence.

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NEW REVISED EDITION OF THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM

THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM was originally published in the United States in the year 1898. For many years this famous work has been difficult to obtain, and has only been available in the form of a reprint from worn plates at a price ranging from twelve to fifteen dollars.

In deciding to issue the present edition at a low price the publishers feel that they are meeting the wishes of an ever widening class of *occult* students.

The present edition has been revised and enlarged by *Dr. de Laurence.* Obvious *orthographical* and *grammatical* errors have been corrected, and *Greek* and *Hebrew* phrases have been revised.

The sincere and honest *occult* student will find this work the best of its kind that ever come unto the hand of man, and he who is faithful and deserving of the teachings of this GREAT MASTER WORK will be helped accordingly.

However, the student is admonished in the beginning, that he must study this book with an earnest heart, and that he can never understand its hidden meaning only through study and meditation.

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The Publishers.







THE INDIAN AND JAPANESE MYSTERY OF UNIVERSAL EQUILIBRIUM AND THE EGYPTIAN PANTOMORPHIC IYINX

Preface To Book One.

This Preface Should Be Carefully Read By The Student.

IN this *Volume,* which I have written chiefly for the information of those who are guileless and indefatigable in their inquiries into *True Occultism, Magical Art,* and the *"Spiritual Power"* of the human *Soul.* I have, at a vast labor and expense, both of time and charges, collected whatsoever can be deemed valuable and rare, in regard to the subject of *Hindu* and *Natural Magic, Indian Occultism*—the *Cabala—Celestial* and *Ceremonial Magic—Alchymy* and *Spiritism;* and have divided it into *Two Books,* sub-divided into *Chapters.* In this *Volume* will also be found a biographical account of those great men who were famous and renowned for their knowledge; showing upon whose authority this Science of Art *Magic* is founded, and upon what principles. To which I have annexed a great variety of notes, wherein I have impartially examined the probability of the existence of *Magic, both of the good and bad species,* in the earliest, as well as in the latter, ages of the world. I have exhibited a vast number of rare experiments in the course of this *Treatise,* many of which, delivered in the beginning, are founded upon the simple application of actives to passives; the others are of a higher *Astral Influence.*

In my history of the lives of *Great Philosophers,* I have omitted nothing that can be called interesting or satisfactory. I have taken my historical characters from those *Philosophers* and *Adepts* most deserving of credit; I 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 describing their characters and actions; *leaning neither to the side of those who doubt everything, nor to them whose credulity takes in every report to be circumstantially true.*

At this time, *Hindu Magic, Indian Occultism* and *Spirit Art* are more investigated than for a century past, during which space they have been almost totally neglected; but men becoming more enlightened, they begin to consider the extraordinary effects that were wrought by ancient philosophers, in ages that were called dark. Many, therefore, have thought that time, nature, causes, and effects, being the same, with the additional improvements of mechanical and liberal arts, we may, with *their knowledge of Nature,* surpass them in the producing of wonderful effects; for which cause many men are naturally impelled, without education or other advantage, to dive into the contemplation of *Hindu Magic*

and *Indian Occultism;* but the study thereof being at first difficult, they have recourse to lay out a great deal of money in collecting various books. To remedy this inconvenience and expense, I have herewith combined with *The Great Book of Magical Art,—The Book of Secret Hindu, Ceremonial and Talismanic Magic,* as Book Two will show, presuming that my labors herein will meet with the general approbation of either the student or disciple: for whose use and instruction it is now published.

But to return to the subject of this Volume; I have, in Chapter Four, fully explained what *Natural Magic* is; and have shewn that, by the application of *actives to passives,* many wonderful effects are produced that are merely natural, and done by manual operations. I have procured every thing that was valuable and scarce respecting this department of my work, which I have introduced under the title of *"Natural Magic";* and a variety of my own experiments likewise. In the possession of this work, the laborious and diligent student will find a complete and delectable companion; *so that he who has been searching for years, for this author and the other, will in this Volume find the marrow of them all.*

But I would advise, that thee do not depend too much upon *thy own wisdom* in the understanding of these mysteries; for all earthly wisdom is foolishness in the esteem of the power within thy own *soul* (God)—I mean all the wisdom of man, which he pretends to draw from any other source than the Spiritual power within his own soul, *which is God.*

I have in Chapter Six, of Book One, treated of the Art called the *Constellatory Practice,* or *Talismanic Magic;* in which I fully demonstrate the power and efficacy of *Talismans,* so much talked of, and so little understood by most men: I therefore explain, in the clearest and most intelligible manner, how *Talismans* may be made for the execution of various purposes, and by what means, and from what source they become vivified, and are visible instruments of great and wonderful effects. I likewise shew the proper and convenient times; under what constellations and aspects of the planets they are to be formed, and the times when they are most powerful to act; and, in the next place, I have taught that your own spirit is the vehicle of celestial attraction, transferring celestial and spiritual virtue into *Seals, Images, Amulets, Rings, Papers, Glasses, &c.* Also, I have not forgot to give the most clear and rational illustration of *sympathy* and *antipathy—attraction* and *repulsion. I have likewise proved how cures are performed by virtue of sympathetic powers and medicines*—by *seals, rings,* and *amulets,* even at unlimited distances, which I have been witness of and am daily confirmed in the true and certain belief of. I know how to communicate with any person, and to give him intimation of my purpose, at a hundred or a thousand miles distance; but then a preparation is necessary, and the parties should

have their appointed seasons and hours for that purpose; likewise, both should be of the same firm constancy of mind, and a *disciple* or brother of this *Art.* There is also given methods whereby a man may receive true and certain intimation of future things (by dreams), of whatsoever his mind has before meditated upon, himself being properly disposed. Likewise, there is recited the various methods used by the *Hindu Adepts* and *Yoghees* for the invocation of *astral spirits,* by *circles, crystals, &c.;* their forms of *exorcism, incantations, orations, bonds, conjurations;* and have given a general display of the *instruments* of their *Art;* to all of which I have subjoined notes, endeavoring to point out the difference of these *Arts,* so as to free the name of *Magic* from any scandalous imputation; seeing it is a word originally significative not of any evil, but of every good and laudable science, such as a man might profit by, and become both wise and happy; and the practice so far from being offensive to truth or man, that the very root or ground of all *Magic* takes its rise from within the human soul, viz.—"The fear of God (*life*) is the beginning of all wisdom;"—and charity is the end: Wisdom is the beginning of *Magic;* for *Magic* is *wisdom,* and on this account the wise men were called *Magi.* The *magicians* were the first *Christians;* for, by their high and excellent knowledge, they knew that that *Savior* which was promised, *was now born man*—that *Christ* 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 sacred title of *Magician—a title which every wise man merits while he pursues that path which Christ himself trod, viz., humility, charity, mercy, fasting, praying, &c.;* for the true *magician* is the truest *Christian,* and nearest *disciple* of *Jesus,* who set the example every *Occult student* must follow; for he says—*"If ye have faith, &c.";* and *"This comes not by fasting and prayer, &c.";* and *"Ye shall tread upon scorpions, &c.";* and again *"Be wise as serpents, and harmless as doves."*—Such instructions as these are frequently named, and given in every *Occult Temple.* Likewise, all the *Apostles* confess the power of working miracles through faith in the name of *Jesus Christ,* and that all wisdom is to be attained through him; for he says, *"I am the light of the world!"*

I have thought it advisable, likewise, to investigate the power of numbers, their sympathy with the Divine names of spirits: and, seeing the whole universe was created by number, weight, and measure, there is no small efficacy in numbers. Because nothing more clearly represents the *Divine Essence* to human understanding than numbers; seeing that in all the Divine holy names there is still a conformity of numbers, so that the conclusion of Book One forms a complete system of mathematical *Magic;* in which I have collected a vast number of *secret seals* from the famous *Hindu Masters,* and likewise from my *Brother Adepts,* noting

them particularly, as I have found them correspondent with true science on experiment.

Chapter Eight, in BOOK ONE, forms a complete treatise on the mysteries of the *Cabala* and *Ceremonial Magic;* by the study of which, a student *who can separate himself from material objects, by the mortification of the sensual appetite,* abstinence from *drunkenness, gluttony,* and other *bestial passions,* and who lives pure and temperate, free from those actions which degenerate a man to a brute, may become a recipient of Divine light and knowledge; by which they may foresee things to come, whether to private families, or *kingdoms,* or *states, empires, battles, victories, &c.;* and likewise be capable of doing much good to their fellow-creatures: *such as the healing of all disorders,* and assisting with the comforts of life the unfortunate and distressed.

I have spoken largely of *prophetic dreams* and visions in my *Cabalistic Magic,* and have given the tables of the *Cabala,* fully set down for the information of the wise; some few most secret and terrible things being reserved by the Author for his *personal pupils only,* not to be taught by publication or by correspondence.

Chapter Ten, in BOOK ONE, gives a complete *Ancient Biographia* which has been the result of much labor in acquiring. Therefore, those who wish to benefit in these *Magical* studies, must shake off the drowsiness of worldly vanity, all idle levity, sloth, intemperance, and lust; so that they may be quite *clean, pure, and free from every distraction and perturbation of mind, and worthily use the knowledge he obtains from his labors.*

Therefore, my good friend, whosoever thou art, that desirest to accomplish these things, be but persuaded first to apply thyself to the ETERNAL WISDOM, entreating wisdom to grant thee understanding, *then seeking knowledge with diligence,* and thou shalt never repent thy having taken so laudable a resolution, but thou shalt enjoy a secret happiness and serenity of soul, which the world can never rob thee of.

Wishing thee every success imaginable in thy studies and experiments, hoping that thou wilt use the benefits that thou mayest receive to the honor of thy *Creator* and my *Brother Adepts* both in *Spirit* and *Earth Life* who have so ably assisted me in placing this knowledge before thee my friend and for the benefit of thy neighbor, in which exercise thou shalt ever experience the satisfaction of doing thy duty; remember my instructions—*to be silent; talk only with those worthy of thy communication—do not give pearls to swine; be friendly to all, but not familiar with all; for many are—wolves in sheep clothing.*

Dr. L. W. de Laurence.

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Introduction To Book One.

IT has been a subject of ancient dispute whether or not the stars, as second causes, do so rule and influence man as to ingraft in his nature certain *passions, virtues, propensities, &c.,* and this to take root in him at the very critical moment of his being born into this *vale of misery and wretchedness;* likewise, if their site and *configuration* at this time do shew forth his future passions and pursuits; and by their revolutions, transits, and directed aspects, they point out the particular accidents of the body, *marriage, sickness, preferments, and such like;* the which I have often revolved in my mind for many years past, having been at all times in all places a warm advocate for *Stellary Divination,* or *Astrology*: therefore in this place it is highly necessary that we examine how far this influence extends to man, seeing that I fully admit that man is endowed with a free-will, which the stars in no way can counteract. And as there is in man the power and apprehension of all *divination,* and wonderful things, seeing that we have a complete system in ourselves, therefore are we called the *microcosm,* or little world; for we carry a heaven in ourselves from our beginning, for God, the Soul and Universal Spirit of all things, hath sealed in us the image of the Creator; and of all created beings we are the epitome, therefore we must be careful, lest we confound and mix one thing with another. Nevertheless, man, as a pattern of the great world, sympathizes with it according to the stars, which are set for times and seasons, and not as causes of this or that evil, which may pervade kingdoms or private families, although they do in some measure foreshew them, yet they are in no wise the cause; therefore I conceive in a wide different sense to what is generally understood that "Stars rule men, *but a wise man rules the stars:*" to which I answer that the stars *do not rule men,* according to the vulgar and received opinion; as if stars could stir up men to murders, seditions, broils, lusts, fornications, adulteries, drunkenness, &c., which the common astrologers hold forth as sound and true doctrine; because, they say, *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* and *Venus* happen to be detrimented or afflicted; therefore, then, they say men influenced by them are most surely excited to the commission of the vices before named; yet a wise man may, by the liberty of his own free-will, make those affections and inclinations void, and this they

call "To rule the stars"; but let them know, according to the sense here understood, first, it is not in a wise man to resist evil inclinations, but of the grace of his soul, and we call none wise but such as are endued with grace; for, as I have said before, all natural wisdom from the hands of man is foolishness in the sight of God (soul); which was not before understood to be a wise man fenced with grace; for why should he rule the stars, who has not any occasion to fear conquered inclinations?—therefore a natural wise man is a subject to the slavery of sin as others more ignorant than himself, yet the stars do not incline him to sin. It is the greatest absurdity to suppose the stars, by a continual inclining of us to this or that misdeed, should be our tempters, which we eventually make them, if we admit they cause inclinations; but know that it is not from without, but within, by sin, that evil inclinations do arise, *"Out of the soul of man proceed evil cogitations, adulteries, thefts, murders, &c."* Because as the apprehension of all celestial virtues are sealed in the soul and spirit of man; so when man becomes depraved by sin and the indulgence of his gross and carnal appetite, he then becomes the seat of the *Infernal Powers,* which may be justly deemed a hell; for then the bodily and fleshly sense obscures the bright purity and thinness of the spirit, and he becomes the instrument of his *spiritual enemies* in the exercise of all infernal lusts and passions.

Therefore it is most necessary for ye to know that ye 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 causes of any kinds of diseases, inclinations, and fortunes; likewise that they blame the stars for all their misconduct and misfortunes.

Nevertheless, I do not by these discourses prohibit or deny all influence to the stars; on the contrary, I affirm there is a natural *sympathy* and *antipathy* amongst all things, throughout the whole universe, and this I shall shew to be displayed through a variety of effects; and likewise that the *stars, as signs,* do foreshew great *mutations, revolutions, deaths* of great *men, governors* of *provinces, kings* and *emperors;* likewise the *weather, tempests, earthquakes, deluges, &c.;* and this according to the law of Providence. The lots of all men do stand in the hands of the Creator, for he is the end and beginning of all things; he will remove crowns and sceptres, and displace the most cautious arrangements and councils of man, who, when he thinks himself most secure, tumbles headlong from the seat of power, and lies grovelling in the dust unless he learn the powers of his own soul (God).

Therefore our astrologers in most of their speculations seek without a light, for they conceive every thing may be known or read in the stars; if an odd silver spoon is but lost, the innocent stars are obliged to give an

account of it; if an old maiden loses a favorite puppy, away she goes to an oracle of divination for information of the whelp. Oh! *vile credulity,* to think that those celestial bodies take cognizance of, and give in their configurations and aspects, continual information of the lowest and vilest transactions of dotards the most trivial and frivolous questions that are *pretended* to be resolved by an inspection into the figure of the heavens. Well does our legislature justly condemn as juggling impostors all those idle vagabonds who infest various parts of this metropolis, and impose upon the simple and unsuspecting, by answering, for a dollar or five dollar fee, whatever thing or circumstances may be proposed to them, as if they were the Creator's vicegerents on earth, and his deputed privy counsellors.

They do not even scruple ever to persuade poor mortals of the lower class, that they shew images in glasses, as if they actually confederated with evil spirits: a notable instance I will here recite, that happened very lately in Paris. Two penurious *Frenchmen,* taking advantage of the credulity of the common people, who are continually gaping after such toys, had so contrived a telescope or optic glass so that various letters and figures should be reflected in an obscure manner, shewing the images of men and women, &c.; so that when any one came to consult these jugglers, after paying the usual fee, they, according to the urgency of the query, produced answers by those figures or letters; the which affrights the inspector into the glass so much, that he or she supposes that they have got some devilish thing or other in hand, by which they remain under the full conviction of having actually beheld the parties they wished to see, though perhaps they may at the same time be residing hundreds of miles distant therefrom; they, having received this impression from a pre-conceived idea of seeing 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 witness of a miracle. I say this kind of deception is only to be acted with the vulgar, who, rather than have their imaginations balked, would swallow the most abominable lies and conceits. For instance, who would suppose that any rational being could be persuaded that a fellow-creature of proper size and stature should be able by any means to thrust his body into a quart bottle?—the which thing was advertised to the public by a merry knave (not thinking there was such fools in existence), to be done by him in a public theatre. Upwards of 600 persons were assembled to behold the transaction, never doubting but the fellow meant to keep his word, when to the great mortification and disgrace of this long-headed audience, the conjuror came forth amidst a general stir and buz of *"Ay, now! see! now! see! he is just going to jump in."*—"Indeed," *says the conjuror,* "ladies and gentlemen, *I am not; for if you were such fools as to believe such an absurdity, I am not wise enough to do it:"*—therefore, making his bow, he dis-

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appeared, to the great discomfort of these wiseheads, who straightway withdrew in the best manner they could.

As for the telescope magicians, they were taken into custody by the gentlemen of the *police office;* nor would their familiar do them the kindness to attempt their rescue.

But to have done with these things that are unworthy our notice as *philosophers,* and to proceed to matters of a higher nature: it is to be noted what I have before said, in respect of the influences of the stars; that *kizuma,* in his *quadrapartite,* in speaking of *generals,* comes pretty near my ideas on the subject of *planetary influence,* of which I did not at any time doubt, but do not admit (nay, it is not necessary, seeing there is an astrology in Nature),—that each action of our life, our afflictions, fortunes, accidents, are deducible to the influential effects of the planets: they proceed from ourselves; but I admit that our *thoughts, actions, cogitations,* sympathize with the stars upon the principle of *general sympathy.* Again, there is a much stronger sympathy between persons of like constitutions and temperament, for each mortal creature possesses a *Sun* and system *within himself;* therefore, according to *Universal sympathy,* we are affected by the general influence or universal spirit of the world, as the vital principle throughout the universe; therefore we are not to look into the configurations of the stars for the cause or incitement of man's bestial inclinations, for brutes have their specifical inclinations, from the propagation of their principle by seed, not by the sign of the horoscope; therefore as man is oftentimes capable of the actions and excesses of brutes, they cannot happen to a man naturally from any other source than the *seminal* being infused in his composition; for, seeing likewise that the soul is immortal, and endued with free-will, *which acts upon the body,* the soul cannot be inclined by any configuration of the stars either to good or evil: but from its own immortal power of willingly being seduced by evil thoughts, it prompts to evil; but enlightened by wisdom, it springs to good, on either principle, according to its tendency, the soul feeds while in this frail body; but what further concerns the soul of man in this, and after this, we shall fully investigate the *Natural Magic* of the soul, in which I have fully treated every point of enquiry that has been suggested to us by our own imagination, and by scientific experiments have proved its divine virtue originally sealed therein by the Author of its being.

Sufficient it is to return to my subject relative to astrology, especially to know what part of it is necessary for our use, of which we will select that which is pure and to our purpose, for the understanding and effecting of various experiments in the course of our works, leaving the tedious calculations of nativities, the never-ceasing controversies and cavillations of its professors, the dissensions which arise from the various modes of practice; all which we leave to the figure-casting plodder, telling

him, by the by, that whatever he thinks he can forshew by inspecting the horoscope of a nativity, by long, tedious, and night-wearied studies and contemplations; I say, whatever he can shew representing personal or natural mutations, changes, accidents, &c., &c., all this I know by a much easier and readier method; and can more comprehensively, clearly, and intelligibly, shew and point out, to the very letter, by our *Cabal,* which we know to be true, without deviation, juggling, fallacy, or collusion, or any kind of deceit or imposture whatsoever: which *Cabal* or *spiritual astrology* we draw from the *Fountain of Knowledge,* in all simplicity, humility, and truth; and we boast not of ourselves, but of *wisdom* who teaches us through its divine mercy, by the light of whose favor we see into things spiritual and divine: in the possession of which we are secure amidst the severest storms of *hatred, malice, pride, envy, hypocrisy, levity, bonds, poverty, imprisonment,* or any other outward circumstance; we should still be rich, want nothing, be fed with delicious meats, and enjoy plentifully all good things necessary for our support: all this we do not vainly boast of, as figurative, ideal, or chimerical; *but real, solid, and everlasting, in the which we exult and delight, and praise Occult Knowledge for ever and ever: Amen.*

All which I publicly declare to the world for the honor of our Creator, being at all times ready to do every kindness we can to our poor neighbor, and, as far as in us lies, to comfort him, *sick or afflicted;* in doing which we ask no reward; it is sufficient to us that we can do it, and that we may be acceptable to wisdom who says—*"I am the light of the world; to whom with the Father and Holy Spirit, be ascribed all power, might, majesty and dominion: Amen."*

Dr. L. W. de Laurence.

To The Faithful And Discreet Disciple Of Wisdom.

Greeting To The Disciple:—Take my instruction; in all things ask counsel of God, (thy soul), and it will give it; offer up the following prayer daily for the illumination of thy understanding; depend for all things on 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 To The Power Within Thy Soul, Which Is God.

Almighty and most merciful Creator, I thy servant approach with fear and trembling before thee, and in all humility do most heartily beseech thee to pardon my manifold and blind transgressions, by me, committed at any time; and grant, O, most merciful *"Truth,"* for whose sake *Jesus* died upon the cross, that my mind may be enlightened with the divine radiance of thy holy wisdom; for seeing, O, Lord of might, power, majesty, and dominion, that, by reason of my gross and material body, I am scarce apt to receive those spiritual instructions that I so earnestly and heartily desire. Open, O, blessed Spirit, the spiritual eye of my soul, that I may be released from this darkness overspreading me by the delusions of the outward senses; that I may perceive and understand those things which are spiritual. I pray thee, oh, *Wisdom,* above all to strengthen my soul and body against my spiritual enemies, by the blood and righteousness of our blessed Redeemer, *Jesus Christ;* and through him, and in his name, I beseech thee to illuminate the faculties of my soul, so that I may clearly and comprehensively hear with my ears, and understand with my heart; and remove far from me all hypocrisy, deceitful dealing, profaneness, inconstancy, and levity; so that I may in word and act, become thy faithful servant, and stand firm and unshaken against all the attacks of my bodily enemies, and likewise be proof against all illusions of evil spirits, with whom I desire no communication or interest; but that I may be instructed in the knowledge of things, *natural* and *celestial.* And as it pleased thee to bestow on all true *Disciples,* all *wisdom,* both human and divine; in the desire of which knowledge they did so please thy divine majesty, that in a dream one night, thou didst inspire thou Disciple with all wisdom and knowledge which he did wisely prefer before the riches of this life; so may my desire and prayer be graciously accepted by thee; so that, by a firm dependance on Divine Wisdom, I may not be led away by the vain and ridiculous pursuits of worldly pleasures and delights, they not being durable, nor of any account to my immortal happiness. Grant me, power and strength of intellect to carry on this work, for the honor and glory of the Universal Truth, and to the comfort of my neighbor, and without design of hurt or detriment to any, I may proceed in my labors, through my Master and Teacher, Dr. L. W. de Laurence. *Amen.*

Epistle To The Disciple.

Thou, O, Disciple! whose mind is high,
Observe my words, and read them with thine eye (spiritual);
These Magic secrets in thy sacred breast repone,
And in thy journey think of God alone;
The Author of all things, that cannot die;
Of whom I now shall speak———

I TELL thee here, Disciple, to observe my words, and read them with thine eye, that is, the eye of thine understanding; for know, there are many that hear me speak, that read not the meaning of my words. Wherefore shouldst thou contemplate these mysteries with so much constancy of mind, if thou didst not perceive in them some great good most desirable?—Listen, then, O, young man, and hear my words! I will shew thee the dangerous precipice of vanity and head-long desire—I will describe to thee the stubborn and fatal will of thy passions, even with tears of contrition, and heart-felt compassion for thy inexperience—I will lead thee, as it were, by the hand, through those labyrinths of vice, wherewith thou art daily surrounded; and, however prejudiced thou mightest be against the receiving of my doctrine, yet, be assured, I have in my possession the Magical virtue and power of binding thee to my principles, and making thee happy, in spite of thyself. Here is a great secret! thou shalt say—every man wishes to be happy—which I grant; but my answer is—most men prevent their own happiness; they destroy it, by suffering themselves to be governed by the outward principle of the flesh, thinking the *greatest good* to be in the satisfying of their carnal appetites, or in the amassing together heaps of wealth, whereby they thrust down the meek and poor, raising up the standards of Pride, Envy, and Oppression. These things every day's experience confirms; nay, there are some so blind, that, in the possession of much wealth, they think there is nothing beyond it; insomuch, that they triumph in *lust, oppression, revenge,* and *contumely.* But how is it, thou wilt say, that, seeing man is a reasonable being, can he possibly give up his government so easily?—I say, when man suffers the unreasonable and bestial part to deprave him, then he immediately becomes a slave, *(and the vilest of slavery is that which deprives man of his social virtues;)* for then, although in the possession of great worldly things, such as houses, estates, and all other temporal gifts, yet he becomes an immediate instrument to the Evil Astral Spirits and the Powers of Darkness, seeing that those riches he inherits are merely given him in this life, to bestow 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 passions and lusts, secure himself an eternal and incorruptible treasure. But he who possesses treasures without mercy, liberality, bounty, charity, &c., robs the Eternal Author of all good, of the honour due unto him, and, in short, is working destruction to his own soul; his riches, instead of benefitting himself and others, eventually and finally terminates as a curse; while he lives here he is a scourge to society; and, after he leaves this life it is plain enough pointed out in this Volume what will be his situation and condition.

Therefore, thou young man, that hast but a few years to live, study how to attain the stone I teach of; it will protract the beauty of thy youth, though thou shouldst live for centuries—it will ever supply thee with the means of comforting the afflicted; insomuch, that when thou hast attained this truly desirable and most perfect talisman, thy life will become soft and pleasant; no cares, nor corroding pangs—no self-torment will ever invade thy mind; neither shalt thou want the means to be happy, in respect of the possession of the goods of this life, but shalt have abundantly. But how, and from what source, all this is to proceed—out of what *thing* or *matter* thou shalt attain thy wished-for end—the studying of the ensuing Treatise will sufficiently shew.

Thy Friend and Brother in Magic,

Dr. L. W. de Laurence.

Author's Notice To His Disciple.

THERE is a certain kind of *Magical Energy,* based on the existence of a spiritual world, placed without, not within you, and into communication with which you can enter by the use of certain *Magical Arts* and practices, has long ago by the *High-Grade Adepts* of India been demonstrated as a fact. That these Occult forces can get hold of a person and break him down, as easily as the fearful hurricane sweeps all before it, attacking his soul in a thousand places at the same time, without his being able to perceive the invisible foe, or being able to protect himself, is also proven. But that these influences, both good and evil, may be dominated, so that they will obey the thoughts, answer to the voice and understand the meaning of traced signs, is what many cannot realize, and what their reason rejects; yet, this also is capable of being demonstrated and proven.

The Student and Disciple should always bear in mind that in trying to demonstrate these things for himself, he is working with unseen and powerful agents, which, if he is not equally powerful—pure and high minded, loving his fellow men, and seeking to benefit mankind, rather than seeking or desiring powers and benefits for himself, he had much better be dead than to try any of these things for the gratification of his personal nature; for in seeking to harm another—*curses like chickens soon come home to roost,* with a much greater force than the original impulse. Thus again you should look *within* rather than without, as the exercise of True Art Magic does not require any ceremonies or conjurations, or the making of circles and signs; it only requires a strong faith, gained through a knowledge of nature's laws, which can accomplish anything, if it acts through a human mind which is in harmony with these laws, without which nothing useful can be done. True Magic also consists in true faith, but true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith: this is only obtained by developing one's own inner and most lofty nature.

The conjuration of the evil spirits of the astral plane *Sorcery* and *witchcraft* means practically a full realization of *"Faust and the Demon."* There are many strange things set forth in the following pages, almost too strange to believe, yet because one is ignorant of their existence, it does not follow that they are not real, as the sad records of *Sorcery* and *Witchcraft,* of *Voodooism and Black Magic* abundantly testify. Man does not know himself, therefore he does not understand the things of the inner world. Each man has the essence of the Divine within himself; he possesses one kind of knowledge as much as another, and he who does not find that which is in him, cannot truly say he does not possess it, only he was not capable of successfully seeking for it. Therefore, in seeking, always bear in mind—true growth rests in the capacity of the human soul and the human will to comprehend spiritual truths, and not by basing its conclusions upon external appearances caused by the illusion of the senses, or of *selfish purposes.* In launching once again this work before the western student of *Hindoo Magic* I merely seek to meet the growing demand for authentic instruction of a Magical character. The student will find enough herein to ponder over and perhaps awaken some responsive chord in his nature, which will lead him to seek for the Divine within himself rather than trying to awaken external evil forces which will prove themselves the stronger. All this is plainly set forth in this *Volume;* yet an additional warning seems to be essential.

In Part One the general style of the text is strictly followed throughout, including spelling and punctuation, which may seem peculiar to the disciple at first glance; the Author keeping it intact to impress the terrible results and misery of conjuring evil spirits.

DR. L. W. de LAURENCE.

The Great Book Of Magical Art, Hindu Magic And East Indian Occultism.

Book One.

CHAPTER I.

The King And The Disciple.

A CERTAIN king of the capital city of the Province of ————, who was withal a great philosopher, had previously heard of the writer's ability as an Adept, and was greatly interested. Some time after this a Disciple of mine, visited the king, who asked him about the wonderful occult powers and wonders of his master and teacher.

The Adept listened to the king's story, and the king asked the Adept (my Disciple) whether he could himself, in addition to his Occult powers, manifest in words, like his master, and if so, how it could be attained.

The Adept, who as stated above, had been a Disciple and student of the writer's, answered: O king, thou knowest not how thou hast embarrassed me. For when we are young, and, finding we have the natural powers for an Adept, we go before a master Adept to be taught all the *Occult* and *Spiritual Secrets* and *Powers* of the order; and here we take a most binding oath never to reveal by hint, or word, or mark, or written character, anything that will reveal any of our signs and Occult mysteries, binding ourselves under great and terrible penalties, which I cannot name to thee.

Know then, O king, I can answer all thy questions, and am desirous to serve thee, but what shall I do?

The king said: I, being king, absolve thee from thy oath. The Adept said: Compared to my power, as a Disciple of Dr. de Laurence, thy power, O king, is but as a chaff before the wind. In my subtle realms are the keys of all dominions. Not only do I and my craft rule over mortals, but over the spirits of the dead.

My oath, then, is too great for thee to absolve, for I cannot even absolve it myself.

The king said: Since, then, thou canst not do all things, and especially, absolve an oath, thou art not sufficient for me to deal with thee.

The Adept being desirous of pleasing the king, whom had shown him great favor on certain occasions, said: As for that, O king, I tell thee: I cannot reveal all, for the virtue of my *Occult* powers dependeth much on their secrets and mystery.

Nevertheless, as I am very grateful for favors granted me, and the interest thou hast shown in my life work, I might reveal an index to thee, to which, if thou wouldst apply thyself diligently, as my CHELA (Disciple) thou mightest attain the remainder. To all of which the king gladly agreed.

The king thereupon requested my Disciple to perform before him, agreeing to award him well for the instruction imparted, and also for any knowledge gained from the spirits.

The Adept at once fell to work, performing wonderful feats, such as causing the tables, and seats, and desks to move about and to roll over; and to cause voices to speak in unseen places.

He also caused birds to sit on the king's shoulder.

The king said unto him. All these things I have witnessed before, but never performed so well as by thou.

Show me now, whilst thou remainest here, how thou canst see into my neighbor's house:

The Adept said. Yea, O king; but for that feat it is necessary to enter the state of the *holy ghost* (trance), and the price is expensive. The king said I will pay thee; therefore enter for the state of the *trance.*

My Disciple therefore turned up his eyes and gave a shudder, as one dying, and having stretched himself on the floor, had the king question him.

The king said: Here is chalk; mark thou on the floor the character which is on the top of my tablet, on the left of the throne. Thereupon my Disciple marked correctly.

And now again the king tried him as to his power to see without eyes, and in far-off places; and, having proved him in many ways, the king said: Canst thou also show the spirits of the dead? My Disciple said: Of a truth I can, O king. *But that requires me to enter the sublime state of creation.*

He then went in a dark corner and laid himself down on the floor, and then entered for the state of trance, and was quite motionless and stiff, like one that is quite dead. Presently a light like a thin smoke rose up from the body and stood a little aside, and a voice spake out of the light saying.

Who art thou that callest up the spirits of the dead? Beware! He whose body lieth stiff and cold beside me, is one of the heirs of the immortal spirits.

What would thou, man of the earth?

The spirit then assumed mortal shape and stood before the king, even while my Disciple's body lay on the floor in sight also.

The spirit said: What question is it troubleth thee, O king? Speak thou, and I will answer thee, for I am all Wisdom and truth personified.

The king said. Why hast thou not appeared to me before this? Why have I been left in the dark as to thy real existence? Answer thou me this, for it is the foundation on which I desire to rest many questions. The spirit said. I have been with thee from thy youth up, watching over thee, thou shalt become a great king because thou hast sought out and desireth to know all that thou mightest attain if thee apply thyself diligently to learn all the secrets of our brotherhood of Adepts.

After my Disciple had left, I was requested by the king to appear before him, and when I had come, he said unto me: Some years since I heard of thee, and that thou wert profound. I am delighted thou hast come before me again, that I may question thee.

I replied. When thou heardest me before a brother Adept in spirit life spake through me. Now I am well learned, and this spirit commandeth me to speak of my own knowledge.

I am a man as thou art; yet every man hath a different duty. Thou art king of this province, and I am told, moreover, thou art good and wise. I trust thou art. Otherwise my words will not please thee. As for myself, I was sent into the world to establish anew those that accept Wisdom and become learned in those mysteries that are hidden from the common.

I gaze upon thee and see thou hast been questioning magicians and those who art not wise, and that thou was not satisfied. Know then, O king, this is thine error, in not magnifying thy judgment. Thou hast worked with Black Magicians who are under the power of evil spirits of the first resurrection, and even spirits below them.

All such spirits work evil on their own individual undertaking; as wandering spirits they go about, and their teaching is of the same order, merely individual selfish teachings.

He, whom becometh my *chela* (disciple), worketh many Occult wonders, not in a town, but in the affairs of kings and nations.

The king said: Thou art great *Dr. de Laurence;* or else thy profound philosophy and wisdom turneth my brain.

So go on and tell me. How shall I know, first, that there are really spirits of the dead? Again, how shall I know the good from the evil spirits? How shall I be able to distinguish betwixt the first and second resurrections?

I said: Only by seeing and hearing with the physical eyes and ears, and with the spiritual eyes and ears, can any man or woman attain to know anything either on earth or in spiritual life.

When these senses are developed and clear, then a man knoweth that the spirits of the dead do live and survive their earthly body, even beyond death.

For I declare, O king, of a truth, that the spirit of my body hath emerged from my body on many occasions, sometimes going subjectively and sometimes objectively.

Neither is this a special creation to me only; but it is that which thousands and tens of thousands can attain to by discipline and faith.

Touching the first and second resurrections; know thou, O king, spirits that dispose individual things, or earthly things; or propose riches or personal gain, or marriage, discanting to this man or that man as an individual; spirits giving great names, professing to be this or that great person long since dead; all such are deceivers and have not advanced beyond the first resurrection.

They deny the I AM, the GREAT SPIRIT, the ALL PERSON within their own soul. Their highest ambition is re-graftment on mortals and the revealing in lust and licentiousness.

They flatter thee, telling thou wert this or that great man in a former re-incarnation. They labor thee to make profit to their own magician; they are without truth or virtue, and of little wisdom.

The second resurrection cometh not to an individual as an individual; it cometh as an army but not to an individual, but to a kingdom, a nation, a community. For as such spirits belong to organized communities in spirit life, so doth that organization work with virtuous organizations of mortals.

This is true wisdom, O king; to get away from the individual self; to become one with an organization, to work with the GREAT SPIRIT within man (God) for the resurrection of men.

For as thou maketh thyself one with many to this end, so laboreth wisdom with thee and them. As thou keepest thyself as an individual self, so do individual spirits come to thee as individuals.

Individuals answereth to individuals; the first resurrection to the first; the second to the second.

Moreover, the ALL PERSON is over all, and worketh each in its own order, unto a great purpose. Think not, O king, I am making a new doctrine; I am but declaring that which was also proclaimed to the ancient masters.

And as many as came forward and had faith were called wisdom's chosen people, because, forsooth, they choose wisdom and learning of great mysteries to foolishness and folly.

Judge thou, then, who so denieth the ALL PERSON (God) within the soul of man is not of our order; *neither hath such a one the light of the Great Spirit in him.*

But he who hath attained to understand that all things are but one

harmonious whole, hath also attained to know what is meant by the terms, ALL PERSON, and GREAT SPIRIT; for this within the soul, which is God, is ALL; and, consequently, Ever Present, filling all, extending everywhere.

In contradistinction from this, two philosophies have run parallel, which are darkness and evil. One saith the ALL is not a person, being void, and less than even the parts thereof; the other saith the only ALL HIGH is the great angel I worship, who is as a man, and separate from all things, that is, a personal individual God.

These comprise the foundation of all the doctrines in the world, or that have ever been or ever will be.

The latter is idolatry, which is evil; the second, unbelief, which is darkness; and the first truth, love, wisdom, power and peace.

Under these three heads are all men classified by the Great Masters of the hidden mysteries.

And they may be likened to three men looking across a field; one seeth a light and knoweth he seeth it; another hopeth he seeth it, but he only seeth a white flower; but the third seeth nothing at all.

As a witness, therefore, the latter is worthless; the second is a circumstantial witness; but the first is positive, and standeth the highest and firmest of all.

He knoweth that God lieth within his own soul. He also seeth God in the flowers; in the clouds, and in the sunshine; in the fruits and herbs; and in the beast of the field, and in every creeping thing; and in the stars and the moon and earth and sun. In sickness, in health, in sorrow and in rejoicing; *verily he findeth God in all things;* he knoweth God's eye and ear are forever upon him; and he walketh upright in fear, but in truth and faith and pride and rejoicing.

The king asked: Tell me, O *Dr. de Laurence,* thy greatest of philosophers, what is the origin and destiny of man?

I replied: The Ever Present quickeneth him into life in his mother's womb; and he is then and there a new creature, his spirit from the Spirit of his Creator, and his physical body from the material world; a dual being the *Great Spirit* createth him.

Man's destination is everlasting resurrection; in which matter, man can have delightful labor as he riseth upward forever and ever.

The king asked: If the Creator is all the time creating, will not the firmament become too full of spirits?

I replied: A thousand men read a book, yet that book is no fuller of ideas than at first. The corporeal man is not divisible, and, so, filleth a place.

Thought, which may be likened unto the soul, is the opposite to this.

Ten thousand men and women may love thy flower garden, yet thy garden is no fuller because of their love.

Exalted souls in the higher zones of spirit life are without bulk and substance; and even so are the regions they inhabit, as compared to corporeal things.

The king said: I would that I were as thou art. For which matter, if thou wilt use thy wand and make me even half as wise, I will give away all my kingdom.

I replied: Thou canst not bargain for *Faith* or purchase it, as a coat or as sandals.

And yet until faith is attained there is no resurrection. No bird ever flew from its nest, without first having faith it could fly. And when thou hast *Faith* thou wilt cast away thy materialism and choose spiritual powers and treasures instead. Until thou hast attained *Faith* thou wilt retain thy weakness. This is a judgment unto the rich man in the same way.

Riches and a king's kingdom may be likened to balls of gold tied to a man's feet in deep water; he cannot rise until he cutteth himself loose, and casteth away that which bindeth him. So, also, are men bound in spirit, and until they put their own hands to the matter there is no resurrection for them.

The king said: Because thou hast given me this great light, it seemeth to me I should issue a decree commanding all my people to accept thy doctrines.

I replied: O man! How short thy art in thy understanding of wisdom. Violence is its enemy. Such a decree would be no better than a decree establishing a ruler. It would thwart itself. Wisdom cometh not with sword and spear, like idol-gods; it cometh with education, the chief book of which is the example of good works, and of peace and liberty of all.

The king said: Thou reasonest well. Hear me, then, thou greatest of men; command me even as if I were thy servant, and I will obey thee.

I said: O king, thou tormentest me with my own inability to make thee understand. Thou shalt not make thyself servant to any man, but to *Wisdom*, the *Great Spirit*.

The king said: Then I will put away my kingdom. I said: Consider first if thou can best serve *Truth* and *Wisdom* doing this way or that way, and then follow thy highest light and thou shalt not err.

The king asked: How, sayest thou, shalt I put aside my kingdom and my riches and do as thou dost?

I said: Thou shalt be thing own judge. If I judge for thee, and thou follow my judgment, then am I bound to thee. Suffer me to have my liberty also.

The king said: If thee would give me thy wisdom, then would I serve thee. How long, sayest thou, a man shall serve thee in order to reach great wisdom?

I said: Suppose a man has several pieces of glass; some clear, some clouded with smoke and grease; how long, sayest thou, it would require to make them all clear alike? For such is *the doubt of self* (God) in **man; it cloudeth his soul; and when he hath put doubt of himself** away; believing in the *Universal Spirit* (God) within him; then is his soul clear, and that is *Wisdom;* for then he beholdeth *Wisdom* (God) through his own soul; yea, and heareth it also. And until he doeth this, he believeth not in the existence of *Wisdom,* no matter how much he professeth.

The king kept me many days, and questioned me with great interest and profit. One day he said: Go thou quickly unto the five other provinces and explain to the kings thereof. Therefore, I said: O king, I must leave thee, but after a time, I will return unto thee and exhibit to thee the testimony of immortal life and *Divine Wisdom.*

And, after I was gone, the king said: Although I cannot decree *Dr. de Laurence's doctrines,* I see no reason why I cannot decree the *extinction* of certain idol-Gods. And thereupon he did as he thought best, prohibiting the Priests from doing sacrifice to *Joss* (God), or *Ho-Joss* (Lord), or *He-in,* or *Ko,* or any supposed other ruler, save, and, except the *Great Spirit* within the soul of man, which is God.

In course of time I completed my labor and by this time there had been established in different places throughout the world many *Disciples;* either through myself, or my followers. *And there come unto me this very day, from every quarter, men and women to learn Divine Wisdom and Truth.*

And all that were in any way sick or lame or blind or deaf I administered unto them. *Those obsessed with evil spirits, I relieve.*

I said: After I am gone no man nor woman nor child shall say: Be-hold, *Dr. de Laurence* was a God. Nor shall ye build an image of me, nor monument after me, nor in any way do more unto me or my memory than to the least of mortals. For I say unto you. *I am but a man who hath put away earth possessions, desires and earthly aspirations.*

And whatsoever ye see me do or know of my having done, the same is possible unto all men and women created alive on earth who become a True Disciple of *Divine Wisdom.*

Remembering that all things are possible with him who has faith in his own soul (God).

CHAPTER II.

The Great Spirit.

MY brothers and my sisters, in the name of the *Great Spirit* (God) within thine own soul, hear me. Be ye attentive, that ye may remember my instruction as set down herein; be also considerate, for I am no more nor less than one of you.

I was sent into the world to wall the true *Disciple* around with *Wisdom's hand.* I have given you an exclusive teaching. I give unto you peace and truth; I have drawn a veil over the dark past of evil and ignorance, and taught you to love and respect one another and to embrace knowledge. In time my *Disciples* shall become the most numerous in all the world; *this is the miracle of the Truth unto you.* On the foundation I have given you, *shall my doctrines be henceforth forever.*

Be ye watchful against Gods (Josses) and man-made Saviors, and especially wary of spirits of the dead who profess not the *Great All Person.*

All such are instigators of war and lust after earthly things.

Be ye exclusive unto one another; suffering not outside barbarians (materialists) to come amongst you, especially to marry with none unless they believe as you believe.

Yet ye shall not war against them.

But it is lawful for you to keep them away. *And these teachings if followed shall stand as a sign against all people who molest or injure you.*

And every change of moon ye shall renew your *covenant,* which is my *covenant,* with *Wisdom* (God).

Teaching it to your children, and commanding them to teach it to theirs after them, and so on forever.

Swearing ye unto the *Great Spirit* to ignore all so-called heavenly rulers but the *Creator,* the I AM, Who is everywhere; even within the soul of man.

And though idolaters come amongst you, proclaiming their God, or their Lord, or their Savior, *hearken not unto them. But nevertheless, persecute them not, nor injure them, for they are in darkness.*

Neither be ye conceited over them; for your forefathers were like unto them.

The *Creator* hath made a wide world, and fruitful and joyous, and giveth it unto man's keeping.

Unto one people one country; unto another people another country; and so on, all the world over.

This land the *Creator* giveth you.

Be ye as brothers and sisters in this, your holy land.

In the ancients' day the land was made to bloom as a flowery kingdom by the *Faithists* of old.

But they were neglectful of learning Wisdom.

Idolaters came upon them and destroyed them, and laid waste their rich fields; yea, the bones of many people were strewn over all the land.

But by these teachings ye are delivered, and ye shall make Wisdom bloom in thy soul.

And ye shall multiply my teachings, and build Temples, and plant these truths, and make this heritage, which I give unto you, as an example unto all true *Disciples of Divine Wisdom,* and *Faith* and *Truth.*

And by your neglect of war and war inventions, ye shall be a testimony of my teachings in this day.

For the time shall surely come when these teachings will put down all unrighteousness, and war, and idolatry, and they will be *Truth* and *Wisdom* unto the whole world.

THE FOUNTAIN OF WISDOM.

One man saith: I am normal; neither spirits nor mortals rule over me! Yet he hath only boasted as a foolish man, who would say the same thing.

Another saith: Behold my wisdom! The highest spirits discourse through me. Yet he knoweth not whether it be true or not. Neither does any of them know the fountain of wisdom. For if an evil spirit saith it through them, the spirit himself is made up of borrowed knowledge and falsehood.

I talked to a great philosopher one day, and he said: There are no Gods, nor Lords, nor angels, nor any Great Person like Jehovah. Everything is spirit. He showed me a book he had, and I asked: Who made the book? He said: I made it; nay, I made not the cloth, nor the binding; I mean, I made the philosophy that is in the book; nay, I made not the philosophy, but found it; nay, it was not lost; I mean I led myself to find the philosophy; nay, a man cannot lead himself; I mean that I searched and found what was new to me.

So that but little of that book was his, after all. I saw three spirits standing beside this man, and they were laughing at him. If I had asked the spirits, they might have said: nay, the thoughts are ours. And had I looked further I might have seen other spirits still back of them, claiming the same things. Yet, even such spirits are not the highest. Wherefore I say unto you: All things come from an all Highest fountain of knowledge, name ye it what ye will. He who saith: Wisdom spoke through me: He is the nearest the truth of all. For all knowledge that comes to man, is wisdom's word to that man. Whether

it come by a spirit or by another man, or by the commonest corporeal thing, it is nevertheless from the All Highest, which is Wisdom (God).

For which reason bow ye not down in worship to any man, nor to any spirit, but only to the Highest, Wisdom; for it is the Figure-Head and Pinnacle of the All Highest conceived of.

And in contradistinction, the all lowest; the foot of the ladder; call ye darkness and evil, and wickedness, and in sin and death.

Attribute not to men nor angels, nor spirits this or that, for they themselves are not first causes nor responsible but in part; but attribute all good, high, best and wise things unto the essence of the Divine Wisdom within yourself; and all evil, dark, low things to an evil person or spirits who have opened their own soul to that which is lowest, evil and dark. By these I should make plain unto ye what I mean; and it is an easy matter for ye to look into your souls and comprehend as to which of these two ye most incline.

The soul of man may be likened unto a vine, which can be trained either upward to divine Wisdom or downward to evil and darkness.

And if ye desire to know if a vine be trained upward or downward, look ye for the fruit, and not to the fragrance. Some men pray much, but as to good works they are like a vine without fruit, but with plenty of fragrance.

One man waiteth till he is rich, before he seeks the divine within himself; another man waiteth for the spirits to inspire him, and give wonders, before he teacheth the unlearned or help the poor; another waitheth for the multitude to join in first; and yet another waiteth for something else.

Beware of such men; or put them in scales where nothing is weighed. In all things give ye precedence to the spirit of Wisdom within thyself; as the Creator is over all his works, so should the spirit of Divine Wisdom be over man's works, and over his corporeal body also.

Herein lies the foundation of the knowledge of all "WISE MEN". For the materialist, the heathen and the idolater, who labor for self, what are they but servants unto the flesh.

Some labor for the development and understanding of true spiritual power, which is purity, and love, and goodness, and justice; such are on the right road to become a "GREAT SOUL".

Remember the heathens, they say: First provide the physical body, and then the spiritual. But I say unto you, the Creator of all things created them both, and he who saith: First provide for the material or physical body, never looketh to his spirit or soul afterward.

Beware for too extremes meeting are always dangerous; *great wealth and extensive poverty.* It not only devolveth on the rich to share their substance with the poor, but they shall go amongst them, teaching them and uplifting the poor, sick and needy.

The hand hard with toil will insure a better heir than the dimpled hand of a proud rich woman.

For she hath a soul of passions, and her offspring will have souls like a mixture of gall and sugar; though they be sweet, they will prove to be bitter in time to come.

Consider thy child; show him a house with a head, orderly. That he may grow up understanding the discipline of the Wisdom within his father's own soul.

The father should lead in all things; and the mother should be vice-leader in all things, to rule in his absence.

For each family shall be a kingdom of itself; but no man shall be a tyrant, though he have precedence in all things.

For the chief virtue of the parent lieth in its teaching self-control and discipline to the young mind; holding it steadfast after the orderly manner of truth. And because the child repeatheth these things with thee, it learneth to honor thee with good rejoicing.

And when thy sons and daughters are yet small, thou shalt teach them to work; inspire them above all things not to falling into idleness, which lieth at the borders of evil (hell).

But overtask them not, nor give them pain; remembering they are to be thy glory, which thy Creator hath bestowed unto thee to be in thy keeping, not for self-aggrandizement, but for their own delights and holy pleasure.

Remember thou that labor shall be delight, and toil a great benefit; to have it otherwise to thy children and to thyself is to prostitute man to be as a wild beast of the field.

And even thy little ones shall learn that thou art but a brother, an elder brother, and of the same Creator's children; teaching them that one who hoardeth and keepeth things in his own possessions is a cannibal that eateth his kindred, flesh and blood.

Above all things thou shalt teach them to keep holy and pure the body created withal; for herein lieth health and strength. Teach them self-control in all things. Teach them that by *"Belief in themselves"* (God) they can become immune to disease and an early death.

Teach them to be positive, and to believe and have great faith and belief in the spiritual power of their own soul to overcome disease and failure. For: *According to their "Belief" will it be unto them.*

Remember there are those whom are disbelievers, and they say: I see no God (soul). I know no All Power. I deny the soul of all things.

Where is the spirit? I cannot see it, or hear the sound of its voice.

And if there be a soul let it come before me. I would see it. Yea, in their material teachings and belief they say this: Let them get understanding and Wisdom and they will then know the vanity of such words.

THE NUMBERS OF THE JUDGMENT.

HEAR THE WORDS OF WISDOM, O MAN.

Wherefore, declare I unto thee in this day, the same shall be testified to by millions of Spirits unto mortals ere one generation pass away.

Of Brahman spirits in the lowest of zones, as wanderers on the earth, there are this day more than four thousand million.

Of Budhist spirits in the lowest zones, as wanderers on the earth, there are this day more than seven thousand million.

Of Ka'yuan spirits in the lowest of zones, as wanderers on the earth, there are this day more than three thousand million.

Of Kriste'yan spirits in the lowest of zones, as wanderers on the earth, there are this day more than three thousand million.

Of Mohammedan spirits in the lowest zones, as wanderers on the earth, there are this day more than two thousand million.

Of Jewish spirits in the lowest zones, as wanderers on the earth, there are this day more than thirty million.

And of other spirits, idolatrous and otherwise, even on the earth, more than twelve thousand million.

And of all these spirits not one is above zone or grade five, in the first resurrection.

But of such as are below zone one, there are more than six thousand million, being mostly such spirits as know nothing more than babes, though, for the most part, they were full grown adults as to earth-life. Some are fetals, some engrafters (Professional re-incarnators), who dwell with one mortal during his life-time, and then engraft themselves on another mortal during his life-time, and so on, calling themselves re-incarnated, and, in fact, knowing no other *zones* in spirit life, being disbelievers in the All Person and in exalted Wisdom.

Such as are below grade one, are classed as *drujas,* being spirits that are earth-bound and are bound to mortals.

They inhabit mostly the oldest cities, and places of filth and indecency; nevertheless, they also inhabit the palaces of kings and queens and emporers and popes and priests and rich men.

In the first zone there are hundreds of millions of spirits, strolling about that are earth-bound, crying out. I want to go to *Brahma,* I want to go to *Budha,* I want to go to *Jesus,* I want to go to *Kriste.*

And I send my host of high-raised spirits to them, saying. Come

ye, to the highest zones, and be clothed and fed, and learn to clothe and feed others, for this is the way of resurrection.

But they will not believe, but turn away in stubbornness of heart, even as ye of the earth, saying: Nay, I will rise only by prayers and confessions. I want to be changed in a moment, in the twinkling of an eye, and rise and sit on the right hand of God.

And there are hundreds of millions who, being dead, know not anything; but, through belief in a judgment day, went to sleep, and are waiting for the trumpet of *Gabriel* to call them forth.

And I send my exalted ones to them to awake them up, and call them up; but they are hypnotized with their faith, and they relapse again and again, for years and years, for hundreds of years!

Fulfilling Wisdom's mandate, that whatsoever is bound on earth shall be bound in spirit life.

And, even as one drunken man on earth enticeth another to drunkenness, so are there hundreds of millions of idolatrous spirits, who return to mortals and persuade them to their same doctrines and to their same debaucheries.

Hear the words of Wisdom, O man, and be wise in thy judgment. Thy Creator created thee alive, gave to thee of His Own Being. Be thou steadfast unto Him, and thou shalt not err, but eliminate thyself from the chance of error.

Thy Creator alone is unmistakably thy sure foundation, in whom thou shalt not be tripped up.

Sufficient unto thee and thy resurrection is thy creator. Wherefore, in thy soul shalt thou find *The Universal Spirit-God,* and thou shalt abjure all other Gods, Lords and Saviors.

Neither shalt thou try to exalt the name of the Creator of all things by adding thereunto any name in the shape and figure of man, nor one of woman born.

Seek thou to attain to the voice of *Wisdom* in all things, and to obey *Truth* for righteousness' sake. Be not stubborn in thy conceit.

In thy singleness of purpose thou shalt be ministered unto by the spirits of the first resurrection; but, as thou unitest thyself in a brotherhood on earth, in the name of *Wisdom,* so shalt thou be ministered unto by the light of *Truth* for thy second resurrection.

But it hath been proved, *and it shall be proved again, that all brotherhoods on earth founded on any of the idols in heaven, shall not stand.*

Because, there is no second resurrection to minister unto them.

And all societies and constitutions and by-laws founded by men, not capable of the second resurrection, shall fail.

But whosoever establish, in the second resurrection, which is the abnegation of self, to serve by true faith the God in their own soul, shall not fail.

OF RESURRECTION.

IN THE WORDS OF WISDOM.

Whether on earth or in spirit life, the same rules apply unto both:

He that serveth himself one-half, and serveth others one-half, shall stand grade fifty.

He that serveth himself three-quarters, and others one-quarter, shall stand grade twenty-five.

He that serveth himself one-quarter, and others three-quarters, shall stand grade seventy-five.

He that serveth himself only, shall stand grade one.

He that serveth others wholly, shall stand grade ninety-nine.

And whoso serveth accordingly, himself or others shall stand in grade even, as his works manifest.

To serve one's self is to work for one's self; to strive for one's self, to think of one's own self, as to what will profit one's own self only.

To serve others, is to do good unto others; to help them; to teach them; to give them joy and comfort. This is the service of a true soul which has attained Wisdom.

But there are some who are below the grades; who seek to do evil; who seek to make others unhappy; who delight in crime and pollution. These, if mortal, shall be called *Druks,* and if spirits, shall be called *drujas.*

After such manner, in general, are the grades of the earth, atmospheres.

Grade one is on the earth; grade fifty midway betwixt the earth and the emancipatel zones, etherea.

Grade twenty-five is one-quarter up from the earth, toward etherea; but grade seventy-five is three-quarters way upward, toward etherea. And so on, relatively, grade and place of ascent intermediately.

But grade ninety-nine is the highest atmospherean grade, preparatory to entrance into the company of the all pure spirit.

But good works alone are not sufficient to attain the highest grades, for they require knowledge and capacity to unfold others.

To accomplish which, those of the higher grades, shall oft return to the lower, and learn to lift them up. For this is that which calleth the ethereans in the times of resurrections.

Wherein the righteous, who are yet mortal, begin at once lifting up their fellows.

Which labor is to the spirit as exercise is to the mortal body, that which giveth strength.

Judge, then, thyself, O man of the earth, as to the place thy spirit shall rise in time of thy death.

A man may be wise as to books and philosophy, and mathematics and poetry and great learning, and yet be low in grade as to spirit.

A man may know little of all such knowledge, and may be poor withal, but by hardship and experience, developed in sympathy and good works done unto others, and be high in grade as to spirit.

So also may it be with spirits that manifest through you as great orators, who stand even in the lowest grade in spirit life.

Let not thyself deceive thyself, O man, as to thy knowledge, or thy speech or professions.

Thou hast the scales in thy own hands, and shall, soon or late, weigh thyself justly, and take thy place, even as thou hast prepared thyself.

Nor flatter thyself that thou canst cheat the life hereafter, or change the ways thereof.

Nor hide thyself behind doctrines, or behind the promises of man-made Gods and Saviors.

Old things are done away, and none of these things shall avail thee on earth or in spirit life.

Be thou king or queen or judge or servant, the same judgment shall stand upon all.

When the garment is gone, and the diadem and riches and the flesh withal, consider thou the grade of thy spirit and the bondage upon thee.

Thou shalt take that for which thou hast fitted thyself, according to what thou hast done.

HEAR MY WORDS, O MY DISCIPLE.

Hear my words, O my Disciple, and be considerate of the justice of the Creator.

These are my exhibits which I place before thee, that thou shalt not err.

And thou be a rich man, adorn a city by donating unto it a park, with statuary and pleasure-walks, hoping to glorify thyself thereby, and be praised by men; therein thyself burieth thyself in the first resurrection. And the act lowereth thy grade instead of raising it.

For in whatsoever thou givest, thou shalt consider, first, the lowest of the low, whether they have bread to eat, and a place to sleep; and the sick, whether they have attendance and good provision.

And thou be a rich man, and contribute a house for orphans or for the helpless and aged who cannot help themselves, it raiseth thee in grade.

But so far as thou doeth this for the applause of men, thou detracteth from the rate of thy beneficence.

Neither doth such a good work help thee more than the poor man helpeth his own grade by assisting one poor orphan.

For thy resurrection dependeth not on the quantity thou givest, but as to whether thou givest according to what thou hast. Of which matter thou shalt judge thyself.

For he who giveth a penny may be raised up more by so doing, than he that giveth ten thousand.

A certain rich man, being converted from the desires of earth, went about casting his money freely in the streets, and in giving to those who asked him therefor.

And some gathered it up, and fed and clothed themselves; others took it, and went and got drunk, and became worse than before.

The measure of righteousness of that man's behavior was not in giving what he had to the poor, but in the good and evil that came of it, being weighed, as to which outbalanced the other.

And where he lowered the grade of them that received this money, or where he lowered a greater number than he raised, there his act of casting the money away was a judgment against him.

He who giveth, saying: Here, thou beggar, doeth a good corporeal act, but an evil spiritual act. He lifteth up with one hand, but injureth with his tongue. Such an act detracteth from the grade of that man.

A certain rich man, being converted to do good works, went and built a score of souphouses to feed the poor gratuitously.

And all the poor people of that town went therein and were fed. But the next year, behold, there were twice as many poor. And the rich man built another score of souphouses, and they were all fed.

But the next year, there were still twice as many poor people to feed; but the rich man had exhausted his means, and could feed none at all.

Judgment is therefore rendered against that man for his supposed benevolence.

For, whilst he did a little corporeal good, he did a great spiritual wrong, because he lowered the grade of manhood and womanhood in those that he fed. His benevolence promoted dependence.

A rich man founded a place of labor for the poor, who had nothing to eat and nowhere to sleep. And he said unto them:

The Creator hath given you hands to work with; come ye, *be men and women.*

And they went and worked and earned their living.

Judgment is rendered in favor of that man, for he raised the spiritual grade of the poor. This is a benevolence that extendeth itself and manifests wisdom.

Let thy charity be to the sick and helpless, but be thou wise in directing the able-bodied to help themselves.

For all charity tendeth to lower the self-respect of the receiver, and casteth him lower in the grades in spiritual life.

Certain ones depend on alms, not having either sickness nor yet strong bodies. Nevertheless, were they aroused, they could support themselves.

When thou givest them regularly, they depend upon thee. These become beggars in the lowest grades in spirit and earth life.

That which thou givest them accounteth against thine own grade. Better is it for thee and for them, that thou arouse them from their degradation.

To do this tenderly and mercifully, is a great virtue; to do it cruelly, is a great crime.

Consider not so much what thou shalt do to raise thine own grade, but what thou canst do to raise the grade of those within thy reach.

Remember, all men and women are thy brothers and sisters, and thou shalt labor to make them make themselves a glory unto the Creator.

REMEMBER THE MAGNITUDE OF THY CREATOR.

Remember the Creator and the magnitude of His creations. Before thy Creator thou art but an atom, and as only one small creature.

Nevertheless, a multitude of people make a nation, with cities and hamlets.

These are also graded by thy Creator, according to the ascendency or the declension of the whole.

If a city, then the grades of all the people shall be summoned together in a scale of a hundred.

And if a nation, then the grades of the cities and hamlets, and of people of isolation, shall be summed together in a scale of a hundred.

And if half the people are above grade fifty, and half below fifty, the grade of that people shall be fifty.

If one-quarter only, then the grade of that people shall be twenty-five.

On the basis of individual grades, shall be the grades of a city and of a nation.

And the behavior of a city or a nation shall be graded in the same way, after the manner of an individual.

A certain nation built alms-houses and asylums sufficient for the needy, and, by its tyranny, made an equal number of needy ones. That nation raised not its grade for the good it had done.

Another nation built no alms-houses, but, by its wholesome laws, there were none needed. That nation raised its grade many-fold.

And yet another nation maintained a standing army, in order to maintain itself. That nation stood in grade one only.

The place of this last nation shall be grade one, which is the animal region, which is on the earth.

Whoso dwelleth in such a land, though he have a good individual grade, shall suffer deduction in the ratio of the grades of different nations of the earth.

But whoso dwelleth in a nation, high in grade, shall be ascended in his own individual grade.

As these grades are on earth, so they correspond in spirit life. In all cases depending on what one doeth for the resurrection of others.

If a city, or a nation, or a kingdom in spirit life do unto others in resurrection, then it shall be credited accordingly.

But, if there be no gain in the good that any of these do, they shall receive no grade.

But, if they increase in raising individual grade, then are such cities and nations rising in grade.

Consider thy nation, O man, one generation with another; and as the relative proportion of individual grades rise or fall, so shalt thou determine whether thy nation is ascending or falling in grade. Number its paupers and criminals as to increase or decrease.

Consider not its wealth, nor its ships, nor its armies, nor its great buildings. These all together are only one grade, and are of no value as to the spiritual grade of its people.

For the strength and life of thy nation depend on its spiritual grade. Pursue this and thou shalt prophesy truly as to the growth or the downfall of a nation.

Pursue this also with regard to the nations of the earth, and thou shalt determine the relative place of thine own nation in the unseen world of spirits.

CHAPTER III.

Thou Art Admonished For Thy Soul's Sake.

THOU are remembered, O man, and admonished and instructed for thy soul's sake that thou mayest become a glory to thy Creator and to thyself.

Hear, then, thy responsibility and the extent thereof, and consider the magnitude of thine own grade on earth and in spirit life.

Which is in proportion to the power and the distance of thy reach. Which I have also graded unto all men on earth and in spirit life.

If thy Creator give thee strength to carry four men on thy back, and thou wilt carry but one, thou shalt be one-quarter grade. But if thou carriest the whole four, thou shalt be full grade.

One man hath wherewithal to feed one man; another hath sufficient for a thousand; and another for a hundred thousand. These are the distances of the reach and power of these men, which is the extent beyond which nothing more can be exacted of them, on earth or in spirit life.

Yet, when they have all fulfilled these to the utmost, they shall be therein only equal in grade.

But, if they fail in their parts, the responsibility of one shall be a hundred thousand; and another shall be ten thousand, and the least shall be only one. These are the debts men owe the people of the nation, the city and the hamlet.

Consider, therefore, the darkness of the people of thy nation; the poverty and the crime; and judge thyself as to thine own responsibility.

And this rule shall apply both on earth and in spirit life. And thy grade of responsibility in spirit life shall begin even in the same place thou established it on the earth. Wherein thou wert short, thou shalt labor; wherein thou didst fulfill, thou shalt rejoice, and be without compunctions.

Also shall this rule be with the king and queen and emperor, and all rulers who have means and power; and the responsibility shall extend to all the people of the kingdom or empire.

Nor shall this responsibility be escaped by death; but the bondage in the life hereafter shall be according to the avoidance of the trust imposed.

Consider, then, what thou shalt be encumbered with in the unseen world.

Pursue this philosophy, and thou shalt determine what shall be the labor of the king and the queen and the great ruler, after they have died, and entered this world.

Find the grade of their respective dominions, and thou shalt determine, by the ascension thereof, the duration of their bondage in the first resurrection, whether it be fifty years or five hundred years.

But if such emperor's dominions be in declension instead of resurrection, then, on his entrance into spirit life he shall be at the mercy of the spirits of his kingdom, who shall be in wait for him, and he shall not escape them.

Some other higher spirits shall deliver them; otherwise, they fall into anarchy and madness (hell).

Remember thy Creator and the comprehension of His kingdoms; and be considerate of the words of thy Master and teacher given herein.

All men profess to desire resurrection; they hope to ascend to exalted spiritual spheres.

Yet, many will not even try to exalt themselves.

One saith in one breath. To not eat the flesh of any thing created alive, is the highest.

But, straightway, he feasteth on fish and flesh.

One saith: To return good for evil is the highest.

But he doeth evil even before the sound of his voice is hushed.

And, yet, he will find fault with his Creator, if holy angels promise him not a high seat in heaven.

And there are others who constantly profess to have the higher light; but they go about tattling, and making evil remarks of their neighbors.

Yet, many of these do good unto others, giving to the helpless; verily are they both rising and falling, in regard to the resurrection.

The measure of the grade of such shall be by weighing the whole behavior as to its result in the community where he abideth. And this rule shall apply, both on earth and in spirit life, to all such people.

There are men who do great good unto others, and are talented withal, but who are great liars; and much prone to exaggeration. So, that their good works are outbalanced by the shame of their tongues.

The grade of resurrection of such shall not be modified or benefited but little by their good works. But they shall be weighed as to such evil habit, whether it be increasing or decreasing; and the grade of such man shall be accordingly, and shall come under the rank of spiritual disease. Because it will be entailed upon them into the spirit world, and shut them out from the grade which they manifested.

When thou searchest for the grade of a city, therefore, all such persons shall stand as grade one.

There be some who say: I care not for the spiritual man nor the spirit worlds. One world at a time is sufficient for me.

And they may be good as to the way of the city, contributing alms to the helpless, and visiting the sick. Nevertheless they utter truthfully their own resurrection, which shall stand grade one.

This is no crime in them, but an unfortunate imbecility of spirit. When such persons die, their knowledge, for the most part, dieth with them. And they enter the spirit world even as if they had died in infancy.

They shall stand grade one, because owing to their weakness of spirit, they must need be habited on the earth for many years.

There be others, who are forever talking of spirit life, and consulting the spirits of the dead, who are, nevertheless, low as to good works, and low in holiness of heart. These shall be graded the same as liars and hypocrites.

For in prophecy thou shalt estimate the sin of all the virtues and vices of thyself, and of thy neighbor, and of the whole city, or state, or even the world; and accredit the grade in ascension or declension, and thou shalt compare one generation with another, as to the increase or decrease of its spirituality.

And thou shalt know of a truth the standing of the whole world.

And from this, thou shalt also determine the time, when man came on the earth; how long the race will survive and bring forth; and the time he shall become extinct as to the earth.

O MAN, remember thy Creator and praise Him. In this, thou art graded by thy Creator.

Who see not Him, within their own soul, are weak in spirit; who see Him in all things, and hear His voice in the leaves, and in every herb, are strong in spirit.

These are grades of resurrection of the souls of men.

For what is the earth but a foaling nest, and the possessions of the earth but chains of bondage.

To provide souls unto everlasting resurrection, and make them to rejoice in their being. These are the labors of thy Creator.

For the beast of the field and the birds and fowls of the air, and for many animals that are companions to man, is made a place where their spirits shall survive.

And this spirit life for animals is graded one.

Consider the world of thy Creator, and the knowledge and symbols He placeth before thee. Thou holdest up a lump of salt, and it is solid and of dimensions; but cast it into water, and it is seen not, but dissolved and lost as to thy perseption.

And thou beholdest the earth, which hath dimensions also; but the

ethe: thou seest not. As water is to salt the solvent, so is *ethe* to corporeal things the solvent. By slow velocity holdeth the solid earth its form; yet, in *ethe,* external to the body of the earth, the swift velocity of corpor is magnified into dissolution. By vortices in *ethe* are these things accomplished.

In the *atmospherean* regions which rotateth with the earth, behold, there are many *plateaux* larger than the earth, being habitable zones belonging to the earth. Their component parts are like into the earth, and they are adapted to the abode of spirits even as the earth is for mortals.

Remember the magniture of thy Creator's works and the symbols He set before thee. Where the clouds float high, it raineth not; where they drag on the face of the earth, it raineth daily.

Consider the habitations of the resurrections of the dead which are in the keeping of thy Creator.

Even as to the square of the distance away from the earth, so are the grades of resurrections.

According to the exaltation of man's soul, so shall he inhabit these places.

According to his own soul's growth and development, so shall he ascend outward away from the earth; grade unto grade.

O man, to know the creations of thy Creator, and the things He hath placed in thy reach.

To apply thy knowledge, and understand with reverence the work of His hand.

How considerate of thy little wisdom, and thy love of liberty, which He gave unto thee.

Even before he has perfected thee, He called out unto thee to behold His creations. And thou tarriedst not to learn, but ran away, half completed, to vent the exuberance of thy soul, which He gave unto thee.

I beseech thee, turn about, and hear the wisdom of my words: I will teach thee to know thy Creator; to hear His voice in thy own soul, and to see His hand everywhere.

And thou shalt rejoice in thy life, and teach thy brethren to rejoice also.

Thou hast a corporeal body and a spiritual body: *Hear me, and I will open thy understanding.*

Thy spirit hath eyes and ears and judgment. Nevertheless, the beginning of thy two parts was, at the same time, quickened into a one person, because of the presence of thy Creator.

O man of the earth, would that thy spirit and thy *corpor* stood even in wisdom and power all the days of thy life.

But thou art so delighted in the earth, thou hast left thy spirit unfed. *And it standeth within thee, as a spear of grass covered with a stone.*

And thou seest not spiritual things; nor hearest the Unseen. For a stone lieth upon thy soul.

Yet, thou hast great learning as to corporeal knowledge; and great vigor as to corporeal judgment.

And thou rates thy neighbor a fool, because, forsooth, in contra-distinction to thee, he heareth and seeth spiritually.

And thy soul power weepeth for thee; because, in the time of thy death, thou shalt stand in spirit life in grade one, even as the spirits of the beasts of the field.

Thy present knowledge shall be void, and thy vigor only as a new born child.

But even as a newborn is unsuited to feed on corn and nuts, thy spirit is as a starveling in spirit life. And I take thee my *Disciple* where I have provided for thee according to thy weakness, that thee may learn wisdom.

Thy mother was provided unto thee before thou wert born; and spirit life was arranged for thy spirit to enter into at thy death. Thou shapest not thyself in thy mother's womb; and, behold the perfection of thine every part.

Trust thou in thy Creator, but seek thou also to go with Him, and thou shalt attain easily to the highest places in spirit life which were created for thy glory.

O that thou hast not contaminated thy corporeal part by the flesh of the beast and the meat of His living creatures. This is as one of the stones that covereth up thy soul, and blockadeth thy way to the upper grades.

Thy young spirit must remain within the atmosphere of the animal creation for a long season; like into like, hast thou fashioned thy spirit to the flesh of thy body.

According to the atmosphere of things, as to the purity and sweetness, behold, thy Creator hath fashioned them in relative ascent above the earth. That which is impure resteth on the earth; that which is pure, is upward and high.

Consider the place of the hells of the spirits of the dead, and the weapons of warfare in their hands. As the *corporean* is to *corpor,* so is the spirit as to the atmosphere of the earth.

O man of the earth, consider what thou puttest into thy mouth, for the atmosphere thereof is the food of thy spirit. And the habit thereof will be entailed on thy spirit for a long season after thy mortal death.

O man, I have heard thee in thy fullness, say: I must have my flesh-food; I must have my wine and beer and tobacco and opium.

I say unto thee, if thou hast not strength in this day, neither shalt thou have strength tomorrow. What strength shalt thou gain by the loss of thy corporeal body?

Consider thy corporeal body as a ship, in which thy spirit is sailing across a wide sea of water. Better that thy spirit learn to acquire strength whilst it hath a corporeal body to ride in. After death, it floateth in the direction thou hast shaped it. Neither hast thou power to go against the current.

Remember, O man, these are my lessons which I give unto thee, to learn to master the elements of thy surrounding.

Stretch forth thy hand unto wisdom, and swear thou wilt conquer every passion that is unclean, and every habit not conducive to the purity of the growth of thy spirit.

This will be the beginning of thy resurrection; and thou shalt be thine own judge and master.

Neither shalt thou call out: God, God, exalt my soul, or, O Lord, save me and raise me up—until thou hast first begun to do something for thyself.

O, that thou knew where the virtue of prayer beginneth. And that he that practiceth the All Highest he knoweth, hath the ear and the hand of wisdom.

Certain men were down in a deep well, and they laid down and shut their eyes, and prayed to be taken up, yet, they would not even raise their eyes to look upward. And others, at the top of the well, let down the ropes, and they called down to them beneath to look up, and catch the ropes, but they would not. And, in the course of time, they at the bottom said: Alas, our prayers are not answered!

O man, that thou wouldst put thyself in the way of all wisdom. To put away the uncleanness of the body first, and the uncleanness of the spirit afterward.

To seek for things that are pure and good, instead of criticisms and philosophies, that rise up out of thy contaminated fleshhouse.

Whoso desireth resurrection, let him begin to resurrect himself.

Make not thy confessions, which are betwixt thee and thy Creator, before men; but covenant thou with Him, within thine own soul, saying nothing of this for the laudation of men.

Thy spirit is as a seed of a beautiful tree, which thy Creator planted; give thou it good and clean soil, that the blossoms and the fruit thereon may glorify thy Creator and thee.

Such is the resurrection of the spirit of men. Wait not for a Savior to save thee; nor depend thou on words or prayers; nor on hearkening to good sermons, flattering thyself, thou hast done well; but begin to save thyself.

By purifying thy flesh, by purifying thy thoughts, and by the practice of good works done unto others, with all thy wisdom, love and strength.

For through these only is there any resurrection for thee, either in this world or the next.

Of the foundations of the resurrections of thy soul, there are two kinds; one, which dealeth with those already born, and the other, with such as are not yet born.

For, after thou hast purified thyself as to flesh and spirit, two conditions are open to thee, celibacy and marriage.

To such as are by nature, inclined to celibacy, let them rejoice; for, in not having offspring, they shall have less bondage after death to remain in the lower grades, and to return to the earth, to their kindred.

It is a great glory, for them to make themselves Brides and Bridegrooms to the Great Spirit, to be His for righteousness' sake. But, as to thee, who desireth marriage pursue, through thou the same course as to purity and holiness of person, as to thine own resurrection.

For, in this, thou shalt be graded also, according to what thou dost.

The delight of thy Creator, who hath dominion over both the earth and spirit, is to witness the birth of such as come from the pure in flesh and pure in spirit.

In likeness of the father and mother are all children born into the world; and every child is a new creation, quickened into life by the presence of the Creator, Who is the All Life.

If thou art pure in flesh, thy child shall be pure; and, if thou art pure in spirit, thy child shall be pure in spirit.

If thou art a flesh-eater, a drinker of strong drink, and a user of narcotics, thy child shall come forth with thy contaminations upon it.

Consider, then, what thy grade shall be, which shall be according to thy heirs, as to their grade in the place where they are born. As to whether thou encumberest the world with progeny lower in grade, or liftest up the world by progeny of an exalted grade.

Be wise as to the selection of thy partner, as to purity and righteousness. But be not deceived by such as eat not flesh merely, for the purification of the corporeal body is but half the matter. Look for one who is pure in spirit.

Whoso is pure in flesh and in spirit shall bring forth heirs unto resurrection, which shall be little or no bondage to the spirit, after death.

But whoso marrieth for the earth only, shall bring forth heirs of bondage. And profligacy and debauchery and sin shall come upon the heirs of that marriage.

The spirits of such fathers and mothers shall fall in the grades in spirit life; and long will be their bondage in *hada*.

Flesh-eaters seek their partners according to the impulse of the flesh, as to the temptation thereof, or according to riches, or caste, all of which are earthly considerations and for themselves only, and in no regards as to what their heirs will be.

And their offspring come forth in darkness; they are void of aspiration, and dumb as to the voice of Wisdom.

They go about saying: I see no ALL PERSON. I hear not the UNSEEN. Nay, I believe not that any man hath seen or heard of spirit life.

Herein was it revealed to thee of old: Some are born of the beast, and some are born of the spirit. Which I declare unto thee, O man, is the interpretation of all the poverty and crime and war and licentiousness there is in the world.

This is the foundation-head, which Divine Wisdom would bring to the understanding of all people. But there are many, even hundreds of millions that cannot be made to appreciate this.

Nevertheless the kingdom of peace and righteousness shall not cover the earth over until this is understood by all men and women.

Whoso understandeth this, let him wed accordingly; and let such people be as societies to themselves. In this day, no mark of circumcision is required; but men and women shall converse on the ways of the Creator understandingly.

And, when thou hast children born unto thee, thou shalt more consider the place of thy habitation, as to temptation, than thy dominion over them.

To dwell in a city, which is full of iniquity thou shalt be a tyrant over thy heirs, restraining them from liberty in order to keep them from vice.

And in this thou will be a sinner also.

But dwell thou in a place of purity, and give into them liberty and nobleness. They shall not be thy slaves.

In this matter thou takest upon thyself a new grade, according to thy heirs and thy God-ship over them.

Be cautious in thy proceedings. He who created thee alive, gave thee no sinful desires.

Because thou art not yet a completed man, these things are.

Thou shalt find joy in thy talents, and profit in the wisdom of thy soul (God).

To perfect thyself is a great glory; to raise up sons and daughters who are also perfect, is a ten-fold greater glory.

For, it is the fullness of the life thy Creator gave into thy keeping; which is the glory of spirit and earth life.

Of the abundance of thy Creator's creations be thou appalled, O man.

Consider the inhabitants of the whole earth, and the millions brought into life.

Compute thou the number for a thousand years, and for ten thousand years.

And, yet, the earth is not full.

And the zones of spirit life are yet even as if scarcely habited. Thousands of plateaux there are, with no spirits to dwell thereon.

But to induce the spirits of the dead to arise up from the earth, this is the work and the glory of thy Creator.

To make them put away earthly desires, to become pure and wise and strong and adapted to the sublimated spheres, what an endless labor for thy Creator and his exalted spirits.

As thou, O man of the earth, holdest to the desire for earthly things, thou entailest thyself in spirit life, and canst not rise upward. Even so is it with the great harvest, the thousands of millions of spirits born of the earth.

If thou stand a pyramid before thee, wide at the base, equal to the height, such is the manner of the proportions of the spirits of the dead on their entrance into the spirit world.

Consider, then, O man, how sparse are the settlements in the upper kingdoms of the earth's heavens, compared to the numbers in the lowest grade. And remember thou, the percentage of inspiration that cometh to thee, from this grade, which is doubly degraded in the cities and great capitals.

Know thou, O man, that all cities built by men, soon or late, fall into destruction. Search into the generation as to the grade of mortals, and thou hast a type of the spirits of that city, chiefly as to the lowest grades. But, remember, the highest grades of spirits go away, whilst the lowest remain. As the spirits of one generation are to the form of a pyramid, so, not so will be the spirits of that city in the next generation.

But, in proportion to the increase of the mortal city, and in proportion to the raising up of the second, third, fourth and fifth grades, so will be the relative increase in the proportion of *drujas* that dwell in that city.

Find thou the grade and the rate of declension of mortals of a city, and, when the whole number, with the spirits therein hath fallen to one per cent., thou shalt prophesy the time of the fall of that city.

Be thou fearful of the abundance of *drujas* about thee; and search out thine own imperfections and uncleanness, and thy passions, lest *drujas* fasten upon thee in a way thou knowest not of.

Call not upon the Evil Spirits of the dead to come to thee; but call thou on thy *Creator* for *wisdom and light and truth and purity;* and, if it will be well for thee such spirits as are best adapted to thee for thy resurrection will be sent.

Whoso consulteth evil spirits as to earthly things or profit, or great undertakings, marriage, or war, or riches, is already in the hands of the *drujas. Woe be unto him in the hour of death.*

When thou sittest in communion with good spirits, do so reverently to thy Creator; and the members of thy circle shall pray unto Him, or sing songs of praise and glory unto Him and His works. Nor shalt thou habit thyself to sit with such as do not this reverence to thy Creator.

And, when the good spirits appear and converse with thee, remember thou that even the least of them hath passed the bars of death.

Be not long-faced or melancholy with doleful songs; but rather cheerful, like the birds that sing unto the Creator. And let thy speech be respectful, and relating to spiritual things. Learn thou from them of the places they inhabit in spirit life, and the manner of their occupations.

And if thou inquire of them as to earthly things, let it be as to how thou mayest help the poor and distressed.

For, if the spirit that talketh with thee be a *druj* only, thy discourse shall in this way, awake him to see his own shortness.

And if they be high-raised spirits, they shall understand the working of thy soul, and they will provide unto thee for thy everlasting exaltation.

Be upright before thy Creator who knows thy weakness. Emulate them in all thy doings, for this is the way of resurrection, worlds without end.

O man, weigh the words of thy brother, of years' experience.

Wherein thy soul perceiveth a ray of light, follow it in truth, and not in words merely.

It hath been said of old. Thou canst not serve both, thy *Creator* and thyself. And many go about preaching this, but they themselves labor for self every day.

To serve thy *Creator,* is to work for others, especially the sick and helpless, and not for thyself. Thy prayers and confessions are but the waste of thy breath.

There be such as preach for money, and withal are graduated from the colleges and called learned priests; but they have not yet learned not to serve mammon, save in words.

I say unto thee, that a poor man who cannot read a line, that goeth into the house of the afflicted, giving what little he hath, and, with a willing heart, cleaneth the floor and garments of the bed-ridden, is more learned than are these graduated preachers.

The word, labor, or work, is easily understood.

Suffer not thyself to be deceived by them whose trade is preaching and praying. They profess to be laboring for the spiritual man; and, according to the number of their converts, who are also taught words and prayers and confessions, instead of works, so are they called great workers unto the Lord.

But I say unto thee, all these are but subterfuges of evil souls, to palm off words for works.

All such preachers and priests and converts are still tarrying in the depths—grade one.

Hear thou my instruction, and weigh my words in the balance, and be not blinded by the tricks of evil spirits.

A preacher, receiving a good salary, giveth half his money to the poor, and the other half to the church; and his people say: O, what a good man.

And straightway they raise his salary, and they present him a good house, where he feasteth sumptuously every day, thanking God for his own prosperity.

Now, I say unto thee, that that preacher contributed nothing to the poor. The money, he gave away, was not his, but the fruit of false doctrines.

Because he practiced not labor; but as a beggar and a vampire obtains his money, not for work but for words, he was false before his own soul (God).

To serve wisdom and truth, or to preach and practice the words of truth, require not great oratory or education. Wisdom here requires not colleges to brace it up; nor preachers, that serve not the Truth.

One crieth out. Come to God! or: Make thy peace with the Lord. But he himself would not share his house with the poor of his own church.

I say unto thee. All such are either hypocrites, or deceivers of their own souls.

Except thou usest thy hands, and bendest thy back in practice, and in producing something in the world, and contributing it unto others, thou art not one with truth.

It hath been said of old. Do unto others as thou desirest should be done unto thee; also, to return good for evil, and to sell all thou hast, and give to the poor, and love thy neighbor as thyself.

And these words are well known; but who is there that practiceth them? Wherein the words are important and of non-effect.

In place of which, many practice serving themselves by their labor; but in church service, their practice is by prayers and confessions: words, words, words.

Saying. It is not possible, in the present condition of society, to do these things.

Did thy *Creator* limit thee, saying: *Do you this,* in the present condition of society? The way was open for another condition. But thou soughtest not to find it. Thou wouldst not give up thyself, and live in a *brotherhood* of *Divine Wisdom.* Under the name of liberty, thou heldest fast to evil and its haunts, saying: I am willing to serve the Creator, but I will not sacrifice my liberty.

And thou sellest thyself to self, which shall follow thee into the next world.

Know then O man, that whoso would arise into organic kingdoms in spirit life, shall teach himself the first lesson in liberty, which is to free himself from self.

He shall not say: I want this; or I must have that; or, I cannot have self abridged; or, I will suffer no dictation.

I say unto thee, all such men are already in the bonds of drujas and the throes of the hell in their own soul.

But thou shalt say: Here I am, O, Wisdom, Thy servant. Appropriate Thou me whichever way I can do the most good unto others. My self is no longer any consideration.

This is it, to be a Faithist in Divine Wisdom.

If an exalted man marry a woman beneath him, he can lift her up. But if an exalted woman marry a man beneath her, he will pull her down.

Even so is it with the righteous man, that weddeth to the world and liveth therein: soon or late, it will pull him down.

But, if the righteous man go with his fellows into a separate place, and wed himself to Truth and its way, then shall that righteous man be lifted up. And, moreover, he shall be a power to lift up the world.

Shall a bride not live with her husband? And they that choose Divine Wisdom, live with it.

I say unto thee: If thou do not live in a brotherhood, on earth, thou shalt not soon find one in spirit life.

But thou shalt unite thyself with such as are compatible with thee; with whom thou shalt live equal in all things, wherein thou canst do unto them as thou wouldst be done by, loving them as thyself, returning them good constantly.

Being willing to make any sacrifice of thine own self's desires for the sake of Truth.

Remembering, thou wert born in darkness (the world).

It is for the resurrection of others as well as thyself that thou should seek Divine Wisdom.

For herein lieth the key of all resurrections; which is to labor for others; to induce them to assimilate in Truth, and with one another.

The words of Wisdom are not for the glory of any man under the sun, or for any spirit, but for Truth.

Thou hast had revelation sufficient since thousands of years; and sacred books with most holy doctrines: And, yet, many that know these well, come into spirit life as low as *drujas,* and as wandering spirits.

Thou shalt judge thyself; thy spirit is as a manuscript in thine own handwriting; thou art daily writing thy grade and the place of thy abode in spirit life.

Remember my words O Disciple, and be reasonable in thy understanding.

Whithersoever thou buildest a city, and it increase in inhabitants, it equally increaseth in pauperism and crime. Neither hast thou any doctrine under the sun to provide against this.

THE BOOK OF KNOWLEDGE.

But I have now opened the book of knowledge before thee and certain mysteries I have made plain.

Thou mayest travel a thousand other roads, but none other shall be blessed with the light of my Divine Wisdom.

As thou sayest at the door of the college: Young man neither prayers nor confessions shall graduate thee in my house, to be companion of such as have passed on before thee.

So say I at the gates of Divine Wisdom, unto thee my Disciple: Only by knowledge and righteous works done unto one another, shall ye be able to endure the light of truth and wisdom.

Now, it shall come to pass, early in the *Kosmon* era, that many of my *Disciples* shall be gifted to heal by laying on of hands. And they shall say: *Behold, the lost gift is returned. Have I not done a good thing in the world?*

But I say unto thee, O Disciple, that these also mistake the power of knowledge and Divine Wisdom.

The healing of the sick may be compared unto giving alms to the poor, and saying: *Have I not done a good work?*

I say unto thee, these things were of the past cycles. Thee, shall now consider what shall be done to prevent sickness. This is better than to heal. Thee, shall now consider what shall be done to prevent poverty. This is better than giving to the poor.

I have not come to heal and treat the diseased in flesh or spirit; nor to re-establish any of the ancient doctrines or revelations.

I am not a patcher-up of old garments.

I am not an apologizer for ancient revelations, nor have I anything in common with what is past.

Neither their doctrines, nor sacred books, nor their Gods, nor Lords, nor Saviors, are anything before me.

I am not come to captivate the ignorant and unlearned. Nor am I come to call sinners to repentance. Nor to convert the profane man, nor to convert the harlot.

Sufficient have been other revelations unto all these.

Nor have I come to say: Behold, this is my book. And there shall be none other.

But, behold, I come to found certain *Sacred Mysteries* for the *True Disciple. I come to the wise and learned.*

That which I am uttering in these words, in this place, I am also uttering in the souls of thousands, and I will bring them together.

I do not command saying. Thou shalt believe, because, I, thy brother, hath said it, or revealed it in this book.

O YE PRIESTS AND MINISTERS.

Hear the words of Truth, O ye priests and preachers and rab'bahs, and all ye that set yourselves before men, professing to hold the key to salvation and the places of resurrections in the unseen life.

Hearken to the words of your elder brother; behold, I will set you in judgment over yourselves; and the powers of God within you shall cry out for truth and justice.

Make manifest whereof ye believe, and prove that you have a good and sufficient doctrine for the salvation of souls.

Persuade not yourselves, O man of darkness, that ye are not graded by the spirits above; or, say to yourselves: Wisdom seeth not, nor heareth.

Nor say: When we are dead, our souls shall turn suddenly good, and ascend to the right hand of God.

Nor flatter yourselves saying. We did the best we could under the circumstances.

Verily, I say unto you: Ye have not fulfilled the first law, which is to make clean your corporeal bodies. Because ye have stuffed yourselves with carnal foods, the high grade spirits cannot approach you; neither can your understanding approach the place of my brothers unless you heed the teachings contained herein.

I say unto the minister: Ye shall be found in the first resurrection, in *hada,* to all these who ye have professed to lead; neither shall ye rise in spirit life until the lowest of your congregations of spirits have put away uncleanness and selfishness; which is the first labor. And, after this, they shall learn to practice fellowship in union, for the resurrection of others.

Flatter not yourselves, that, because ye wear fine cloth, and preach, that ye are not responsible also. Nor hope that when ye become spirits, ye shall ascend suddenly into places of delight. Ye are marked because of your ignorance.

Your souls are being written upon with your deeds and works and words; and ye shall see yourselves as in a mirror, and of your own accord, shun the kingdoms of light and wisdom.

Because ye have learned words, and practiced only in words, behold, I come this day to command practice in truth. Not for a pittance, but for all ye have.

Behold, O ye destroyers of religion, ye perverters of the spirit of the God within thy soul.

I come to give thee a religion wherein all men can be as brethren.

Even the infidel shall accept the Creator and good works. For he, being the fruit of your behavior, is even in the foreground in the march of truth.

A NEW RELIGION.

I say: Hear the words of truth, O ye preachers, priests and rab'bahs; seek not to gainsay my words.

In times past, I had such representatives, and I said unto them. Go ye, preach my doctrines unto the inhabitants of the earth; make them understand the way of wisdom.

And ye shall take neither money, nor scrip for your labor, but be an example of faith in the promises of Truth.

My *Disciples* have went forth fulfilling my commandments.

But alas, how different are the ministers of this day. Ye patronize the man of wealth; ye boast of the riches of your congregation.

Ye receive salaries, and ye dwell in fine houses; your doctrines ye sell as merchandise! Ye have fine temples and fashionable audiences, and ye curry favor with those who are in affluence.

Ye go not to the drunkard's den, nor to the unfortunate woman; these ye take not in your arms, saying: My brother, my sister, come with me, I will show you the kingdom of God within thy own soul.

Behold, I have come to you in spirit and in truth, but ye put me off, saying: Is not the first duty to one's own household? Is not self-preservation the first law?

Now, I answer you. These questions spring from the beast, and not from the spirit. Neither availeth it you one jot or tittle, to rise at break of day and recite prayers all day, nor to say: God help the poor; or: Blessed art thou, my God!

When ye cannot purchase one another by flattery, how hope ye for the favor of the almighty, by praise and prayers and flattery?

Behold, the selfishness of man hath made the world a place of wretchedness. The people are in misery and want.

Go, then, quickly, to them, and provide a remedy. This is the new religion I give unto you: Demanding sacrifice of you, and your congregations, of all ye have, that is not in use and actual need.

And ye shall judge the limit thereof, remembering that whosoever is bound on earth, is bound in spirit life.

I have drawn aside the veil of death, your sons and daughters, your fathers and mothers, the dead and the living, stand face to face.

And the spirits of the so-called dead are testimony unto you, that your doctrines, as ye practice them, are a blasphemy against the wisdom within the soul of man.

Ye persuade yourselves and your congregations, that, after death, the soul shall go far away, and to an exalted heaven.

But, behold, they that are dead are with you. *They testify unto you by the thousands, and by tens of thousands, that ye led them astray with false doctrines.*

The evidence of the work of evil is at your door. Ye stand accused before *Truth*, that ye practice not what ye preach; that ye fare sumptuously, and connive at sin; that ye preach what ye cannot prove; *by the spirits of your own blood and sin, are ye accused.*

Ye have no personal knowledge of spirit life, and, in stubbornness of heart, ye dispute with my *Chelas* and *Disciples*, who can prove before you, they have power to see unseen things, and to hear that which ye cannot hear.

Ye study spiritual things with your corporeal senses; neither have ye capacity to see and hear the spirits of the dead. How much less, then, shall ye presume to interpret the words of True Wisdom?

Now, behold, I come in this era, not only to declare to you, that the time of preaching is at an end, save wherein it is practiced in deed as it is spoken in word, but also to prophesy to you, that many of you will give up your calling, and preach no more.

And your temples and churches and meeting-houses shall be turned into consultation chambers, to find remedies against poverty, crime and debauchery.

And the congregations shall be enrolled, and, at the meetings, they shall be inquired after, to see if they are in need. And they shall have volunteers, who shall go about seeking out the helpless and distressed, and providing for them.

So, that, instead of the congregations sitting to hear your sermons, they shall come as co-workers seeking Divine Wisdom and the True God within their own soul.

This is the new religion, which I give unto you; and, moreover, let it be a prophecy to you of the words of the God within your own soul. For there is no such congregation this day in all the world; and yet, *ere this generation pass away, this shall be proven before you.*

A DECREE AGAINST INFIDELITY.

I say. Hear these my words, O man. In the ancient times, Divine Wisdom came as a father to a child, dictating unto man.

Now, that thou hast attained to comprehensive judgment, truth hath inspired thee to liberty, and to think for thyself, and to consider what is best for thee.

And Wisdom cometh not now as a dictator, but as thy elder brother, with ample experience.

And I say unto thee, after the manner of thy professors in the college to their graduated classes. Behold, thou art free; go thy way, and no longer hope to hold the God within thee accountable for thy behavior.

For, with thy freedom, thou also attainest to responsibility.

Think not, because I emancipate thee from the God and Lords and Saviors of the ancients:

And from the bibles and sacred books of the ancients; and from the ancient commandments and injunctions, that, as a consequence, thou art not bound in fidelity to the God within thine own soul.

More art thou bound now than before; for thou shalt not, henceforth, throw the responsibility of thy conduct on to this man, nor that man, nor this God, nor Lord, nor Savior, nor holy book, nor bible, nor priest, nor church decree.

So, that thy fidelity to thy Creator and to thy fellow-man, in righteousness, love and good works, shall be the most sacred study of thy life.

And thy example from day to day shall be a perpetual register of thy accountability; verily shalt thou be a living sermon before men and before the living God within thee.

And, wherein thy behavior detracteth from the grades of thy fellowmen, thou shalt be bound in the behavior of those that copy after thee, and, for the shortness thou bringest them into, thou shalt suffer for them in time to come.

Beware, O man, for this rule applieth unto all the generations of men: That, by sudden emancipation from an old condition, man runneth into another extreme, from which spring libertinism and licentiousness.

For which reason, rather shalt thou proclaim before the multitude the responsibilities of the new condition, than try to win their applause by proclaiming their emancipation from the old.

Because I have opened the book of *Truth,* the spirits of the dead return to thee, and commune in thy household; flatter not thyself that the whole of life's mysteries are revealed to thee, and that the spirits who converse with thee, can make plain the dominions of higher zones in spirit life.

Many of these shall return to thee, saying: There is no hell, no Satan, no God, or Lord, nor anything in this world to make thee afraid. For, of a truth, the hell they looked for, they found not; nor found they a God, nor Lord, nor Savior, such as they had hoped to find. And, for this reason, such spirits are jubilant for the time being.

Nevertheless, a time shall come to them also, when they shall tire of existing as earth bound spirits, and they shall seek resurrection into more exalted places, where wisdom and purity dwell. Then, indeed, shall they begin to comprehend the ways of the kingdoms of Truth and Divine Wisdom.

And they will cry out in pain; pleading for pity, compassion and help. And after that, when they come to thee, they will also proclaim, even as Truth now doth: That the commandments of Divine Wisdom must be fulfilled.

THE COMMANDMENTS OF DIVINE WISDOM.

To love Divine Wisdom above all else. And thy neighbor as thyself. Give to the poor. Return good for evil. Do good unto others, with all thy wisdom and strength. Abnegate self in all respects. Make thyself a servant to thy Creator. Look into thy soul, to judge thyself constantly, to discover where and how thou shalt do the most good. Complain not against another for anything that happeneth. Make thy neighbor rejoice in thee. Make thyself affiliative. Be without self-righteousness above any one. Be a producer of something good.

Learn to rejoice in thine own life; paying due respect to rites and ceremonies.

Remember the words of thy Master and *Teacher, O Disciple,* when evil spirits or men advise thee against these commandments, they have little to offer thee that will promote the harmony of thy soul.

Consider, therefore, that whatsoever promoteth the greatest harmony and wisdom within thy soul, hath also been discovered and is in practice in the higher mandates of *Divine Wisdom.*

And, wherein it hath been proven to thee, that a state divided against itself cannot stand, even so are spirit and truth not divided, in the soul of man, but as a unit.

Judge, then, O man, when one evil spirit cometh to thee preaching one thing, and another evil earth bound spirit cometh to thee preaching another thing, their words are proof that they have not yet entered the harmonious zones of spiritual wisdom.

And it is because of the inharmony of thine own soul, that thou art open to these conflicting messengers. This is infidelity against Truth, and such conflicting spirits deny the Person and the Unity of the Almighty God within thy own soul.

Let not thy emancipation from the bondage of the doctrines of the church lead thee into infidelity against Divine Wisdom and Spiritual Truths.

JUDGMENT AGAINST THE ASCETIC.

I say: There are such as shut themselves up in colleges (convents and nunneries), and such as retire to the forests, devoting their lives to prayers, confessions and rites and ceremonies, being most systematic in routine, and in being shut away from the world.

And they allot certain ones as leaders and overseers, making themselves inquisitors over one another, in hope of purifying their thoughts and aspirations, constantly trapping one another for shortness, and, then, submitting to petty punishment and inflictions, hoping thereby to check evil thoughts, words and actions.

Judgment is rendered against all such people, be they mortals or spirits.

For these are the methods of the imprisonment of mind. All such mortals are preparing themselves for the bondage of *drujas** on their entrance into the spirit world.

Yea, even in that same college (convent and nunnery), shall they be imured after death, by thousands of *drujas** who inhabit the place, who profess to have some scheme of projected salvation.

All such people are the manifestation of darkness instead of light. The Creator created man with capacity for developing talent to do good unto others.

Now, behold, these *ascetics* labor for themselves in these foolish proceedings; they do not these things in order to meliorate the condition of their neighbors. Neither have they shown, in a single instance, where a benefit resulted to the state in consequence of their practices.

They call their initiations sacred, but I declare unto thee, they are a blasphemy against the God within man. They are as a snare for the imprisonment of the mind and the soul.

And, after death, these people are prevented by their *drujan* masters (evil spirits) from entering spiritual places of resurrection, becoming, instead, slaves in the lower zones of spirit life, to pursue such calling and practice as may be put upon them.

For the same rule holdeth on earth and in spirit life, as regardeth the bondage of the mind. If, by imposing rites and ceremonies, and by the stratagems and cunning of mortal priests and ministers, they can be captured on earth, even so can they be retained in bondage in spirit life.

And it happeneth with them, that even as they honestly believe they are right on earth, so will they persist they are right in spirit life, submitting to cruelty and to torture, in order to prove their fidelity.

Be considerate, O man, of the words of wisdom. Thy Creator, who created thee, gave to thee one star of light and faith whereby thou mayest determine truth and wisdom.

Whatever doctrine showeth self as the chief consideration, even if it be for obtaining wisdom or supposed purity for self's sake, it is not of the God within thyself.

The aborigine, that roveth foolishly in the forest, standeth higher, therefore, before *Truth* and *Wisdom* than doth the nun or the ascetic. For though the former liveth for self only, yet he is not bound in spirit.

In all things, thou shalt weigh the object and end aimed at, and the final result; and, wherein self standeth as a part, or whole consideration, know thou such matter is not of good, but of evil.

It is not sufficient for the apologist of evil to say. O we dwell in

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* Wandering spirits of darkness and evil.

the colleges (nunneries and convents), in order to pray for the world.

But thou shalt weigh their prayers also, and thou shalt estimate the value thereof by what is accomplished. And thou shalt prove whether their prayers provided harvest of wheat and corn, and food and clothing for the poor, and education for the unlearned, or any other thing that was good.

Be thou not put off by the cunning of the words of the evil spirits put in the mouths of priests or popes; but look matters in the face, and be thou a God thyself in discerning things that meliorate the condition of man.

JUDGMENT AGAINST CHARITIES.

I say: A certain man built a dam across a river using only stones but no cement. And the water ran through the crevices, rendering the dam worthless.

Then came certain neighbors to him, saying: Thou shalt apply cement to the crevices.

So, the man went to the lower side, and applied cement; but, lo and behold, the result was only temporary, for the water washed the cement away.

Again his neighbors said unto him: Apply thou the cement at the upper side, and the water will carry it into the crevices, where it will remain with good effect.

And the man did so, and, behold, the dam was a complete structure.

After such manner, O man, consider all charities. Thou mayest apply thy riches, and thy estates for charity's sake, but of no profit under the sun.

When the man applied the cement, where it was not self-sustaining, the waters washed it away.

Wherein thou appliest charity, and it be not self-sustaining, judgment is rendered against thee.

When the man applied the cement toward the fountain, it became self-sustaining.

Wherein thou appliest charity, and it be self-sustaining, judgment is rendered in thy favor.

When thou meetest thy neighbor on the road, and he hath fallen down, and broken his legs, and cannot stand, consider how foolish it would be, to lift him up, and, then, let him fall again. Flatter not thyself, that such would be charity.

And yet, how much of the so-called charity of the world is of that kind.

Thou mayest feed three drunkards' families, and flatter thyself thou hast done charity worthily; but, if thou hast not done that which will make them no longer in need of charity, thou hast done little.

Another man may not feed them, but he may reform them, and put them in the way to be self-sustaining. Such a man will have done a hundred-fold greater charity.

To open the way for employment and industry, this is the greatest of all charity. For, by these avenues, charity will not be needed, even for the aged, nor for orphans.

Consider, then, how little any people have to boast of for charity's sake. Even their asylums and poor-houses and homes for the aged and helpless are so many witnesses of condemnation against the people who built them; because some great wrongs and evils existing within the state were also built by the people in the first place.

They are as paint and plaster, hiding and redeeming them, in some measure, for the sins of a wicked people.

And, when such a city saith: Behold us! what a charitable people we are! I say unto thee, that that city understandeth not the Divine Wisdom.

Yet, thou shalt avoid going to the other extremes, doing nothing, which is worst of all. But thou shalt go to the root of the matter; thy charity shall be directed to prevent the causes of such ill-fortunes.

HOW TO DO CHARITY.

I say: O man, consider the folly of individual effort. One will say. I help my family and my neighbors; let others do so, and all will be well.

This is his philosophy and doctrine. *Now, I say unto thee,* this is just what hath been tried for thousands of years, and it hath resulted in impotency all the while.

It hath been said. Sell all thou hast, and give to the poor; but I say unto thee, *thou shalt not do this.*

Though that opened the way to salvation in the ancient days, it is not sufficient in this day. Neither shalt thou hope, that, by giving to the poor, thou shalt escape condemnation.

But thou shalt go to the foundation of things, and go systematically.

Thy efforts shall not be single-handed, but thou shalt unite with others; and, together, ye shall provide a remedy against poverty.

Remembering, it is wiser to accomplish with the young than with the aged. For the mature will be dead in a few years; and, in that day, *those that are children will be mature.*

Better is it, that ye provide a way unto ten fatherless children, than for forty people that are grown.

But, even in this, ye may err toward the children. For, to provide them an asylum in infancy, saying: Behold, what a good work we have done! showeth that ye measure as you should measure.

For it is not sufficient that ye feed and clothe little ones; but ye

shall teach them a trade, and occupations, and give them learning, so that, when they are grown, they can sustain themselves.

But, even yet, your work is not the highest; but ye shall so provide them, that they will not only be self-supporting, but, that they shall be willing and capable of rescuing others, as they were rescued.

After this, ye shall see to it, that all things are so provided, that, after your death, your institution be not liable to fall into disuse or perversion.

This is founding wisdom on earth; and, whoso laboreth thus, shall be ministered unto by my good spirits for the glory of Truth.

Therefore, let your charity be not for a year, nor for a hundred years; but, be ye the corner-stones, founding places on earth where shall rest perpetually a system that will provide a new race, where poverty and crime and helplessness cannot enter.

Ye thus become, even in mortality, members of a second resurrection in the spirit life.

JUDGMENT AGAINST THE GOVERNMENTS OF MAN.

I say: When a man hath young children, he maketh just laws in order to teach them discretion, justice, harmony and consideration.

But, when his children attain to be men and women, man no longer holdeth a law over them, for they are become his equals, as brothers and sisters.

Even so, in the ancient times, wisdom provided thee, man, with governments and laws for different nations and peoples.

Nevertheless, I say unto thee, O man: Let thy government be as a father over the people, and not as a separate matter against them.

But thou hast disobeyed the commandments of wisdom; thy government is as one thing, and thy people as another thing. *That which should be one entity, thou hast made into two.*

Thy government hath become a separate self from the people; and the people are as servants, supporting the law-makers, who trade in projects and schemes for their own profit and glory.

Since the earliest days, all the governments of man have drifted into this.

When a government no longer filleth the grade, according to the advancement of the people, behold, Wisdom withdraweth its Divine protection from that government. And, straightway, the people run into anarchy.

Lay not the blame of anarchy and revolution and assassinations on the people; Wisdom's judgment is against the government in all cases. These conditions of vengeance are but the fruit resulting for the govern-

ment's divergence from the will of Divine Wisdom and Truth, and the march of its light and judgment.

As, for example, the offspring of inharmonious parents, or of parents wrapt up in selfishness, are lower in grade than their predecessors, even so do the subjects of a cruel government decline in grade in proportion to the prevention of liberty and the neglect of general instruction.

Judgment is rendered against government wherein it provideth not liberty to the people, and neglecteth providing means for the development of the talents created with all.

In these respects, O man, governments are measured and graded by Truth and Justice. And, whenever a government setteth up itself to enforce and strengthen itself by violence against justice unto the multitude, behold, wisdom turneth away from that government; and the good spirits set their face against it.

And, thereupon, *drujas* come upon that people, and the people fall upon their government, and destroy it.

If a government be a president or king only, and he have no holy council then the responsibility for shortness lieth partly with the president or king and partly with the council.

CHAPTER IV.

Natural Magic.

A Comprehensive Knowledge Of The Universal Spirit (God) Within The Soul Of Man—And, In All Things, Visible And Invisible.

NATURAL MAGIC is, as I have said, a comprehensive knowledge of the *Universal Spirit-God,* by which we search out *Nature's Secret, Hidden* and *Occult* operations throughout her vast spacious laboratory; whereby we come to a knowledge of the component parts, qualities, virtues and secrets of men, of women, of animals, of metals, of stones, plants and all things, visible and invisible in nature.

Further, I shall give knowledge, of the wonderful properties, and hidden *magical forces* within the soul of man. By which the *Disciple* may find the exact resemblance or copy of the *Universal Spirit (God)* in all things.

Of Natural Magic. Before I proceed to particulars, it will not be amiss to speak of generals; therefore, as an elucidation, I shall briefly shew what sciences I comprehend under the title of Natural Magic; and to hasten to the point, I shall regularly proceed from theory to practice; therefore, *Natural Magic* undoubtedly comprehends a knowledge of all *Nature,* which I by no means can arrive at but by searching deeply into her treasury, which is inexhaustible; I therefore by long study, labor, and practice, have found out many valuable *Occult secrets* and experiments, which are surely unknown, outside the *Lamasaries of India* as they have in this country been buried in the ignorant knowledge of the present age. The *Adepts* and *Yoghees of India* know that in *Nature* the greatest secrets lay hid, and wonderful active powers are dormant, unless excited by the vigorous faculty of the mind of man; but as, in these latter days, men give themselves almost wholly up to vice and luxury, so their understandings have become more and more depraved; 'till being swallowed up in the gross senses, they become totally unfit for divine contemplations and deep speculations in Magic; their intellectual faculty being drowned in obscurity and dullness, by reason of their sloth, intemperance, or sensual appetites. The followers of *Pythagoras* enjoined silence, and forbade the eating of the flesh of animals; the first, because they were cautions, and aware of the vanity of vain babbling and fruitless cavillations: they studied the power of numbers to the

highest extent; they forbade the eating of flesh not so much on the score of transmigration, as to keep the body in a healthful and temperate state, free from gross humours; by these means they qualified themselves for spiritual matters, and attained unto great and excellent mysteries, and continued in the exercise of charitable arts, and the practice of all moral virtues: yet, seeing they were heathens, they attained not unto the high and inspired lights of wisdom and knowledge that were bestowed on the *High-Grade Adepts and Master Lama* in the *Temples of Mystic India;* but they mortified their lusts, lived temperately, chaste, honest and virtuous; which government is so contrary to the practice of modern Christians, *that they live as if the blessed word had come upon the earth to grant them privilege to sin.* However, I will leave *Pythagoras* and his followers, to hasten to my own work; whereof I will first explain the foundation of *Natural* and *Hindu Magic,* in as clear and intelligible a manner as the same can be done.

THE OCCULT SYMPATHY OF ALL THINGS.

The Wonders of *Magical Attractions* I mean fully to display under the title of *Mummial* And *Magical Attraction.* But here I hasten to investigate by what means, instruments, and effects, you must apply *actives* to *passives,* to the producing of rare and uncommon effects; whether by actions, amulets, allegations and suspensions—or *rings, papers, unctions, suffumigations, allurements, sorceries, enchantments, images, lights, sounds,* or the like.

Therefore, to begin with things more simple:

If any one shall, with an entire new knife, cut asunder a lemon, using words expressive of hatred, contumely, or dislike, against any individual, the absent party, though at an unlimited distance, feels a certain inexpressible and cutting anguish of the heart, together with a cold chilliness and failure throughout the body:—likewise of living animals, if a live pigeon be cut through the heart, it causes the heart of the party intended to affect with a sudden failure; likewise fear is induced by suspending the magical image of a man by a single thread;—also, death and destruction by means similar to these; and all these from a fatal and magical sympathy.

Likewise of the virtues of simple animals, as well as manual operations, of which we shall speak more anon:—The application of hare's fat pulls out a thorn;—likewise any one may cure the tooth-ache with the stone that is in the head of the toad; also, if any one shall catch a living frog before sunrise, and he or she spits in the mouth of the frog, will be cured of an asthmatic consumption;—likewise the right or left eye of the same animal cures blindness; and the fat of a viper cures a bite of

the same. *Black hellebore* easeth the head-ache, being applied to the head, or the powder snuffed up the nose in a moderate quantity.

Coral is a well-known preservative against witchcraft and poisons, which if worn now, in this time, as much round children's necks as usual, would enable them to combat many diseases which their tender years are subjected to, and to which, with fascinations, they often fall a victim.

I know how to compose coral amulets, or talismans, which, if suspended even by a thread, shall (the wearer's faith assisting) prevent all harms and accidents of violence from fire, or water, or witchcraft, and help him or her to withstand all their diseases.

The Hindu Adepts and Master Lamas both agree, that in the toad, although so irreverent to the sight of man, and so *noxious to the touch*, and of such strong violent antipathy to the blood of man, I say, *out of this hatred Divine Providence hath prepared us a remedy against manifold diseases most inimical to man's nature.*

The toad hath a natural aversion to man; and this *sealed image*, or idea of hatred, he carries in his head, eyes, and most powerfully throughout his whole body: now that the toad may be highly prepared for a sympathetic remedy against the plague or other disorders, such as the ague, falling sicknesses, and various others; and that the terror of us, and natural inbred hatred may the more strongly be imprinted and higher ascend in the toad, we must hang him up aloft in a chimney, by the legs, and set under him a dish of yellow wax, to receive whatsoever may come down, or fall from his mouth; let him hang in this position, in our sight, for three or four days, at least till he is dead; now we must not omit frequently to be present in sight of the animal, so that his fears and inbred terror of us, with the ideas of strong hatred, may increase even unto death. So you have a most powerful remedy in this one toad, for the curing of forty thousand persons infected with the pest or plague.

PRESERVATIVE AMULETS.

A splendid process for making a preservative amulet against the plague is as follows:

In the month of July, in the decrease of the moon, I took old toads, whose eyes abounded with white worms hanging forth into black heads, so that both his eyes were totally formed with worms, perhaps fifty in number, thickly compacted together, their heads hanging out; and as oft as any one of them attempted to get out, the toad, by applying his fore-foot, forbade its utterance. These toads being hung up, and made to vomit in the manner before mentioned, I reduced the insects and other matters ejected from the toad, with the waxen dish being added thereto; and the dried carcass of the toad being reduced into powder and mixed with a teaspoonful of Temple Incense, I formed the whole into small cakes about two inches across, which, being bound above the left breast,

drove speedily away all contagion; and being fast bound to the place affected, thoroughly drew out the poison: and these cakes were more potent after they had returned into use divers times than when new. I found them to be a most powerful amulet against rheumatism; for if the serpent eateth dust all the days of his life, because he was the instrument of sinning; so the toad eats earth, (which he vomits up) all the days of his life; and, according to the Adeptical philosophy, the toad bears an hatred to man, so that he infects some herbs that are useful to man with his poison, in order for his death. But this difference note between the toad and the serpent: the toad, at the sight of man, from a natural quality sealed in him, called antipathy, conceives a great terror or astonishment; which terror from man imprints on this animal a natural efficacy against the images of the affrighted archeus in man. For, truly the terror of the toad kills and annihilates the ideas of the affrighted archeus in man, because the terror in the toad is natural, therefore radical.

For the poison of the rheumatism and fever is subdued by the poison of the toad, not by an action primarily destructive, but by a secondary action; as the pestilent idea of hatred or terror extinguishes the ferment, by whose mediation the poison of the fever subsists, and proceeds to infect: for seeing the poison of the fever is the product of the image of the terrified archeus established in a fermental, putrified odor, 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 pestilential poison and ferment of the rheumatism.

Hence it is conjectured that he is an animal ordained by nature, that the idea of his terror being poisonous indeed to himself, should be to us, and to our disease a poison in terror. Since, therefore, the toad is most fearful at the beholding of man, which in himself, notwithstanding, forms the terror conceived from man, and also the hatred against man, into an image and active real being, and not consisting only in a confused apprehension; hence it happens that a poison ariseth in the toad, which kills the pestilent poison of terror in man; to wit, from whence the archeus waxeth strong, he not only perceiving the pestilent idea to be extinguished in himself; but, moreover, because he knoweth that something inferior to himself is terrified, 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 astonishment.

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* The student may perform this experiment upon the toad, and other reptiles of his nature, and become satisfied of the truth of this affirmation.

THE SERPENT.

The Serpent. It is said an adept by the use of some parts of this animal, attained to himself divine honors; for therewith he cured pestilence and contagion, consumptions, and very many other diseases; for he cleansed the flesh of a viper. The utmost part of the tail and head being cut off, he stripped off the skin, casting away the bowels and gall; he reserved of the intestines only the heart and liver; he drew out all the blood, with the vein running down the back-bone; he bruised the flesh and the aforesaid bowels with the bones, and dried them in a warm oven until they could be powdered, which powder he sprinkled on honey; being clarified and boiled, until he knew that the fleshes in boiling had cast aside their virtue, as well in the broth as in the vapors; he then added unto this electuary the spices of his country to cloak the secret. But this cure of diseases by the serpent contains a great mystery, viz., that as death crept in by the serpent of old, itself ought to be mitigated by the death of the serpent; for Adam being skillful in the properties of all beasts, was not ignorant also that the serpent was more crafty than other living creatures, and that the aforesaid balsam, the remedy of death, lay hid in the serpent; wherefore the spirit of darkness could not more falsely deceive our first parents than under the guileful serpent's form; for they foolishly imagined they should escape the death, so sorely threatened by God, by the serpent's aid.

Amber is an amulet:—a piece of red amber worn about is a preservative against poisons and the pestilence.

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

The liver and gall of an eel, likewise, being gradually dried and reduced to powder, and taken in the quantity of a filbert-nut in a glass of warm wine, causes a speedy and safe delivery to women in labor. The liver of a serpent likewise effects the same.

Rhubarb, on account of its violent antipathy to choler, wonderfully purges the same. Music is a well-known specific for curing the bite of a tarantula, or any venemous spider; likewise, water cures the hydrophobia. Warts are cured by paring off the same; or by burying as many pebbles, secretly, 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 suspended on the party. If any one shall spit in the hand with which he struck, or hurt, another, so shall the wound be cured;—likewise, if any one shall draw the halter wherewith a malefactor was slain across the throat of one who hath the quinsey,

it certainly cures him in three days; also, the herb cinque-foil being gathered before sun-rise, one leaf thereof cures the ague of one day; three leaves, cures the tertian; and four, the quartan ague. Rape seeds, sown with cursings and imprecations, grows the fairer, and thrives; but if with praises, the reverse. The juice of deadly nightshade, distilled, and given in a proportionate quantity, makes the party imagine almost whatever you choose. The herb cat-nip, being heated in the hand, and afterwards you hold in your hand the hand of any other party, they shall never quit you, so long as you retain that herb. The herbs arsemart, comfrey, flaxweed, dragon-wart, adder's-tongue, being steeped in cold water, and it for some time being applied on a wound, or ulcer, they grow warm, and are buried in a muddy place, cureth the wound, or sore, to which they were applied. Again, if any one pluck the leaves of asara-bacca, drawing them upwards, they will purge another, who is ignorant of the drawing, by vomit only; but if they are wrested downward to the earth, they purge by stool. A sapphire, or a stone that is of a deep blue color, if it be rubbed on a tumor, wherein the plague discovers itself, (before the party is too far gone) and by and by it be removed from the sick, the absent jewel attracts all the poison or contagion therefrom. And thus much is sufficient to be said concerning natural Occult virtues, whereof I speak in a mixed and miscellaneous manner coming to more distinct heads anon.

CHARMS AND ENCHANTMENTS.

Charms. The instrument of enchanters is a pure, living, breathing spirit of the blood, whereby we bind, or attract, those things which we desire or delight in; so that, by 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 the *Adept* spake, which caus'd, at will, sweet sleep;
> "Appeas'd the troubled waves, and roaring deep."

Indeed, the virtue of man's words are so great, that, when pronounced with a fervent constance of the mind, they are able to subvert Nature, to cause earthquakes, storms, and tempests. I have, in the country, by only speaking a few words, and used some other things, caused terrible rains and claps of thunder. Almost all charms are impotent without words, because words are the speech of the speaker, and the image of the thing signified or spoken of; therefore, whatever wonderful effect is intended, let the same be performed with the addition of words significative of the *will or desire* of the operator; for words are a kind of occult vehicle of

the image conceived or begotten, and sent out of the body by the soul; therefore, all the forcible power of the spirit ought to be breathed out with vehemency, and an arduous and intent desire; and I know how to speak, and convey words together, so as they may be carried onward to the hearer at a vast distance, no other body intervening, which thing I have done often. Words are also oftentimes delivered to us, seemingly by others, in our sleep, whereby we seem to talk and converse; but then no vocal conversations are of any effect, except they proceed from spiritual and occult causes: such spirits have often manifested singular things to me, while in sleep, the which, in waking, I have thought nought of, until conviction of the truth taught me credulity in such like matters. In the late change of Administration, I knew, at least five days before it actually terminated, that it would be as I described to a few of my friends. These things are not alike manifested to every one; only, I believe, to those who have long seriously attended to contemplations of this abstruse nature; but there are those who will say it is not so, merely because they themselves cannot comprehend such things.

However, not to lose time, I proceed. There are various enchantments, which I have proved, relative to common occurrences of life, viz., a kind of binding to that effect which we desire; as to love, or hatred; or to those things we love, or against those things we hate, in all which there is a Magical sympathy above the power of reasoning; therefore those abstruse matters we feel, are convinced of, and reflect upon, and draw them into our use. I will here set 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 success, and entire cure.

AN AMULET FOR FLUX OF BLOOD.

*In the blood of Adam arose death—in the blood of Christ death is extinguished—in the same blood of Christ I command thee, O, blood, that thou stop fluxing!**

In this one godly superstitution there will be found a *ready,* cheap, easy remedy for that dreadful disorder the bloody-flux, whereby a poor miserable wretch will reap more real benefit than in a whole shop of an apothecary's drugs. These four letters ⊔⊔⊔ are a powerful charm, or amulet, against the common ague; likewise, let them be written upon a piece of new *parchment paper,* at any time of the day or night, and they will be found a speedy and certain cure. But much more efficacious is the word

ABRACADABRA
BRACADABRA
RACADABRA
ACADABRA
CADABRA
ADABRA
DABRA
ABRA
BRA
RA
A

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

Abracadabra, shown here. However, as that ancient charm is still (amongst the Hindu Adepts to cure agues, &c.) in fine repute, I will here set down the form and manner of its being written;† likewise 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.

UNCTIONS AND PHILTERS.

Of Unctions. Unguents, or unctions, collyries, philters, &c., conveying the virtues of things natural to our spirits, do multiply, transform, transfigure, and transmute it accordingly: they also transpose *those* virtues, which are in *them,* into *it,* so that it not only acts upon its *own body,* but also upon *that* which is *near it,* and affects that (by visible rays, charms, and by touching it) with some agreeable quality like to itself. For, because our spirit is the *pure, subtil, lucid, airy,* and unctuous vapor of the Astral, nothing, therefore, is better adapted for collyriums than the like *vapor,* which are more suitable to our spirit in substance; for then, by reason of their likeness, they do more stir up, attract, and transform the spirit. The same virtue have other ointments, and confections. Hence, by the touch, often plague, sickness, faintings, poisoning, and love, is induced, either by the hands or clothing being anointed; and often by kissing, things being held in the mouth, love is likewise excited.

Now the sight, as it perceives more purely and clearer than the other senses, seals in *us* the marks of things more acutely, and does, most of all, and before all others, agree with our fantastic spirit; as is apparent in dreams, when things seen do more often present themselves to us than things heard, or anything coming under the other senses. Therefore, when collyriums transform the visual spirits, that spirit easily affects the imagination, which, being affected with divers species and forms, transmits the same, by the same spirit, unto the outward sense of sight, by which there is formed in it a perception of such species and forms, in that manner, as if it were moved by external objects, that there appear to be seen terrible images, spirits, and the like. There are some *collyriums* which make us see the *images of spirits in the air,* or elsewhere; which can be made as follows: Take one teaspoonful of genuine Temple Incense and mix with one-fourth teaspoonful of powdered cinamon. Burn same between the hours of eleven and twelve at night. The same

† It is here to be particularly noticed, that, in forming of a charm, or amulet, it will be of no effect except the very soul of the operator is strongly and intensely exerted and impressed, as it were, and the image of the idea sealed on the charm, or amulet; for, without this, in vain will be all the observation of times, hours and constellations; therefore, this I have thought fit to mention, once for all, that it may be almost always uppermost in the mind of the operator, for, without this one thing being observed and noticed, many who form seals, &c., do fall short of the wished-for effect.

is made, likewise, of the blood of a lapwing, bat, and a goat; and if a smooth shining piece of steel be smeared over with the juice of mugwort, and be made to fume, it causes invocated spirits to appear. There are perfumes, or suffumigations and unctions made by burning Temple Incense, which make men speak in their sleep, 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 sounds, noises, and the like.

And, in some measure, this is the cause why *mad* and melancholy men believe they hear and see things equally false and improbable, falling into most gross and pitiful delusions, fearing where no fear is near, and angry where there is none to contend. Such passions as these can I induce by *magical vapors, confections, perfumes, Temple Incense, collyries, unguents, potions, poisons, lamps, lights,* &c.; likewise by *mirrors, images, enchantments, charms, sounds,* and *music;* also by *divers rites, observations, ceremonies, religion,* &c.

MAGICAL SUSPENSIONS.

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

Now these kind of passions 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 allegation; so in the female palm-tree, when she comes near to the male, her boughs bend to the male, which the gardener seeing, he binds them together by ropes across, but soon becomes straight, as if by continuation of the rope she had received a propagating virtue from the male. And it is true, if a maiden take a needle, and bewray it with dung, and put it up in earth in which the carcass of a man has been buried, and carry it about her in a piece of cloth used at a funeral, no man can defile her as long as she carries that.

Now, by these examples you see how, by certain allegations of certain things, also suspensions, or by the most simple contact or continuation of

any thread, you may be able to receive some virtues thereby; but it is necessary to know the certain rule of Magical Allegation and suspension; and the manner that the Art requires is this, viz., that they must be done under a *certain and suitable constellation;* and they must be done with wire, or silken threads, or sinews 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 *solary* virtue of anything, this is to be wrapped up in bay leaves, or genuine *parchment* paper, hung around the neck with gold, silk, or purple or yellow thread; while the sun reigns in the heavens, so shalt thou be endured with the virtues of that thing. So if a saturnine quality or thing be desired, thou shalt in like manner take that thing, while Saturn reigns, and wrap it up in parchment paper and a cloth used at a funeral, especially if melancholy or sadness is to be induced, and with a sad, or ash, or leaden, or black silk or thread, hang it about thy neck; and so in the same manner you must proceed with the rest.

THE ANTIPATHIES OF NATURAL THINGS.

Of Antipathies. It is necessary, in this place, to speak of the *antipathies of natural things,* seeing it is requisite, as I go on, to have a thorough knowledge of that obstinate contrariety of Nature, where anything shuns its contrary, and drives it, as it were, out of its presence. Such antipathy as this has the root rhubarb against choler; treacle against poison; the *sapphire stone against hot biles,* feverish heats, and diseases of the eyes; the *amethyst* against drunkenness; the *jasper* against the bloody-flux and offensive imaginations; the *emerald,* and *agnus castus* against lust; *achates or ayates* against poison; piony against the falling sickness; *coral* against evil spirits and deranged mental states; the *topaz* against spiritual heats, such as are covetousness, lust, and all manner of love excesses. Also, the cat-nip is contrary to a certain poisonous fly which cannot resist the sun, and resists salamanders, and loaths cabbage with such a deadly hatred that they cannot endure each other. So do green cucumbers hate oil. And the gall of a crow makes even men fearful, and drives them from the place wherein it is placed. A *diamond* disagrees with a *loadstone;* that being present, it suffers no iron to be drawn to it. Sheep avoid frog-parsley as a deadly thing; and, what is more wonderful, Nature hath depictured the sign of this antipathy upon the livers of sheep, in which the very figure of frog-parsley doth naturally appear. Again, goats hate garden-basil, as if there was nothing more pernicious. And, amongst animals, mice and weasels disagree; so a lizard is of a contrary nature to a scorpion, and induces great terror

to the scorpion with its very sight, and they are therefore killed with the oil of them; which oil will likewise cure the wounds made by scorpions. There is a great enmity between scorpions and mice; therefore if a mouse be applied to the bite of a scorpion, he cures it. Nothing is so much an enemy to snakes as crabs; and if swine be hurt by them, they are cured by crabs; the sun, also, being in Cancer, serpents are tormented. Also, the scorpion and crocodile kill one another; and if the bird ibis does but touch a crocodile with one of his feathers, he makes him unmovable. The bird called a bustard flies away at the sight of a horse; and a hart at the sight of a ram, or a viper. An elephant trembles at the hearing of the grunting of a hog; so doth a lion at the crowing of a cock; and a panther will not touch them that are anointed with the fat of a hen, especially if garlick has been put into it. There is also an enmity between foxes and swans; bulls and jackdaws. And some birds are at a perpetual variance, as daws and owls; kites and crows; turtle and ring-tail; egepis and eagles; also, harts and dragons. Amongst water animals, there is a great antipathy between dolphins and whirlpools; the mullet and pike; lamprey and conger; pourcontrel and lobster, which latter, but seeing the former, is nearly struck dead with fear; but the lobster tears the conger. The civet-cat cannot resist the panther; and if the skins of both be hung up against each other, the skin or hairs of the panther will fall off. I also say, in the hieroglyphies, if any one be girt about with the skin of a civet-cat, he may pass safe through his enemies. The lamb flies from the wolf; and if the tail, skin, or head of lupus be hung up in the sheep's cot, they cannot eat their food for very fear. I will here mention the bird called the marlin, that breaks the eggs of the crow, whose young are annoyed by the fox; that she also will pinch the whelps of the fox, and the fox likewise, which, when the crow sees, they help the fox against her as against a common enemy. The linnet lives in, and eats thistles; yet she hates the ass, because he eats the thistles and flowers of them. There is so great an enmity between the little bird called esalon and the ass, that their blood will not mix; and that, at the simple braying of the ass, both the esalon's eggs and young perish together. There is, also, a total antipathy of the olive-tree to the harlot; that, if she plant it, it will neither thrive nor prosper, but wither. A lion fears lighted torches, and is tamed by nothing sooner. The wolf fears not sword or spear, but a stone; by the throwing of which a wound being made, worms breed in the wolf. A horse fears a camel so much that he cannot endure the picture of that beast. An elephant, when he rages, is quieted by seeking a cock. A snake is afraid of a naked man, but pursues one clothed. A mad bull is tamed by being tied to a fig-tree. Amber attracts all things to it but garden-basil, and things smeared with oil, between which there is a natural antipathy.

THE OCCULT VIRTUES OF THINGS.

Occult Virtues of Things. It is expedient for us to know that there are some things which retain virtue only while they are living, others even after death. So in the cholic, if a live duck be applied to the belly, it takes away the pain, and the duck dies. If you take the heart out of any animal, and, while it is warm, bind it to one that has a quartan fever, it drives it away. So if any one shall swallow the heart of a lapwing, swallow, weasel, or a mole, while it is yet living and warm with natural heat, it improves his intellect, and helps him to remember, understand, and foretell things to come. Hence this general rule,—that whatever things are taken for magical uses from animals, whether they are stones, members, hair, excrements, nails, or any thing else, 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;—Lama Knjbziun truly teaches that if ye shall take out the tongue of a water-frog, no other part of the animal sticking to it, and lay it upon the place where the heart beats of a woman, she is compelled, against her will, to answer whatsoever you shall ask of her. Also, take the eyes of a frog, which must be extracted before sun-rise, and bound to the sick party, and the frog to be let go again blind into the water, the party shall be cured of a tertian ague; also, the same will, being bound with the flesh of a nightingale, in the skin of a hart, keep a person always wakeful without sleeping. Also, the roe of the fork fish being bound to the navel, is said to cause women an easy childbirth, if it be taken from it alive, and the fish put into the sea again. So the right eye of a serpent being applied to the soreness of the eyes, cures the same, if the serpent be let go alive. So, likewise, the tooth of a mole, being taken out alive, and afterwards let go, cures the tooth-ache; and dogs will never bark at those who have the tail of a weasel that has escaped. Again, if the tongue of the cameleon be taken alive, it conduces to good success in trials, and likewise to women in labor; but it must be hung up on some part of the outside of the house; otherwise, if brought into the house, it might be most dangerous.

There are very many properties that remain after death; and these are things in which the idea of the matter is less swallowed up, *according to Hindu Magic,* in them: even after death, that which is immortal in them will work some wonderful things:—as in the skins I have mentioned of several wild beasts, which will corrode and eat one another after death; also, a drum made of the rocket-fish drives away all creeping things at what distance soever the sound of it is heard; and the strings of an instrument made of the guts of a wolf, and being strained upon a harp or lute, with strings made of sheep-guts, will make no harmony.

PRECIOUS STONES AND CELESTIAL INFLUENCES.

Precious Stones. It is common knowledge of magicians, that stones inherit great virtues, which they receive through the spheres and activity of the celestial influences, by the medium of the soul or spirit of the world. Authors very much disagree in respect of the probability of their actually having such virtues in potentia, some debating warmly against any occult or secret virtue lying hid in them; others, as warmly, shewing the causes and effects of these sympathetic properties. However, to leave these trifling arguments to those who love cavil and contentions better than I do, and, as I have neither leisure nor inclination to enter the lists with sophists, and tongue-philosophers; *I say, that these occult virtues are disposed throughout the animal, vegetable, and mineral kingdoms, by seeds, or ideas originally emanating from the Divine mind, and through supercelestial spirits and intelligence always operating, according to their proper offices and governments alotted them; which virtues are infused, as I before said, through the medium of the Universal Spirit, as by a general and manifest sympathy and antipathy established in the law of Nature.* Amongst a variety of examples, the loadstone is one most remarkable proof of the sympathy and antipathy I speak of. However to hasten to the point. Amongst stones, those which resemble the rays of the sun by their golden sparklings, (as does the glittering stone ætites) prevent the falling-sickness and poisons, if worn on the finger; so the stone which is called *oculis solis*, or eye of the sun, being in figure like to the apple of the eye, from which shines forth a ray, comforts the brain, and strengthens sight; the carbuncle, which shines by night, hath a virtue against all airy and vaporous poisons; the chrysolite stone, of a light green color, when held against the sun, there shines in it a ray like a star of gold; this is singularly good for the lungs, and cures asthmatical complaints; and if it be bored through, and the hollow filled with the mane of an ass, and bound to the left arm, it chases away all foolish and idle imaginations and melancholy fears, and drives away folly. The stone called iris, which is like crystal in color, being found with six corners, when held in the shade, and the sun suffered to shine through it, represents a natural rainbow in the air. The stone heliotropium, green like a jasper or emerald, beset with red specks, makes the wearer constant, renowned, and famous, and conduces to long life; there is, likewise, another wonderful property in this stone, and that is, that it so dazzles the eyes of men, that it causes the bearer to be invisible; but then there must be applied to it the herb bearing the same name, viz. heliotropium, or the sun-flower. The jacinth also possesses virtue from the sun against poisons, pestilences, and pestiferous vapours; likewise it renders the bearer pleasant and acceptable; conduces, also,

to gain money; being simply held in the mouth, it wonderfully cheers the heart, and strengthens the mind. Then there is the Kyrophilxj, of a red mixture, never found outside of the Lamasaries of India. "There is a certain poison, so intensely cold, which preserves the heart of man, being taken out, from burning; so that if it be put into the fire for any time, it is turned into a stone, which stone is called *Kyrophilxj:*" it possesses a wonderful virtue against poison; and it infallibly renders the wearer thereof renowned and dreadful to his enemies. The author has in his possession a stone called zantaura (which will attract other stones, as the loadstone does iron), most powerful against all poisons: it is spotted like the panther.

Producing Monstrous Animals. The Hindu Adepts who are the keenest observers of the operations of Nature, know how, by the application of active forms to a matter fitly disposed, and made, as it were, a proper recipient, to effect many wonderful and uncommon things that seem strange, and above Nature, by gathering this and that thing beneficial and conducive to that effect which we desire; however, it is evident that all the powers and virtues of the inferior bodies are not found comprehended in any one single thing, but are dispersed amongst many of the compounds here amongst us; wherefore it is necessary, if there be a hundred virtues of the sun dispersed through so many animals, plants, metals, or stones, we should gather all these together, and bring them all into one form, in which we shall see all the said virtues, being united, contained. Now there is a double virtue in commixing: one, viz. which was once planted in its parts, and is *celestial;* the other is obtained by a certain artificial mixture of things, mixed among themselves, according to a due proportion, such as agree with the heavens under a certain constellation; and this virtue descends by a certain similitude or likeness that is in things amongst themselves, by which they are drawn or attracted towards their superiors, and as much as the following do by degrees correspond with them that go before, where the patient is fitly applied to its agent. So from a certain composition of *herbs, vapours,* and such like, made according to the rules of Natural and Celestial Magic, there results a certain common form; of which I shall deliver the true and infallible rules and experiments in Chapter Five, where I have written expressly on the same.

Ye ought, likewise, to understand that by how much more noble and excellent the form of any thing is, by so 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 seasons to give them life, by procuring life for them from the stars, our own spirit powerfully co-operating therewith; for there is so a great power in prepared matters, which we see do then receive life, when a perfect mixture of qualities do break the former contrariety;

for so much the more perfect life things receive, by as much the temper and composition is free from contrariety. Now the heavens, as a prevailing cause, do, from the beginning of every thing, (to be generated by the 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 sensible soul to receive more noble and sublime virtues. For the celestial virtue otherwise lies asleep, as sulphur kept from flame; but in living bodies it doth always burn, as kindled sulphur, which, by its vapour, fills all the places that are near.

There is a book called, "A Book of the Laws of Adepts," which speaks of monstrous generations, which are not produced according to the laws of Nature. Of these things which follow I know to be true; viz. of worms are generated knats; of a horse, wasps; of a calf and ox, bees. Take a living crab, his legs being broken off, and he buried under the earth, a scorpion is produced. If a duck be dried into powder, and put into water, frogs are soon generated; but if he be baked in a pie, and cut into pieces, and be put in a moist place under ground, toads are generated. Of the herb garden-basil, bruised, and put between two stones, are generated scorpions. Of the hairs of a menstruous woman, put under dung, are bred serpents; and the hair of a horse's tail, put into water, receives life, and is turned into a most pernicious worm. And there is an art wherewith a hen, sitting upon eggs, may be generated the form of a man, which I myself know how to do, and which masters call the mandrake, and it hath in it wonderful virtues.

You must, therefore, know which and what kind of matters are either of art or nature, begun or perfected, or compounded of more things, and what celestial influences they are able to receive. For a congruity of natural things is sufficient for the receiving of influence from celestial; because, nothing hindering, the celestials send forth their light upon inferiors; they suffer no matter to be destitute of their virtue. Wherefore as much matter as is *perfect* and *pure* is, as I before said, fitted to receive celestial influences; for that is the binding and continuing of the matter of the soul to the world, which doth daily flow in upon things natural, and all things which *Nature hath prepared,* that it is impossible that a prepared matter should not receive life, or a more noble form.

MAGICAL AND OCCULT BINDING.

Of Binding. I have so far spoken concerning the great virtues, and wonderful efficacy, of natural things; it remains now that I speak of the wonderful power and faculty of fascination; or, more properly, a Magical and Occult binding of men into love or hatred, sickness or health;—also the binding of thieves, that they cannot steal in any place; or to bind them that they cannot remove, from whence they may be

detected;—the binding of merchants that they cannot buy nor sell; the binding of an army, that they cannot pass over any bounds; the binding of ships, so that no wind, though ever so strong, shall be able to carry them out of that harbour;—the binding of a mill, that it cannot, by any means whatsoever, be turned to work;—the binding of a cistern, or fountain, that the water cannot be drawn up out of them;—the binding of the ground, so that nothing will bring forth fruit, or flourish in it; also, that nothing can be built upon it;—the binding of fire, that, though it be ever so strong, it shall burn no combustible thing that is put to it;—also, the binding of lightnings and tempests, that they shall do no hurt;—the binding of dogs that they cannot bark;—also, the binding of birds and wild beasts, that they shall not be able to run or fly away; and things familiar to these, which are hardly creditable, yet known by experience. Now how it is that these kind of bindings are made and brought to pass, we must know.

They are thus done: by sorceries, collyries, unguents, potions, binding to and hanging up of talismans, by charms, incantations, strong imaginations, affections, passion, images, characters, enchantments, imprecations, lights, and by sounds, numbers, words, names, invocations, swearings, conjurations, consecrations, and the like.

THE POWER OF SORCERIES.

Sorceries. The force of sorceries are so very, very powerful; indeed, they are able to confound, subvert, consume, and change all inferior things; likewise there are sorceries by which we can suspend the faculties of men and beasts. Now, as I have promised, I will shew what some of these kind of sorceries are, that, by the example of these, there may be a way opened for the whole subject of them. Of these, the first is menstruous blood, which, how much power it has in sorcery, I will now consider:—First, if it comes over new wine, it will turn it sour; and if it does but touch a vine, it will spoil it for ever; and, by its very touch, it renders all plants and trees barren, and those newly set, die; it burns up all the herbs in the garden, and makes fruit fall from trees; it makes dim the brightness of a looking-glass, dulls the edges of knives and razors, dims the beauty of polished ivory, and makes iron rusty; it likewise makes brass rusty, and to smell very strong; by the taste, it makes dogs run mad, and, being thus mad, if they once bite any one, that wound is incurable; it destroys whole hives of bees, and drives them away, if it does but touch them; it makes linen black that is boiled with it; it makes mares cast their foals by touching them with it, and women miscarry; it makes asses barren if they eat of the corn touched by it. The ashes of menstruous clothes cast upon purple garments, that are to be washed, change their color, and likewise take away the colour of

flowers. It also drives away tertain and quartan agues, if it be put into the wool of a black ram, and tied up in a silver bracelet; as also if the soles of the patients' feet be anointed therewith, and especially if it be done by the woman herself, the patient not knowing what she uses. It likewise cures the falling sickness; but most especially it cures them that are afraid of water or drink after they are bitten by a mad dog, if only a menstruous cloth be put under the cup. Likewise, if a menstruous woman shall walk naked, before sunrise, in a field of standing corn, all hurtful things perish; but if after sunrise, the corn withers; also, they are able to expel hail, rain, thunders and lightnings. Know this, that if they happen at the decrease of the moon, they are a much greater poison than in the increase, and yet much greater if they happen between the decrease and change; but if they happen in the eclipse of the sun or moon, they are a most incurable and violent poison. But they are of the greatest force, when they happen in the first years of the virginity, for then if they but touch the door-posts of a house, no mischief can take effect in it. And I do say that the threads of any garment touched therewith cannot be burnt, and if they are cast into a fire, it will spread no farther. Also it is noted, that the root of piony being given with castor, and smeared over with a menstruous cloth, it certainly cureth the falling sickness.

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

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

There is another sorcery which is called *zixumiizzu*, viz. a venomous liquor issuing out of the share of a mare at the time she lusts after the horse. The civet-cat, also, abounds with sorceries; for the posts of a door being touched with her blood, the arts of jugglers and sorceries are so invalid that evil spirits can by no means be called up, or compelled to talk with them:—this is very certain. Also, those that are anointed with the oil of her left foot, being boiled with the ashes of the ancle bone of the same and the blood of a weasel, shall become odious to all. The same, also, is to be done with the eye being decocted. If any one hath a little of the strait-gut of this animal about him, 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 skin of this animal's forehead withstands witchcraft.

I next come to speak of the blood of a basilisk, which the Hindus call the blood of Saturn.—This procures (by its virtue) for him that carries it about him, good success of petitions from great men; likewise makes him amazingly successful in the cure of diseases, and the grant of any privilege. I say that a tike, if it be taken out of the left ear of a dog, and it be altogether black, if the sick person shall answer him that brought it in, and who, standing at his feet, shall ask him concerning his disease, there is certain hope of life; and that he shall die if he make him no answer. It is sure that a stone bitten by a mad dog causes discord, if it be put into drinks; and if any one shall put the tongue of a dog, dried, into his shoe, or some of the powder, no dog is able to bark at him who hath it; and more powerful this, if the herb hound's-tongue be put with it. And the membrance of the secundine of a bitch does the same; likewise, dogs will not bark at him who hath the heart of a dog in his pocket.

The red toad, living in briers and brambles, is full of sorceries, and is capable of wonderful things: there is a little bone in his left side, which being cast into cold water, makes it presently hot; by which, also, the rage of dogs are restrained, and their love procured, if it be put in their drink, making them faithful and serviceable; if it be bound to a woman, it stirs up lust. On the contrary, the bone which is on the right side makes hot water cold, and it binds it so that no heat can make it hot while it there remains. It is a certain cure for quartans, if it be bound to the sick in a snake's skin; and like-wise cures all fevers, the St. Anthony's fire, and restrains love and lust. And the spleen and heart are effectual antidotes against the poisons of the said toad.

Also, it is true, that a sword with which a man is slain hath wonderful power; for if the snaffle of a bridle, or bit, or spurs, be made of it, with these a horse ever so wild is tamed, and made gentle and obedient. Again, if you dip a sword, with which any one was beheaded, in wine, it will cure the quartan, the sick being given to drink of it. There is a liquor made, by which men are made as raging and furious as a bear, imaging themselves in every respect to be changed into one; and this is done by dissolving or boiling the brains and heart of that animal in new wine, and giving any one to drink out of a skull, and, while the force of the draught operates, he will fancy every living creature to be a bear like to himself; neither can any thing divert or cure him till the fumes and virtue of the liquor are entirely expended, no other distemper being perceivable in him.

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 same being bound, or hung about one with a red thread, it will soon allay the violent pain thereof.

MAGICAL LIGHTS AND LAMPS.

Magical Lights. There are made, by the *Adept,* some kinds of lamps, torches, candles, and the like, of some certain and appropriate materials and liquors opportunely gathered and collected for this purpose, which, when they are lighted and shine alone, produce some wonderful effects. There is a *poison* from mares, after copulation, which, being lighted in torches composed of their fat and marrow, doth represent on the walls a monstrous deformity of horses' heads, which thing is both easy and pleasant to do: the like may be done of asses and flies. And the skin of a serpent 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 shall take a phial, and bind it to them, filled with oil, and shall let them remain so till they are ripe, and then the oil be lighted in a lamp, you shall see a prodigious quantity of grapes; and the same in other fruits. If centaury be mixed with honey and the blood of a lapwing, and be put in a lamp, they that stand about will be of a gigantic stature; and if it be lighted in a clear evening, the stars will seem scattered about thee.

The ink of the cuttle-fish being put into a lamp, makes Blackamores appear. So, also, a candle made of some saturnine things, such as man's fat and marrow, the fat of a black cat, with the brains of a crow or raven, which 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 such like *torches, candles, lamps,* &c., (of which I shall speak further in the chapter on *Mummial and Magical Attraction*).

FASCINATION AND BINDING.

The Art of Fascination. I call fascination a binding, because it is effected by a look, glance, or observation, in which we take possession of the spirit, and overpower the same, of those we mean to fascinate or suspend; for it comes through the eyes, and the instrument by which we fascinate or bind is a certain, pure, lucid, subtil, generated out of the ferment of the purer blood by the heat of the heart, and the firm, determined, and ardent will of the soul which directs it to the object previously disposed to be fascinated. This doth always send forth by the eyes, rays or beams, carrying with them a pure subtile 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 strong imagination, doth dart its beams, which are the vehicle of the spirit, into whatever we will affect or bind, which spirit striking the eye of them who are fascinated, being

stirred up in the heart and soul of him that sends them forth, and possessing the breast of them who are struck, wounds their hearts, infects their spirits, and overpowers them.

Know, likewise, that in witches, those are most bewitched, who, with often looking, direct the edge of their sight to the edge of the sight of those who bewitch or fascinate them; whence arose the saying of "Evil eyes, &c." For when their eyes are reciprocally bent one upon the other, and are joined beams to beams, and lights to lights, then the spirit of the one is joined to the spirit of the other, and then are strong ligations made; and most violent love is stirred up, only with a sudden looking on, as it were, with the darting a look, or piercing into the very inmost of the heart, whence the spirit and amorous blood, being thus wounded, are carried forth upon the lover, and enchanter; no otherwise than the spirit and the blood of him that is murdered is upon the murderer, who, *if standing near the body killed, the blood flows afresh, which thing has been tried by repeated experiments.*

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

Thus much I have thought proper to speak concerning Natural Magic, in which I have, as it may be said, only opened the first chamber of Nature's storehouse; *indeed I should have inserted many more things here,* but as they fall more properly under the heads of *Magnetism, Mummy,* &c., to which I refer the reader, I shall take my leave of the reader for the present, that I 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 of Magic and Nature, I will procure him a rich service of most delicious meats, fit for the hungry and thirsty traveller through the vast labyrinths of wisdom, Hindu Magic, Indian Occultism and true science.

NOTE. It seems unnecessary to add that all these things are not to be taken in their external and literal sense, as I have made no attempt to clothe my writings with metaphore and allegory in which some authors indulge to the fullest extent. But the disciple of Art Magic should always bear in mind that he is dealing with finer essences, *spiritual and occult* forces, not with such gross and vile materials.

END OF NATURAL MAGIC.

CHAPTER V.

Alchymical Magic.

GOLD FROM THE SEVEN METALS.

IT is not necessary here to enter into a long detail of the merits of *Alchymical* Authors and *Philosophers;* suffice it to say, that *Alchymy,* the grand touch-stone of natural wisdom, is of Spiritual origin. *Rajpore,* the first philosopher by fire, made pure gold from all the seven metals; he brought the sun ten times brighter from the bed of Saturn, and fixed it with the moon, who thereby copulating, begot a numerous offspring of an immortal nature, a pure living spiritual sun, burning in the refulgency of its own divine light, a seed of a sublime and fiery nature, a vigorous progenitor.. This *Rajpore* was the father of alchymy, illuminated divinely from above; he knew every thing, yet seemed to know nothing; his precepts of art were left in hieroglyphics, yet in such sort that none but the favourites of Adepts ever reaped benefit thereby. He was the first who engraved the pure *Cabala* in most pure gold, and, when he died, resigned it to his Father, who liveth eternally, yet begot him not: that Father gives it to his sons, who follow the precepts of Wisdom with vigilance, ingenuity, and industry, and with a pure, chaste, and free mind.

Hermes, Trismegistus, Geber, Artephius, Bacon, Helmont, Lully, and *Basil Valentine,* have written most profoundly, yet abstrusely, and all declare not the thing sought for. Some say they were forbid; others that they declared it obviously and intelligibly, yet some few little points they kept to themselves. However far off the main point they lead us, of this be sure,—that something valuable is to be drained, as it were, out of each.

Geber is good—*Artephius* is better—but *Flemmel* is best of all;—and better still than those is the instructions I give; for with them a man (following my directions) shall never want gold; therefore to be an Adept is possible, but first "seek the kingdom of God, within thy own soul, and all these things shall be added unto you." This is truth incontrovertible, and herein lies a vast secret—*"seek and ye shall find;"—but remember, whatsoever ye ask, that shall ye receive.*

The Cabala, in its utmost purity, is contained in the many precepts given in this volume. The cabala enables you to understand—to bring

your understandings to act, and, by that means, to attain knowledge;—knowledge makes the Disciple of Wisdom—Wisdom makes whom it pleases Adepts in Magic. To be an Adept, according to Divine Wisdom, is no contemptible calling.

The noble and virtuous Brethren of the High Adepts hold this truth sacred—that "Virtue flies from no man;" therefore how desirable a thing is Virtue. They teach you, first, wisdom, then charity, love, mercy, faith, and constancy; all these appertain to Virtue; therefore it is physically possible for any well-inclined man to become an Adept in Hindu Magic, provided he lays aside his pride of reasoning, all obstinacy, blindness, hypocrisy, incredulity, superstition, deceit, &c.

An Adept, therefore, is one who not only studies to do good upon earth, in respect to his moral duties; but who studies, and ardently believes his benevolent Creator to bestow on him wisdom and knowledge from the fulness of his treasury; and he meditates, day and night, how he may attain the true *aqua vita*—how he may be filled with Spiritual power; which, when he is made so happy, his spiritual and internal eye is open to a glorious prospect of mortal and immortal riches;—he wants not *food, raiment,* joy, or any other thing—he is filled with the celestial spiritual manna—he enjoys the marrow and rich things of the earth.

Therefore, to be an Adept, as I have before hinted, is to know thyself, be truthful, and love thy neighbor as thyself; and by this thou shalt come to the fulfilment of thy desires, O, man; but by no other means under the scope of Divine Wisdom.

When thy soul shall be made full by the divine ambrosial nectar, then shall thy understanding be more clear than the noontide sun;—then, by thy strong and spiritualized intellectual eye, shalt thou see into the great treasury of Nature, and thou shalt praise God with thy whole heart;—then wilt thou see the folly of the world; and thou shalt unerringly accomplish thy desire, and shalt possess the true Philosophers' stone, to the profit of thy neighbour. I say, thou shalt, visibly and sensibly, according to thy corporal faculties; not imaginary, not delusively, but real.

The author avouches that he has actually seen the stone which converts base metals into gold; that he has seen it with his eyes, and handled it with his fingers: taken from his own relation of the fact; notwithstanding the Materialist's declamation against the possibility of obtaining it. "I have divers times handled that stone with my hands, and have seen a real transmutation of saleable quicksilver with mine eyes, which, in proportion, did exceed the powder which made the gold in some thousand degrees.

"It was of the colour that is in saffron, being weighty in its powder, and shining like bruised glass, when it should be the less exactly beaten. But there was once given unto me the fourth part of one grain, (I call,

also, a grain the sixth hundredth part of an ounce). This powder I involved in wax, scraped off a certain letter, lest, in casting it into the crucible, it should be dispersed, through the smoak of the coals; which pellet of wax I afterwards cast into the three-cornered vessel of a crucible upon a pound of quicksilver, hot and newly bought; and presently the whole quicksilver, with some little noise, stood still from flowing, and resided like a lump; but the heat of that *argent vive* was as much as might forbid melted lead from recoagulating. The fire being straightway after increased under the bellows, the metal was melted; the which, the vessel of fusion being broken, I found to weigh eight ounces of the most pure gold.

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

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

By which ye see that so learned and profound a philosopher as The Author could not so easily have been made to believe that there existed a possibility of transmutation of base metals into pure gold, without he had actually proved the same by experiment.

Again, let the standing monuments, Temples and Lasamaries of the Adepts and Lamas, to be seen in India every day, stand as a testimony to the truth of the existing possibility of transmutation. Likewise, I mention a stone that I saw, and had in my possession, which cured all disorders, the plague not excepted. I shall relate the circumstances, which are as follow:—

"There was a certain Master Lama, whose name was *Katub*, being some time at a *Mosque* in the *Northwest Province of India* with *Ka Lama Moomntaj*, he being in the Temple of the *Syunbia-Zurija*, and taking pity on one *Maillius*, a certain *Franciscan Monk*, a most famous preached of *Gallo-Britain*, having an erisipelas in his arm; on a certain evening, when the *Monk* did almost despair, he swiftly tinged a certain little stone in a spoonful of almond-milk, and presently withdrew it thence. So he says to the keeper—'Take this supping to that *Monk;* and how much soever he shall take thereupon, he shall be whole, at least within a short hour's space.'—Which thing even so came to pass, to the great admiration of the keeper and the sick man, not knowing from whence so sudden health shone upon him, seeing that he was ignorant that he had taken any thing: for his left arm, being before hugely swollen, fell down as that it could scarcely be discerned from the other. On

the morning following, I, being entreated by some officers of the English Army, came to *Benares,* as a witness of his deeds; therefore they desired to contract a friendship which was refused with all speed.

"Soon afterwards, I saw a poor old woman who, from the age of sixteen years, had laboured with an intolerable megrim, cured in my presence. Indeed he, by the way, lightly dipped the same little stone in a spoonful of oil of olives, and presently cleansed the same stone by licking it with his tongue, and laid it up into his snuff-box; but that spoonful of oil he poured into a small bottle of oil, whereof one only drop he commanded to be anointed on the head of the aforesaid old woman, who was thereby straightway cured; and remained whole, at which thee may be amazed.

But, most dear disciple, unless thou come hitherto, so as to be able, by one only remedy, to cure *every disease,* thou shalt remain in thy *young beginnings,* however *old* thou shalt become. Thee should assent to this, because I had learned that from the secrets of *Rajapore;* and being now more confirmed by sight and hope. Thee may say that this new mode of curing was unaccustomed and unknown to thee; I therefore say to thee, that a young Prince of our Court, *Viscount of Gaunt,* brother to the Prince of Episuoy, of a very great House, was so wholly prostrated by the gout, that he henceforth lay only on one side, being wretched, and deformed with many knots: he, therefore, taking hold of my right hand, said—'Wilt thou that I cure the young man? I will cure him for thy sake.'—'But,' I replied, 'he is of that obstinacy, that he had rather die, than drink one only medicinal potion.'

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

"I therefore, being glad, went to *Brussels,* and told him what *Ka Lama* had said.

But the Potentate answered—'Go, tell him that if he shall restore me as thou hast said, I will give him as much as he shall require;—demand the price, and I will willingly sequester that which is deposited for his security.—And when I declared the thing to Ka Lama, on my return, he was very wrath, and said—'That Prince is mad, or witless and miserable, and therefore will I never help him: for neither do I stand in need of his money—neither do I yield—nor am I inferior to him.'—Nor could I ever induce him, afterwards, to perform what before he had promised.

"It happened, in the meantime, that a friend, overseer and master of a large field in India, being exceedingly fat, most earnestly requested

of *Ka Lama* that he might be freed from his fatness; unto whom *Ka Lama* 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 saw his breast made more straight, or narrow, by one span, and him to have lived no less whole afterwards. Wherefore the aforesaid gouty Prince might have been cured, according to the manner *Ka Lama* promised had he spoken not of his money.

"In the mean time, I sent to *Ka Lama Moomtaj* for a remedy, in the case of poison given to a native by a secret enemy; for he miserably languished—all his joints were pained; and his pulse, vehement, being at length become an intermitting one, did accompany the faintings of his mind, and extinguishment of strength.

"*Ka Lama,* being still detained in the *Temple,* commanded my servant, whom I had sent, that forthwith he should bring unto him a small bottle of oil of olives; and his little stone, aforesaid, being tinged therein, as at other times, he sent that oil unto me; and told the servant, that with one only small drop of the oil, I should anoint only one place of the pain, or all the places, if I would; the which I did, and the native felt help thereby. In the meantime, the enemy, according to his lot, being about to die, bade that pardon should be craved of me for his sin; so I knew that he had given poison, the which I suspected; and therefore, also, I procured with all care to extinguish the slow venom, which, through the grace of Magic favoring the native escaped.

"Seeing, that, afterwards, many other cures were performed upon certain natives.

"This same *Lama,* also, cured an *Abbess,* who, for eighteen years, had had her right arm swelled, with an entire deprivation of motion, and the fingers thereof stiff and unmovable, only by the touching of her tongue with this admirable stone.

"But very many being present witnesses of these same wonders, did suspect some hidden sorcery, or diabolical craft; for the common people have it for an ancient custom, that whatsoever honest thing their ignorance has determined not to comprehend, they do, for a privy shift of their ignorance, refer the same to be the juggling of an evil spirit. But I could never decline so far, because the remedy was *Magical* and natural; for neither words, ceremonies, nor any other suspected thing, was required. For neither is it lawful, according to man's power of understanding, to refer the glory of God, shewn forth in Nature, unto the devil. For none of those people had required aid of the *Lama,* as from necromancy any way suspected; yea, the thing was at first made trial of with smiling, and without faith and confidence; yet this easy method of curing shall long remain suspected by many; for the wit of the vulgar being inconstant and idle, they do more readily consecrate so great a bounty of restitution unto diabolical contrivance, than to

Divine goodness, the framer, lover, saviour, refresher of human nature, and the father of the poor. And these vile prejudices are not only inherent in the common people, but also in those that are learned, who rashly search into the beginning of healing, being not yet instructed, or observing the common and blockish rules; because they are always wise as children, who have never gone over their mother's threshold, being afraid of every fable. For they who have not hitherto known the whole circuit of diseases to be included within the spirit of life, which maketh the assault; or if they hereafter, reading my instruction by the way, shall imprint on themselves this moment of concernment of healing; nevertheless, because they have been already before accustomed from the very beginnings of their studies, to the precepts of the humorists, they will easily, at length, depart from me, and leap back to the favourite bigotry and ancient opinion of the schools of *Materia Medica.*"

But now I will hasten to the manner of preparation necessary to qualify a man for the attainment of these sublime gifts.

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

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

LESSON III. Give to the needy and unfortunate what little thou canst spare; for he that has but little, whatever he spares to the miserable, Wisdom shall 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 hasty to condemn the actions of others, lest thou shouldest, the next hour, fall into the very same error; despise scandal and tattling; let thy words be few.

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

LESSON VII. *Be not overcome with drunkenness; for, be assured, that half the evils that befall mankind originate in drunkenness: for too great a quantity of strong liquors, deprive men of their reason; then,*

having lost the use of the faculty of their judgment, they immediately become the recipient of all evil influences, and are justly compared to weathercocks, that are driven hither and thither by every gust of wind; so those who drown the reasonable power, are easily persuaded to the lightest and most frivolous pursuits, and, from these, to vices more gross and reprobate; for the ministers of darkness (Evil Spirits) have never so favorable an opportunity of insinuating themselves into the minds and hearts of men, as when they are lost in intoxication. I pray you to avoid this dreadful vice.

LESSON VIII. Avoid gluttony, and all excess—it is very pernicious, and from the Evil Spirits; these are the things that constantly tempt man, and by which he falls a prey to his spiritual adversary; for he is rendered incapable of receiving any good or divine gift. Besides, the divine and angelic powers or essences delight not to be conversant about a man who is defiled, and stinking with debauchery and excess.

LESSON IX. Covet not much gold, but learn to be satisfied with enough; for to desire more than enough will keep thee from obtaining Occult Powers.

LESSON X. Read often these ten preparatory Lessons to fit thee for the great work, and for the receiving of higher things; for the more pure thou art in heart and mind, by so much quicker shall you perceive those high secrets I teach, and which are entirely hid from the discernment of the vicious and depraved, because it never can happen that such a source of treasure can be attained merely to satisfy our more gross, earthly, and vain desires and inclinations, because here nothing must be thought to be grasped, or wrested out of this book, but to the fulfilling of a good end and purpose. When thou shalt have so far purified thy heart, as I have spoken is indispensably necessary for the receiving of every good thing, thou shalt then see with other eyes than thou dost at present—thy spiritual eye will be opened, and thou shalt read man as plain as thou wilt our books; but, for all this, depend not on the strength of thy own wisdom, for even then, when we think our hearts secure, if we do not watch them that they sleep not, evil spirits or their ministers, immediately take us at this unguarded moment, and tempts us into the actual commission of some sin or other: either they excite our appetite for lust and concupiscence, or any other deadly sin.

LESSON XI. Muhanji, that ancient Hindu Adept, wrote touching the attainment of this stone, which he pronounced to be of all benefit to man, and one of the greatest blessings he could possess; and although his writings contain much of the excellency of truth, being wrapped up in such symbolical figures, it renders them exceedingly difficult to be understood by the Western student of Hindu Magic, yet, if comprehended, they contain some very great secrets by which mortal man may profit.

Now it belongs to our purpose to know what it is from which we must extract the first matter of this stone, to go on with our process, because ye must have materials to work upon; for all philosophers agree that, the first matter being found, we may proceed without much difficulty. For the first matter, (I shall speak as plainly as possible) first, the grand question in debate is—Where is it to be found?—I say it is to be found in ourselves. We all possess this first matter, from the beggar to the king; every mothers' son carries it about him; and, could our ingenious chemists but find a process for the extracting, how well would all their labours be repaid. The next question naturally comes to us—How are ye to draw, or attract the secret matter of the stone out of thyself?—Not by any common means; and yet it is to be drawn into every action, and that by the most simple means, and in a manner that the attaining of the philosophers' stone would very soon follow it. I pray you, my friend, look into thyself, and endeavor to find out in what part of thy composition is the prima materia of the lapis philosophorum, or out of what part of thy substance can the first matter of our stone be drawn out. Thou sayest, it must either be in the hair, sweat, or excrement. I say in none of these thou shalt ever be able to find it, and yet thou shalt find it in thyself.

Many great philosophers and chemists, whom I have the pleasure to know, affirm that, admitting of the possibility of transmutation, it (*i. e.* the *first matter*) must be taken from the purest gold. To this I say it must not; neither has it anything at all to do with extrinsical gold. They will say then that the pure ens of gold may be drawn from gold itself. True, it may be so, but then I would ask if they could ever produce more gold than that out of which the soul or essence was extracted; if they have, they have indeed found out a secret beyond the powers of my comprehension; because it is against reason to suppose that if a pound of gold yields a drachm of the soul or essence, that that only will tinge any more than a pound of purified lead, or ☿; because I have tried various experiments, and I have, in some of my first essays, turned both lead and mercury into good gold; but no more than that out of which the soul was extracted. But, however, not to lose our time in vain and ridiculous disputation, know that whatever prodigious things or experiments have been tried with respect to the first matter, by external subjects, either in the mineral, animal, or vegetable kingdoms, as they are called, I say in us is the power of all wonderful things, which the supreme Creator has, of his infinite mercy, implanted in our souls; out of her is to be extracted the first matter, the true *argent vive;* the ☿ of the philosophers, the true ens of ☉, viz. a spiritual living gold, or waterish mercury, or first matter, which, by being matured, is capable of transmuting a thousand pts. of impure metal into good and perfect gold, which endure fire, test, or cupel.

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 XII. Take the foregoing instructions as thy principal instrument, and know that our soul has the power, when the body is free, as I before said, of any pollution, the heart void of malice and offence; I say the soul is then a free agent, and has the power, spiritually and Magically, to act upon any matter whatsoever; therefore I said the first matter is in the soul; and the extracting of it, is to bring the dormant power of the pure, living, breathing spirit and eternal soul into act. Note well that every agent has its power of acting upon its patient. Every essence that is distilled forth is received into a recipient, but that recipient must first be made clean. Even so much the soul 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 XIII. The expence thou must be at will be but a trifle: all the instruments necessary are but three, viz. a crucible, an egg philosophical, and a retort with its receiver. Put your fine gold, in weight about 5 dwts., file it up, put it into your philosophic egg, pour upon it the twice of its weight of the best Hungarian ☿, close up the egg with an Hermetic seal, put it for three months in horse-dung, take it out at the end of that time, and see what kind of form thy gold and ☿ has assumed; take it out, pour on it half its weight of good spirit of sal ammon., set them in a pot full of sand over the fire in the retort, let them distill into a pure essence, add to one pt. of this ☿ two pts. of thy water of life, or *prima materia,* put them into thy philosophical egg, and set them into horse-dung for another three months; then take them out, and see what thou hast—a pure etherial essence, which is the living gold; pour this pure spiritual liquor upon a drachm of molten fine gold, and you will find that which will satisfy thy hunger and thirsting after this secret; for the increase of thy gold will seem to thee miraculous, as indeed it is. Take it to a jeweler's or goldsmith's; let him try it in thy presence.

LESSON XIV. When thy spiritual eye is opened, and thou shalt begin to see what end thou wert created, thou shalt want no necessary thing either for thy comfort or support; only keep in the rules I have prescribed in the beginning and end of this Big treatise. Love thy neighbor as thyself; be not hasty to reveal any secrets thou mayest learn, for the good spirits, both day and night, will be thy instructors, and will continually reveal thee many secrets. Think not that thou canst either profit or benefit so much by the instruction of those who profess great advantages in classical education and high schooling; be assured they are, in spiritual knowledge, much in the dark: for he who desires not spiritual knowledge cannot attain it by any means, but by the attainment of true Wisdom.

CHAPTER VI.

Talismanic Magic.

THE COMPOSITION OF TALISMANS.

TALISMANIC OPERATIONS.

Man should study the Metaphysical *causes,*
Which underlie all physical *effects;*
He should pierce not only the causes,
But master the Occult and Spiritual forces,
Which are the controlling influences of
His physical, mental, and moral *existence.*

IT is necessary that the student should know and understand the nature and quality of the *Four Elements,* in order to be perfect in the principles and ground-work of his studies in *Talismanic Magic.*

Therefore, there are four elements, the original grounds of all corporeal things, viz. fire, earth, water, and air, of which elements all inferior bodies are compounded; not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements. But there are none of the sensible elements that are pure; but they are, more or less, mixed, and apt to be changed the one into the other; even as earth, being moistened and dissolved, becomes *water,* but the same being made thick and hard becomes earth again; and being evaporated through heat it passes into air, and that being kindled into fire, and this being extinguished, into air again, but being cooled after burning, becomes earth again, or else stone or sulphur; and this is clearly demonstrated by lightning. Now every one of these elements have two specific properties: the former whereof it retains as proper to itself; in the other, as a mean, it agrees with that which comes directly after it. For fire is hot and dry—earth, cold and dry;—water, cold and moist—and air, hot and moist. And so in this manner the elements, according to two contrary qualities, are opposite one to the other: as fire to water, and earth to air. Likewise, the elements are contrary one to the other on another account: two are heavy, as earth and water—and the others are light, as fire and air; therefore the Stoics called the former, passives—but the latter, actives. The Lamas distinguish them after another manner, and assigns to each of them three qualities, viz. to the fire, brightness, thinness, and motion—to the earth,

darkness, thickness, and quietness; and, according to these qualities, the elements of fire and earth are contrary. Now the other elements borrow their qualities from these, so that the air receives two qualities from the fire,—thinness and motion; and the earth one, viz. darkness. In like manner water receives two qualities of the earth,—darkness and thickness; and the fire one, viz. motion. But 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 movable. Therefore, as fire is to air, so is air to water, and water to the earth; and again, as the earth is to the water, so 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 understand these qualities of the elements, and their mixtures, shall bring to pass wonderful and astonishing things in Magic.

Now each of these elements have a threefold consideration, so that the number of four may make up the number of twelve; and, by passing by the number of seven into ten, there may be a progress to the supreme 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 OF 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 second order are elements that are compounded, changeable, and impure; yet such as may, by Art, be reduced to their pure simplicity; whose virtue, when they are thus reduced, doth, above all things, perfect all occult and common operations of Nature; and these 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 soul of the middle nature; very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing soever, whether *natural, celestial,* or supercelestial: they are full of wonders and mysteries, and are operative as in Magic natural, so divine. For from these, through them, proceeds the binding, loosing, and transmutation of all things—the knowledge and foretelling of things to come—also, the expelling of evil, and the gaining of good spirits. Let no one, therefore, without these three sorts of elements, and the true knowledge thereof, be confident that he can work any thing in Nature and Natural Magic.

But whosoever shall know how to reduce those of one order into

another, impure into pure, compounded into single, and shall understand distinctly the *nature, virtue,* and power of them, in number, degrees, and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the *Cabala,* which teaches all these before mentioned; and, by a perfect knowledge thereof, I perform many rare and wonderful experiments.

PROPERTIES AND NATURE OF FIRE AND EARTH.

Of the Elements. There are two things, viz. fire and earth, which are sufficient for the operation of all wonderful things: the former is active and the latter passive. Fire, in all things, and through all things, comes and goes away bright; it is in all things bright, and at the same time Occult and unseen. When it is by itself (no other matter coming to it, in which it should manifest its proper action) it is boundless and invisible; of itself sufficient for every action that is proper to it;—itself is one, and penetrates through all things; also spread abroad in the heavens, and shining. But in the infernal place, straitened, dark, and tormenting; and in the midway it partakes of both. It is in stones, and is drawn out by the stroke of the steel; it is in earth, and causes it, after digging up, to smoke; it is in water, and heats springs and wells; it is in the depths of the sea, and causes it, being tossed with the winds, to be hot; it is in the air, and makes it (as we often see) to burn. And all animals, and all living things whatsoever, as also vegetables are preserved by heat;—and everything that lives, lives by reason of the inclosed heat. The properties of the fire that is above, are heat, making all things fruitful; and a celestial light, giving life to all things. The properties of the infernal fire are a parching heat, consuming all things; and darkness; making all things barren. The celestial and bright fire drives away spirits of darkness;—also, this our fire, made with wood, drives away the same, in as much as it hath an analogy with, and is the *vehiculum* of that superior light; as also of him who saith, "I am the light of the world," which is true fire—the Father of lights, from whom every good thing that is given comes;—sending forth the light of his fire, and communicating it first to the sun and the rest of the celestial bodies, and by these, as by mediating instruments, conveying that light into our fire. As, therefore, the spirits of darkness are stronger in the dark—so good spirits, which are angels of lights, are augmented not only by that light (which is divine, of the sun, and celestial), but also by the light of our common fire. Hence it was that the first and most wise institutors of religions and ceremonies, ordained that prayers, singings, and all manner of divine worships whatsoever, should not be performed without lighted candles or torches; hence, also, was that sig-

nificant saying of the Lamas—"Do not speak of God without a light!" —And they commanded that, for the driving away of wicked spirits, lights and fires should be kindled by the carcasses of the dead, and that they should not be removed until the expiations were, after a holy manner, performed, and then buried. And the great Jehovah himself, in the old law, commanded that all his sacrifices should be offered with fire and that fire should always be burning upon the altar, which custom the Priests of the Altar did always observe and keep amongst the Romans. Now the basis and foundation of all the elements is the earth; for that is the object, subject and receptacle of all celestial rays and influences: in it are contained the seeds, and seminal virtues of all things: and therefore, it is said to be animal, vegetable, and mineral. It, being made fruitful by the other elements and the heavens, brings forth all things of itself. It receives the abundance of all things, and is, as it were, the first fountain from whence all things spring;—it is the centre, foundation, and mother of all things. Take as much of it as you please, separated, washed, depurated, and subtilized, and if you let it lie in the open air a little while, it will, being full and abounding with heavenly virtues, of itself bring forth plant, worms, and other living things; also stones, and bright sparks of *metals*. In it are great secrets: if, at any time it shall be purified, by the help of fire,* and reduced into its simple nature by a convenient washing, it is the first matter of our creation, and the truest medicine that can restore and preserve us.

The other two elements, viz. water and air, are not less efficacious than the former; neither is Nature wanting to work wonderful things in them. There is so great a necessity of water, that without it nothing can live—no herb, no plant whatsoever without the moistening of water, can bring forth; in it is the seminary virtue of all things, especially of animals, whose seed is manifestly waterish. The seeds, also, of trees and plants, although they are earthy, must, notwithstanding, of necessity be rotted in water before they can be fruitful; whether they be imbibed with the moisture of the earth, or with dew, or rain, or any other water that is on purpose put to them.—For Moses writes, that only earth and water can bring forth a living soul; but he ascribes a two-fold production of things to water, viz. of things swimming in the water, and of things flying in the air above the earth; and that those productions that are made in and upon the earth are partly attributed to the very water the same scripture testifies, where it saith, that the plants and the herbs did not grow, because God had not caused it to rain upon the earth. Such is the efficacy of this element of water, that

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

spiritual regeneration cannot be done without it, as Christ himself testified to Nicodemus. Very great, also, is the virtue of it in religious worship, in expiations and purifications; indeed, the necessity of it is no less than that of fire. Infinite are the benefits, indeed the necessity of it is no less than that of fire. Infinite are the benefits, and divers are the uses, thereof as being that, by virtue of which all things subsist, are generated, nourished, and increased. Hence it was that Thales of Miletus, and Hesiod, concluded that water was the beginning of all things; and said it was the first of all the elements, and the most potent; and that, because it hath the mastery over all the rest. For, as the Adept saith,—"Waters swallow up the earth—extinguish flames—ascend on high—and, by the stretching forth of the clouds, challenge the heavens for their own; the same, falling down, becomes the cause of all things that grow in the earth." Very many are the wonders that are done by waters, according to the teachings of the Hindu Adepts.

Josephus also makes relation of the wonderful nature of a certain river betwixt *Arcea* and *Raphanea*, cities of *Syria*, which runs with a full channel all the Sabbath-day, and then on a sudden stops, as if the springs were stopped, and all the six days you may pass over it dry-shod; but again, on the seventh day, no man knowing the reason of it, the waters return again, in abundance as before! wherefore the inhabitants thereabout called it the Sabbath-day River, because of the seventh day, which was holy to the Jews.—The Gospel, also, testifies of a sheep-pool, into which whosoever stepped first after the water was troubled by the Angel, was made whole of whatsoever disease he had. This same virtue and efficacy, we read, was in a spring of the *Ionian Nymphs*, which was in the territories belonging to the town of *Elis*, at a village called *Heradea*, near the river *Citheron*, which whosoever stepped into, being diseased, came forth whole, and cured of all his diseases. *Pausanias* also reports, that in Lyceus, a mountain of Arcadia, there was a spring called *Agria*, to which, as often as the dryness of the region threatened the destruction of fruits, *Jupiter, Priest* of *Lyceus*, went; and, after the offering of sacrifices, devoutly praying to the waters of the spring, holding a bough of an oak in his hand, put it down to the bottom of the hallowed spring; then, the waters being troubled, a vapor ascending from thence into the air, was blown into clouds, which being joined together, the whole heaven was overspread: which being, a little after, dissolved into rain, watered all the country most wholesomely.—Moreover, *Ruffus, a* physician of *Ephesus*, besides many other authors, wrote strange things concerning the wonders of waters, which, for aught I know, are found in no other author.

It remains, that I speak of the air.—This is a vital spirit passing through all beings—giving life and subsistence to all things—moving

and filling all things. Hence it is that the Hindus Yoghees reckon it not amongst the elements; but count it as a medium, or glue, joining things together, and as the resounding spirit of the world's instrument. It immediately receives into itself the influence of all celestial bodies, and then communicates them to the other elements, as also to all mixed bodies. Also, it receives into itself, as if it were a divine looking-glass, the species of all things, as well natural as artificial; as also of all manner of speeches, and retains them; and carrying them with it, and entering into the bodies of men, and other animals, through their pores, makes an impression upon them, as well when they are asleep as when they are awake, and affords matter for divers strange dreams and divinations.—Hence it is that a man, passing by a place where a man was slain, or the carcass newly hid, is moved with fear and dread; because the air, in that place, being full of the dreadful species of manslaughter, doth, being breathed in, move and trouble the spirit of the man with the like species; whence it is that he becomes afraid. For everything that makes a sudden impression affects the soul. Whence it is that many philosophers were of opinion, that air is the cause of dreams, and of many other impressions of the mind, through the prolonging of images, or similitudes, or species (which proceed from things and speeches, multiplied in the very air), until they come to the senses, and then to the phantasy and soul of him that receives them; which, being freed from cares, and no way hindered, expecting to meet such kind of species, is informed by them. For the species of things, although of their own proper nature they are carried to the senses of men, and other animals in general, may, notwithstanding, get some impression from the heavens whilst they are in the air; by reason of which, together with the aptness and disposition of him that receives them, they may be carried to the sense of one, rather than of another. And hence it is possible, naturally, and far from all manner of superstitution (no other spirit coming between), that a man should be able, in a very small time, to signify his mind unto another telepathy man, abiding at a very long and unknown distance from him—although he cannot precisely give an estimate of the time, when it is, yet of necessity, it must be within twenty-four hours;—and I, myself, know how to do it, and have often done it. The same also, in time past, did the Adepts and both know and do.—Also, when certain appearances (not only spiritual, but also natural) do flow forth from things, that is to say, by a certain kind of flowings forth of bodies from bodies, and do gather strength in the air, they shew themselves to us as well through light as motion—as well to the sight as to other senses—and sometimes work wonderful things upon us, as the Hindu Yoghees proves and teacheth. And ye see how, by the south-wind, the air is condensed into thin clouds, in which, as in a looking-glass, are reflected representations at a great distance, of

castles, mountains, horses, men, and other things, which when the clouds are gone, presently vanish.—And Kunz-Pnjua, in his Meteors, shews that a rainbow is conceived in a cloud of the air, as in a looking-glass.—And the effigies of bodies may, by the strength of Nature, in a moist air, be easily represented; in the same manner as the representations of things are in things.—The author knows of a man, to whom it happened, by reason of the weakness of his sight, that the air that was near him became, as it were, a looking-glass to him, and the optic-beam did reflect back upon himself, and could not penetrate the air, so that, whithersoever he went, he thought he saw his own image, with his face towards him, go before him.—In like manner, by the artificialness of some certain looking-glass, may be produced at a distance, in the air, besides the looking-glasses, what images we please, which, when ignorant men see, they think they see the appearances of spirits or souls—when, indeed, they are nothing else but semblances akin to themselves, and without life. And it is well known, if in a dark place, where there is no light but by the coming in of a beam of the sun somewhere through a little hole, a white paper or plain looking-glass be set up against the light, that there may be seen upon them whatsoever things are done without, being shined upon by the sun. And there is another Magic yet more wonderful:—if any one shall take images, artificially painted, or written letters, and, in a clear night, set them against the beams of the full moon, those resemblances 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 distance, sees, reads, and knows them in the very compass and circle of the moon; which art of declaring secrets is, indeed, very profitable for towns and cities that are besieged, being a thing which Pythagoras long since did, and which is not unknown to some in these days; I will not except myself. And all these things and many more, and much greater than these, are grounded in the very nature of the air, and have their reasons and causes declared in mathematics and optics. And as these resemblances are reflected back to the sight, so also are they, sometimes, to the hearing, as is manifest in echo. But there are many more secret arts than these, and such whereby any one may, at a remarkable distance, hear, and understand distinctly, what another speaks or whispers.

The next in order, after the four simple elements, are the four kinds of perfect bodies compounded in them, viz., metals, stones, plants, and animals; and although in the generation of each of these, all the elements combine together in the composition, yet every one of them follows and resembles 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 chemists find to be true, viz., that they are com-

posed 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 finally expresses it—

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

and fire is so natural to them that, being extinguished, they soon die.

Now, amongst stones, those that are dark and heavy, are called *earthy*—those which are transparent, of the *watery element*, as crystal, beryl, and pearls—those which swim upon the water and are spongious, as the pumice-stone, sponge, and sophus, are called airy—and those are attributed to the element of fire, out of which fire is extracted, or which are resolved into fire; as thunder-stones, fire-stones, asbestos. Also, amongst metals; lead and silver are earthy; quicksilver is watery; copper and tin, airy; gold and iron, fiery. In plants, also, the roots resemble earth—the leaves, water—flowers, the air—and seed, the fire, by reason of their multiplying spirit. Besides, some are hot, some cold, some moist, others dry, borrowing their names from the qualities of the elements. Amongst animals, also, some are, in comparison of others, earthy, because they live in the very bowels of the earth, as worms, moles, and many other reptiles; others watery, as fish; others which always abide in the air, therefore airy; others, again, fiery, as salamanders, crickets; and such as are of a fiery heat, as pigeons, ostriches, eagles, lions, panthers, &c., &c.

Now, in animals, the bones resemble earth—vital spirit, the fire—flesh, the air—and humors, the water; and these humors also resemble the elements, viz., yellow choler, the fire—the blood, the air—phlegm, the water—and black choler, or melancholy, the earth. And, lastly, in the soul itself, the understanding resembles the fire—reason, the air—imagination, the water—and the senses the earth. And these senses again are divided amongst themselves, according to the elements; for the sight is fiery, because it cannot perceive without the help of fire and light—the hearing is airy, for a sound is made by the striking of the air—the smell and taste resemble water, without the moisture of which there is neither smell nor taste—and, lastly, the feeling is wholly earthly, because it takes gross bodies for its object. The actions, also, and operations of man are governed by the elements: for the earth signifies a slow and firm motion; the water, fearfulness, sluggishness, and remissness in working; air signifies cheerfulness, and an amiable disposition; but fire, a fierce, working, quick, susceptible disposition. The elements are, therefore, the first and original matter of all things; and all things are of and according to them; and they in and through all things diffuse their virtues.

In the original and exemplary world, all things are all in all; so also in this corporeal world. And the elements are not only in these inferior things, but in all things.

Now it must be understood that in these inferior bodies the elements are gross and corruptible; but in the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things; for the firmness of the celestial earth is there without the grossness of water; and the agility of air without exceeding its bounds; the heat of fire without burning, only shining, giving light and life to all things by its celestial heat.—Now amongst the stars, or planets, some are fiery, as Mars, and the Sun—airy, as Jupiter, and Venus—watery, as Saturn, and Mercury—and earthy, such as inhabit the eighth orb, and the Moon (which by many is accounted watery), seeing that, as if it were earth, it attracts to itself the celestial waters, with which being imbibed, it does, on account of its proximity to us, pour forth and communicate to our globe.

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

Likewise, devils are distinguished according to the elements; for some are called earthy devils, others fiery, some airy, and others watery. Hence, also, those four infernal rivers: fiery Phlegethon, airy Cocytus, watery Styx, earthy Acheron. Also, in the Gospel, we read of comparisons of the elements: as hell fire, and eternal fire, into which the cursed shall be commanded to go;—and in Revelations, of a lake of fire:—and Isaiah, speaking of the damned, says that the Lord will smite them with corrupt air;—and in Job, they shall skip from the waters of the snow to the extremity of heat; and, in the same, we read, that the earth is dark, and covered with the darkness of death, and *miserable* darkness.

And these elements are placed in the high spirits, and the blessed intelligences: there is in them a stability of their essence, which is an earthy virtue. By the Psalmist they are called waters, where he says—"Who rulest the waters that are higher than the heavens;"—also, in them their subtle breath is air, and their love is shining fire; hence they are called in Scripture, the wings of the wind; and, in another place, the Psalmist speaks of them thus—"Who makest angels thy spirits, and thy ministers, a flaming fire!"—Also, according to the different orders of spirits or angels, some are fiery, as seraphims, authorities, and powers—earthy, as cherubim—watery, as thrones and archangels—airy, as dominions and principalities.

And do we not read of the original Maker of all things, that the earth shall be opened and bring forth a Saviour?—Likewise it is spoken of the

same, that he shall be a fountain of living water, cleansing and regenerating; and the same spirit breathing the breath of life; and the same, according to Moses' and Paul's testimony—*a consuming fire.*

That the elements are, therefore, to be found everywhere, 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 blessed. Elements, therefore, in the exemplary world, are ideas of things to be produced; in intelligences they are distributed powers; in the heavens, they are virtuous; and in inferior bodies, are gross forms.

It is to be noted, that the Universal Spirit (God), in the first place, is the end and beginning of all virtue; he gives the *seal* of the *ideas* to his servants, *the intelligences,* who, as faithful officers, *sign* all things entrusted to them with an *ideal virtue;* the heavens and stars, as instruments, disposing the matter, in the meanwhile, 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 controllers over his works; to whom such a power is entrusted, in things committed to them, that so all virtue in stones, herbs, metals, and all other things, may come from the intelligences, the governors. Therefore the form and virtue of things come first from the *ideas*—then from the ruling and governing intelligences—then from the aspects of the stars disposing—and, lastly, from the tempers of the elements disposed, 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 of which must of necessity agree in the execution of the effect and virtue of everything.

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

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

Now the First Cause, The GREAT UNIVERSAL SPIRIT (which is God), although he doth, by intelligences and the heavens, work upon

these inferior things, does sometimes (these mediums being laid aside, or their officiating being suspended) work those things immediately by himself—which works are then called miracles. But whereas secondary causes do, by the command and appointment of the First Cause, necessarily act, and are necessitated to produce their effects if God (the First Cause) shall, notwithstanding, according to his pleasure, so discharge and suspend them that they shall wholly desist from the necessity of that command, then they are called the greatest miracles of Divine Wisdom (God). For instance: the fire of the *Chaldean* furnace did not burn the children; the sun stood still at the command of *Joshua* and became retrograde one whole day; also, at the prayer of *Hezekiah*, it went back ten degrees; and when our *Saviour Christ* was crucified, it became darkened, though at full moon.

And the reason 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.*

Now seeing that the soul is the essential form, intelligible and incorruptible, and is the first mover of the body, and is moved of itself; but that the body, or matter, is of itself unable and unfit for motion, and does very much degenerate from the soul, it appears that there is need of a more excellent medium: now such a medium is conceived to be the spirit of the world, or that which some call a quintessence; because it is not from the four elements, but a certain *first thing*, having its being above and beside them. There is, therefore, such a kind of medium required to be, by which celestial souls may be joined to gross bodies, and bestow upon them wonderful gifts. This spirit is, in the same manner, in the body of the world, as our spirit is in our bodies; for as the powers of our soul are communicated to the members of the body by the medium of the spirit, so also the virtue of the soul of the world is diffused, throughout all things, by the medium of the universal spirit; for there is nothing to be found in the whole world that hath not a spark of the virtue thereof. Now this spirit is received into things, more or less, by the rays of the stars, so far as things are disposed, or made fit recipients of it. By this spirit, therefore, every occult property is conveyed into herbs, stones, metals, and animals, through the sun, moon, planets, and through stars higher than the planets. Now this spirit may be more advantageous to us if we knew how to separate it from the elements; or, at least, to use those things chiefly which are most abounding with this spirit. For those things in which the spirit is less 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

* The foregoing Chapter, if well considered, will open the intellect to a more easy comprehension of the Magical Science of Nature, etc.; and will facilitate, in a wonderful degree, thy studies in these sublime mysteries.

generative and *seminal virtues*. For which cause the alchymist endeavors 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 silver; which is in no way impossible or improbable, when we consider 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.

All stars have their peculiar natures, properties, and conditions, the seals and characters whereof they produce through their rays even in these inferior things, viz., in elements, in stones, in plants, in animals, and their members; whence every thing receives from an harmonious disposition, and from its star shining upon it, some particular seal or character stamped upon it, which is the significator of that star or harmony, containing in it a peculiar virtue; different from other virtues of the same matter, both generically, specifically, and numerically. Every thing, therefore, hath its *character* impressed upon it by its *star* for some peculiar effect, especially by that star which doth principally govern it; and these characters contain in them the particular natures, virtues, and roots of their stars, and produce the like operations upon other things on which they are reflected; and stir up and help the influence of their stars, whether they be planets, or fixed stars and figures, or celestial constellations, viz., as often as they shall be made in a fit matter, and in their due and accustomed times; which the ancient wise men (considering such as labored much in finding out occult properties of things) did set down, in writing, the images of the stars, their figures, seals, marks, characters, such as Nature herself did describe by the rays of the stars in these inferior bodies: some in stones, some in plants, some in joints and knots of trees and their boughs, and some in various members of animals. For the bay-tree, lote-tree, and marigold, are solary herbs, and their roots and knots being cut, they show the characters of the sun; and in stones the character and images of celestial things are often found. But there being so great a diversity of things, there is only a traditional knowledge of a few things which human understanding is able to reach; therefore very few of those things are known to us, which the ancient philosophers and chiromancers attained to, partly by reason and partly by experience; and there yet lie hid many things in the treasury of Nature, which the diligent student and wise searcher shall contemplate and discover.

THE EFFICACY AND VIRTUE OF PERFUMES.

Efficacy of Perfumes. It is necessary, before I come to the operative or practical part of Talismanic Magic, to show the compositions of fumes or vapors, that are proper to the stars, and are of great force for

the opportunely receiving of celestial gifts, under the rays of the stars—inasmuch as they strongly work upon the air and breath; for our breath is very much changed by such kind of vapors, if both vapors be of the other like. The air being also, through the said vapors, easily moved, or infected with the qualities of inferiors, or celestial (daily quickly penetrating our breast and vitals), does wonderfully reduce us to the like qualities. Let no man wonder how great things suffumigations can do in the air; especially when they shall, know that the Master Lamas, by certain vapors exhaled from proper suffumigations, æerial spirits are raised; also thunder and lightnings, and the like: as the liver of a cameleon being burnt on the house top, will raise showers and lightnings; the same effect has the head and throat, if they are burnt with oaken wood. There are some suffumigations under the influences of the stars, that cause images of spirits to appear in the air, or elsewhere; for if Temple Incense be made to fume, by invocations spirits should soon come together, being attracted by the vapors which are most congruous to their own natures; hence, Temple Incense is called the herbs of the spirits. Also I saith, that if a fume be made of the root of the reedy herb sagapen, with the juice of hemlock and henbane, and the herb tapsus barbatus, red sanders, and black poppy, it will likewise make strange shapes appear; but if a suffume be made of smallage, it chases them away, and destroys their visions. Again, if a perfume is made of calamint, piony, mint, and palma christi, it drives away all evil spirits and vain imaginations. Likewise, by certain fumes, animals are gathered together, and put to flight. Concerning the stone liparis, that, with the fume, thereof, all beasts are attracted together. The bones in the upper part of the throat of a hart, being burnt, bring serpents together; but the horn of the hart, being burnt, chases away the same; likewise, a fume of peacock's feathers does the same. Also, the lungs of an ass, being burnt, puts all poisonous things to flight; and the fume of the burnt hoof of a horse drives away mice; the same does the hoof of a mule; and with the hoof of the left-foot flies are driven away. And if a house, or any place, be smoked with the *gall* of a *cuttle-fish* made into a confection with red storax, roses, and lignum aloes, and then there be some sea-water or blood cast into that place, the whole house will seem to be full of water or blood.

Now such kind of vapors as these, we must conceive, do infect a body, and infuse a virtue into it which continues long, even as the poisonous vapor of the pestilence, being kept for two years in the walls of a house, infects the inhabitants; and as the contagion of pest or leprosy lying hid in a garment, will, long after, infect him that wears it.

Now there are certain suffumigations made from Temple Incense and used by almost all The High-Grade Adepts. For if any one shall hide gold, or silver, or any other such like precious thing (the moon being

in conjunction with the sun), and shall perfume the place with Temple Incense, that thing which is so hid shall never be taken away therefrom, but that spirits shall continually keep it; and if any one shall endeavor to take it away by force, they shall be hurt, or struck with a frenzy. And there is nothing like fume of spermaceti for the raising up of spirits; therefore if a fume be made of that, lignum aloes, pepperwort, musk, saffron, and red storax, tempered together with the blood of a lapwing or bat, it will quickly gather airy spirits to the place where it is used; and if it be used above the graves of the dead, it will attract spirits and ghosts thither.

Now the use of suffumigation is this: that whenever you set about making any talisman, image, or the like, under the rule of dominion of any star or planet, you should by no means omit the making of a suffumigation appropriate to that planet or constellation under which you desire to work any effect or wonderful operation; as for instance:—when I direct any work to the sun, I must suffume with solary things; if to the moon, with lunary things; and so of the rest. And I must be careful to observe that as there is a contrariety, or antipathy, in the natures of the stars and planets and their spirits, so there is also in suffumigations: for there is an antipathy between lignum, aloes and sulphur, frankincense and quicksilver; and spirits that are raised by the fume of lignum aloes, are laid by the burning of sulphur. For the learned Hindus gives an example of a spirit that appeared in the form of a lion, furious and raging: by setting a white cock before the apparition it soon vanished away; because there is so great a contrariety between a cock and a lion;—and let this suffice for a general observation in these kind of things. I shall proceed with showing distinctly the composition of the several fumes appropriated to the seven planets.

COMPOSITION OF PERFUMES APPROPRIATED TO THE SEVEN PLANETS.

THE SUN. ☉

I make a suffumigation for the sun in this manner:—

Take of saffron, ambergeris, 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, so as to make a sweet odor, 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, I make a suffume of the head of a frog dried, and the eyes of a bull, the seed of white poppies, frankincense, and camphire,

which must be incorporated with menstruous blood, or the blood of a goose.

SATURN. ♄

For saturn take the seed of black poppies, henbane, mandrake root, load-stone, and myrrh, and mix them up with the brain of a cat and the blood of a bat.

JUPITER. ♃

Take the seed of ash, lignum aloes, storax, the gum Benjamin, the lapis lazuli, the tops of peacocks' feathers, and incorporate with the blood of a stork, or swallow, or the brain of a hart.

MARS. ♂

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

VENUS. ♀

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

MERCURY. ☿

Take mastich, frankincense, cloves, and the herb cinquefoil, and the agate stone, and incorporate them all with the brain of a fox, or weasel, and the blood of a magpie.

GENERAL FUMES OF THE PLANETS.

To Saturn are appropriated for fumes, odoriferous roots: as pepperwort root, &c., and the frankincense tree. To *Jupiter*, all odoriferous fruits: as nutmegs, cloves, &c. To *Mars*, all odoriferous woods: as sanders, cyprus, lignum balsam, and lignum aloes. To the *Sun*, all gums: as frankincense, mastich benjamin, storax, laudanum, ambergris, and musk. To *Venus*, flowers: as roses, violets, saffron, and the like. To Mercury, all the parings of wood or fruit: as cinnamon, lignum cassia, mace, citron peel, and bayberries, and whatever seeds are odoriferous. To the Moon, the leaves of all vegetables: as the leaf indum, the leaf of the myrtle, and bay tree. Know, also, that according to the opinion of all magicians, in every good matter (as love, good-will, &c.), there must be a good perfume, odoriferous and precious;—and in evil matters (as hatred, anger, misery, and the like), there must be a stinking fume that is of no worth.

The twelve Signs of the Zodiac also have their proper suffumigations,

viz., Aries, *myrrh;* Taurus, *pepper-wort;* Gemini, *mastich;* Cancer, *camphire;* Leo, *frankincense;* Virgo, *sanders;* Libra, *galbanum;* Scorpio, *oppoponax;* Sagittarius, *ignum aloes;* Capricorn, *benjamin;* Aquarius, *euphorbium;* Pisces, *red storax.* But I describe the most powerful fume to be, that which is compounded of the seven aromatics, according to the powers of the seven planets; for it receives from *Saturn,* pepper-wort; from *Jupiter,* nutmeg; from *Mars,* lignum aloes; from the *Sun,* mastich; from *Venus,* saffron; from *Mercury,* cinnamon; and from the *Moon,* myrtle.

By a close observation of the above order of suffumigations, conjoined with other things of which I shall speak hereafter (necessary to the full accomplishment of Talismanic Magic), many wonderful effects may be caused especially if I keep in eye what was delivered in the first part of my Magic, viz., that the soul of the operator must go along with this: otherwise, in vain is *suffumigation, seal, ring, image, picture, glass,* or any other instrument of magic: seeing that it is not merely the disposition, but the act of the disposition, and firm and powerful intent or imagination that gives the effect.—I shall now hasten to speak, generally, of the construction of rings magical, and their wonderful and potent virtues and operations.

Magic Rings. Rings, when they are opportunely made, impress their virtues upon us insomuch that they affect the spirit of him that carries them with gladness or sadness; and render him bold or fearful, courteous or terrible, amiable or hateful; inasmuch, also as they fortify us against sickness, poisons, enemies, evil spirits, and all manner of hurtful things; and often, where the law has no effect, these little trifles greatly assist and corroborate the troubled spirit of the wearer, and help him, in a wonderful manner, to overcome his adversaries, while they do wonder how it is that they cannot effect any hurtful undertaking against him. These things, I say, are great helps against wrathful, vicious, worldly-minded men, inasmuch as they do terrify, hurt, and render invalid the machinations of those who would otherwise work our misery or destruction. All of which we are neither afraid nor ashamed to declare, well knowing that these things will be hid from the wicked and profane, so as that they cannot draw the same into any abuse, or privy mischief toward their neighbor; we having reserved some few things in this art to ourselves—not wishing to throw pearls before swine. And however simple and plain we may describe some certain experiments and operations (so as that the great-mouthed school philosophers may mutter or scoff thereat), yet there is nothing delivered in this book but what may be, by an understanding thereof, brought into effect, and, likewise, out of which some good may be derived. But to proceed.

The manner of making of these rings is thus:—when any star ascends in the horoscope (fortunately), with a fortunate aspect or conjunction

of the moon, we proceed to take a *stone* and herb, that is under that star, and likewise make a ring of the metal that is corresponding to the star; and in the ring, under the stone, put the herb or root, not forgetting to inscribe the *effect, image, name* and *character,* as also the proper suffume. But I shall speak more of these in another place, where I speak of images and characters. Therefore, in making of rings magical, these things are unerringly to be observed 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 so uniformly delivered. A Prince of the Indians bestowed seven rings, marked with the virtues and names of the seven planets, to *Appollonius,* of which he wore one every day, distinguishing according to the names of the days; by the benefit of which he lived above one hundred and thirty years, as also always retained the beauty of his youth. In like manner, Moses, the Lawgiver and Ruler of the Hebrews, being skilled in the Egyptian Magic, is said, by Josephus, to have made rings of love and oblivion. There was also, teacheth the Hindu Adepts, a ring of Battas, which could procure love and honor. We read, also, that Eudamus, a certain philosopher, made rings against the bites of serpents, bewitchings and evil spirits. The same doth Josephus relate of Solomon. Also we read, in Plato, that *Gygus, King of Lydia,* had a ring of wonderful and strange virtues; the seal of which, when he turned it toward the palm of his hand, no body could see him, but he could see all things; by the opportunity of which ring he ravished the Queen and slew the King his master, and killed whomsoever he thought stood in his way; and in these villanies nobody could see him; and at length, by the benefit of this ring, he became *King of Lydia.**

THE CELESTIAL POWERS OF THE SOUL.

Soul. The Powers of the Soul are much helped, and are helpful, and become most powerful, by virtue of Astral Spirits, as they agree with the spirits—either by any natural agreement, or voluntary election; for, as the Adepts teach, he who chuseth that which is the better, seems to differ nothing from him who hath this of Nature. It conduceth, therefore, very much for the receiving the benefit of the spirits, in any work, if we shall, by the spirits, make ourselves suitable to them in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For such like passions vehemently stir up our spirit to their likeness, and suddenly expose us, and our's, to the superior significators of

*I have above shewn the power and virtue of Magical rings; but the particular characters, inscriptions, and images to be made in, or upon them, I refer the student to that chapter treating of "The Composition of various Talismans"; in which I have described exactly the express methods of perfecting them.

such like passions; and also, by reason of their dignity and nearness to the superiors, do partake more of the celestials than any material things; for our mind can, through imaginations or reason by a kind of imitation, be so conformed to any spirits, as suddenly to be filled with the virtues of that spirit, as if we were a proper receptacle of the influence thereof. Now the contemplating mind, as it withdraws itself from all *sense, imagination, nature,* and *deliberation,* and calls itself back to things separated, effects divers things by faith, which is a firm 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 made, as it were, in us the image of the virtue to be received, and the thing to be done in us, or by us. We must, therefore, in every work and application of things, *affect vehemently,* imagine, hope, and believe strongly, for that will be a great help. And it is verified amongst physicians, that a strong belief, and an undoubted hope, and love towards the physician, conduce much to health, yea more sometimes than the medicine itself; for the same that the efficacy and virtue of the medicine works, the same doth the strong imagination of the physician work, being able to change the qualities of the body of the sick, especially when the patient places much confidence in the physician, by that means disposing himself for the receiving the virtue of the physician, and physic. *Therefore, he that works in Art Magic must be of a constant belief, be credulous, and not at all doubt of the obtaining of the effect, for as a firm and strong belief doth work wonderful things, although it be in false works—so distrust and doubting doth dissipate and break the virtue of the Soul of the worker, which is the medium betwixt both extremes; whence it happens that he is frustrated of the desired influence of the superiors, which could not be enjoined and united to our labours without a firm and solid virtue of our mind.*

The *Hindu philosophers,* especially the *Lamas,* say, 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 some 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 to that which desired them with a strong desire. And according to this is verified the art of characters, images, enchantments, and some speeches, and many other wonderful experiments, to every thing which the mind affects. By this means, whatsoever the mind of him that is in vehement love effects, hath an efficacy to cause love; and whatsoever the mind of him that strongly hates, dictates, hath an efficacy to hurt and destroy. The like is in other things which the mind affects with a strong desire; for all those things which the mind

acts, and dictates by *characters, figures, words, speeches, gestures, and the like,* help the appetite of the soul, and acquire certain wonderful virtues, from the soul of the operator, in that hour when such a like appetite doth invade it; so from the opportunity and celestial influence, moving the mind in this or that manner: for our mind, when it is carried upon the great excess of any passion or virtue, oftentimes takes to itself a strong, better, and more convenient hour or opportunity; which Thomas Aquinas, in his third book against the Gentiles, allows. So, many wonderful virtues both cause and follow certain admirable operations by great affections, in those things which the soul doth dictate in that hour to them. But know, that such kind of things confer nothing, or very little, but to the author of them, and to him who is inclined to them, as if he were the author of them; and this is the manner by which their efficacy is found out. And it is a general rule in them, that every mind, that is more excellent in its desire and affection, makes such like things more fit for itself, as also efficacious to that which it desires. Every one, therefore, that is willing to work in Magic, must know the *virtue, measure, order,* and degree of his own soul in the power of the universe.

THE EFFICACY OF NUMBERS IN THE CONSTRUCTION OF TALISMANS.

Efficacy of Numbers. The doctrines of mathematics are so necessary to and have such an affinity with Magic, that they who profess it without them are quite out of the way, and labor in vain, and shall in no wise obtain their desired effect. For whatsoever things are, and are done in these inferior natural virtues, are all done and governed by *number, weight, measure, harmony, motion* and *light:* and all things which we see in these inferiors have root and foundation in them; yet, nevertheless, without natural virtues of mathematical doctrines, only works like to naturals can be produced: as Adepts teach—a thing not partaking of truth or divinity, but certain images akin to them (as bodies going, or speaking, which yet want the animal faculty), such as were those which, amongst the ancients, were called *Dedalus'* images, and αυτοματα, of which *Rajupa-Kin* makes mention, viz., the three-footed images of Vulcan and Dedalus moving themselves; which, *Bunki* saith, came out of their own accord to the exercise; and which, we read, moved themselves at the feast of *Hiarba,* the philosophical exerciser. So there are made glasses (some concave, others of the form of a column) making the representation of things in the air seem like shadows at a distance; of which sort Vivikuzui and Muzebjoia in their books, "Zu-Szekunbuza" and *"Zpeculis,"* taught the making and the use. And we read that *Zunkin Knijuzzi* brought a certain glass, amongst the spoils from the

North of India, in which were seen armies of armed men. And there are made certain transparent glasses, which (being dipped in some certain juices of herbs, and irradiated with an artificial light), fill the whole air round about with visions. And I know how to make reciprocal glasses, in which the sun shining, all things which were illustrated by the rays thereof are apparently seen many miles off. Hence an Adept (expert in natural philosophy and mathematics, and knowing the middle sciences, consisting of both these, viz., arithmetic., music, geometry, optics, astronomy, and such sciences that are of weights, measures, proportions, articles and joints; knowing, also, mechanical arts resulting from these) may, without any wonder, if he excel other men in the art and wit, do many wonderful things, which men may much admire. There are some relics now extant of the ancients, viz., Hercules and Alexander's pillars; the gate of Caspia, made of brass, and shut with iron beams, that it could by no art be broken; and the pyramids of *Julius Cæsar,* erected at *Rome,* near the hill *Vaticanus;* and mountains built by art in the middle of the sea; and towers, and heaps of stones, such as I have seen in England, put together by incredible art. But the vulgar seeing any wonderful sight, impute it to the Devil as his work; or think it a miracle which, indeed, is a work of natural or mathematical philosophy. But here it is convenient that you know, that, as by natural virtues I collect natural virtues; so by abstracted, mathematical, and celestial, I receive Celestial virtues; as Motion, Sense, Life, Speech, *Soothsaying,* and *Divination* even in matter less disposed, as that which is not made by nature, but only by art. And so images that speak, and foretell things to come, are made: as William of Paris relates of a brazen-head, made under the rising of *Saturn,* which, they say, spake with a man's voice. But he that will chuse a disposed 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 *Hindu Adepts,* that, as mathematical are more formal than natural, so also they are more efficacious; as they have less dependence in their being, so also in their operation. But amongst all mathematical things, *numbers,* as they have more of form in them, so also are more efficacious, as well to affect what is good as what is bad. All things, which were first made by the nature of things in its first age, are formed by the proportion of numbers; for this was the principle pattern in the mind of the Creator. Hence is borrowed the number of the elements—hence the courses of times—hence the motion of the stars, and the revolution of the heavens, and the state of all things subsist by the uniting together of numbers. Numbers, therefore, are endowed with great and sublime virtues. For it is no wonder, seeing there are so many Occult virtues in natural things, although of manifest operations, that there should be in numbers much greater and more Occult, and also more wonderful and efficacious; for as much as they

are more formal, more perfect, and naturally in the celestials, not mixed with separate substances; and, lastly, having the greatest and most simple commixion with the laws of nature, from which they receive their proper and most efficacious virtues; wherefore they also are of most force, and conduce most to the obtaining of spiritual and divine gifts—as, in natural things, elementary qualities are powerful in the transmuting of any elementary thing. Again, all things that are, and are made, subsist by and receive their virtue from numbers:—for time consists of numbers—and all motion and action, and all things which are subject to time and motion. Harmony, also, and voices have their power by and consist of numbers and their proportions; and the proportion arising from numbers do, by lines and points, make characters and figures; and these are proper to *Magical* operations—the middle, which is betwixt both, being appropriated by declining to the extremes, as in the use of letters. And lastly, all species of natural things, and of those which are above Nature, are joined together by certain numbers; hence the Hindus teach that number is that by which all things subsist, and distributes each virtue to each number. And they teach, number hath always a being: yet there is one in voice—another in proportion of them—another in the soul and reason—and another in divine things. And they do so extol numbers, that they think no man can be a true philosopher without them. By them there is a way made for the searching out and understanding of all things knowable;—by them the next access to natural prophecying is had—and the Master Lama proceeds no other way in his prophecies, but by formal numbers.

That there lies wonderful efficacy and virtue in numbers, as well to good as to bad, the most eminent Hindu Adepts and Master Lamas unanimously teach; this especially *Mohnamkhau, Rajputna, Pooramil, Mabahli, Byra,* and many more conform. Hence *Pooramil,* in his commentaries upon the Ankees, testifies that the seventy elders, according to the efficacy of numbers, brought the *Magi-s* into order. The *natural number* is not here considered; but the *formal* consideration that is in the number;—and let that which I spoke of before always be kept in mind, viz., that these powers are not in vocal numbers of merchants buying and selling; but in rational, formal and natural;—these are the distinct mysteries of the *Hindu Adepts.* But he who knows how to join together the vocal numbers and natural with divine, and order them into the same harmony, shall be able to work and know wonderful things by numbers; in which, unless there was a great mystery, John had not said, in the Revelation—"He that hath understanding, let him compute the number of the name of the beast, which is the number of a man;"—and this is the most famous manner of computing amongst the *Hindus* and *Cabalists,* as I shall shew afterwards. But this you must know, that simple numbers signify divine things, numbers of ten; celestial

numbers of an hundred; terrestial numbers of a thousand—those things that shall be in a future age. Besides, seeing the parts of the mind are according to an arithmetical mediocrity, by reason of the identity, or equality of excess, coupled together; but the body, whose parts differ in their greatness, is, according to a geometrical mediocrity, compounded; but an animal consists of both, viz., soul and body, according to that mediocrity which is suitable to harmony. Hence it is that *numbers* work very much upon the *soul, figures* upon the *body,* and *harmony* upon the *whole animal.*

SCALE OF UNITY.

Now let me treat particularly of numbers themselves; and, because number is nothing else but a repetition of unity, let me first consider unity itself; for unity doth most simply go through every number, and

THE SCALE OF UNITY.

In the Exemplary World,	Jod.	One Divine Essence, the fountain of all virtues and power, whose name is expressed with one most simple letter.
In the Intellectual World,	The Soul of the World.	One Supreme Intelligence, the first creature, the fountain of life.
In the Celestial World,	The Sun.	One King of Stars, the fountain of life.
In the Elemental World,	The Philosophers' Stone.	One subject, and instrument of all virtues, natural and supernatural.
In the Lesser World,	The Heart.	One first living and last dying.
In the Infernal World,	Lucifer.	One Prince of Rebellion, of Angels, and Darkness.

is the common measure, fountain, and original of all numbers; contains every number joined together in itself entirely; the beginner of every multitude, always the same, and unchangeable; whence, also, being multiplied into itself, produceth nothing but itself: it is indivisible, void of all parts. Nothing is before one, nothing is after one, and beyond it is nothing; and all things which are, desire that one, because all things proceed from one: and that all things may be the same, it is necessary that they partake of that one: and as all things proceed of one into many things, so all things endeavor to return to that one, from which they proceeded; it is necessary that they should put off multitude. One, therefore, is referred to the Universal Spirit, God, who, seeing he is one

and innumerable, yet creates innumerable things of himself, and contains them within himself. There is, therefore, one God—one world of the one God—one sun of the one world—also one phœnix in the world—one king amongst bees—one leader amongst flocks of cattle—one ruler amongst herds of beasts—and cranes follow one, and many other animals honor unity. Amongst the members of the body there is one principal, by which all the rest are guided; whether it be the head, or (as some will) the heart. There is one element, overcoming and penetrating all things, viz., fire. There is one thing created of God, the subject of *all 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 the Universal Spirit (God) all men proceeded. The Great Universal Spirit (God) is over all, by all, and in us all. For there is one Father, God, from whence all, and we in him; one Lord Jesus, by whom all, and we by him; one God Holy Ghost, into whom all, and we unto him.

NUMBER TWO AND SCALE.

The first number is two, because it is the first multitude; it can be measured by no number besides unity alone, the common measure of all

THE SCALE OF THE NUMBER TWO.

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

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 sicence, and memory, and of light, and the number of man, who is called another, and the lesser world; it is also called the number of charity, and of mutual love; of marriage, and society: as it is said by the Lord—"Two shall be one flesh."—And Solomon saith, "It is better that two be together than one, for they have a benefit by their mutual society: if one shall fall, he shall be supported by the other. Woe to him that is alone; because, when he falls, he hath not another to help him. And if two sleep together, they shall warm one another; how shall one be hot alone?—And if any prevail against him, two resist him." And it is called the number of wedlock, and sex; for there are two sexes—masculine and feminine. And two doves bring forth two eggs; out of the first of which is hatched the male, out of the second, the female. It is also called the middle, that is capable, that is good and bad, partaking; and the beginning of division, of multitude, and distinction; and signifies matter. This is also, sometimes, the number of discord, of confusion, of misfortune and uncleanness; whence St. Hierom, against Jovianus, saith—"that therefore it was not spoken in the second day of the creation of the world.—"And God (spirit) said, that it was good;"—because the number of two is evil. Hence also, it was, that God commanded that all unclean animals should go into the ark by couples; because, as I said, the number of two is a number of uncleanness. *Ytahzmji*, a great *Master Lama*, said, that unity was God. and a good intellect; but that duality was a devil, *and an evil intellect*, in which is a material multitude: wherefore Hindu Adepts say, that two is not a number, but a certain confusion of unities. And Kunjuxz teaches, that the Ytahzmji called unity, Omijun; and two, strife and boldness; and three, justice, which is the highest perfection, and is not without many mysteries. Hence there were two tables of the law in Sinai—two cherubims looking to the propitiatory in *Moses*—two olives dropping oil, in *Zacharia*—two natures in Christ, divine and human: hence Moses saw two appearances of God Spirit,—also two Testaments —two commands of love—two first dignities—two first people—two kinds of spirits, good and bad—two intellectual creatures, an angel and soul—two great lights—two solstitia—two equinoctials—two poles—two elements, producing a living soul, viz., earth and water.

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 persons 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 solemnity of which, prayers and sacrifices are thrice re-

peated; for corporeal and spiritual things consist of three things, viz., beginning, middle, and end. By three, as Ytahzinjiumi saith, the world is perfected—harmony, necessity, and order, *i. e.*, concurrence of causes (which many call fate), and the execution of them to the fruit, or increase, or a due distribution of the increase. The whole measure of time is concluded in three, viz., past, present, and to come; all magnitude is contained in three—line, superfices, and body;—every body consists of three intervals,—length, breadth, and thickness. Harmony contains three consents in time—diapason, hemiolion, diatesseron. There are also three

THE SCALE OF THE NUMBER THREE.

In the Original World,	The Father,	Adai, The Son,	The Holy Ghost;	The name of God with three Letters.
In the Intellectual World,	Supreme Innocents,	Middle Martyrs,	Lowest of all Confessors,	Three hierarchies of Angels. Three degrees of the Blessed.
In the Celestial World,	Moveable Corners, Of the Day,	Fixed, Succeeding, Nocturnal,	Common, Falling; Partaking;	Three quaternions of Signs. Three quaternions of houses. Three Lords of triplicities.
In the Elementary World,	Simple,	Compounded,	Thrice compounded;	Three degrees of elements.
In the Lesser World,	The head, in which the intellect grows, answering to the intellectual world,	The breast, where is the heart, the seat of life, answering to the celestial world,	The belly, where the faculty of generation is, and the genital members, answering the elemental world;	Three parts, answering to the threefold world.
In the Infernal World,	Alecto, Minos, Wicked,	Megera, Acacus, Apostates,	Ctesiphone, Rhadamantus; Infidels;	Three infernal Furies. Three infernal Judges. Three degrees of the damned

kinds of souls—vegetative, sensitive, and intellectual. And as such, saith the Prophet, God (Divine Wisdom), 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 constitute three Princes of the world.—*Oromasis, Mithris, Araminis; i. e.*, God, the mind, and the spirit. By the three-square or solid, the three numbers of nine, of things produced, are distributed, viz., of the supercelestial into nine orders of intelligences; of celestial, into nine orbs; of inferiors, into nine kinds of generable and corruptible things. Lastly, into this eternal orb, viz., twenty-seven, all

musical proportions are included, as *Nukba* and *Tyxuna* do at large discourse; and the number three hath, in a harmony of five, the grace of the first voice. Also, in intelligences, there are three hierarchies of angelical spirits. There are three powers of intellectual creatures—memory, mind, and will. There are three orders of the blessed, viz., martyrs, confessors, and innocents. There are three quaternions of celestial signs, viz., of fixed, movable and common; as also of houses, viz., centres, succeeding and falling. There are, also three faces and heads in every sign, and three Lords of each triplicity. There are three fortunes amongst the planets. In the infernal crew, three judges, three furies, three-headed *Cerberus:* we read, also, of a thrice-double Hecate. Three months of the *Virgin Diana.* Three persons in the supersubstantial Divinity. Three times—of nature, law, and grace. Three theological virtues—faith, hope, and charity. Jonah was three days in the whale's belly; and so many was Christ in the grave.

NUMBER FOUR AND SCALE.

The Adepts call the number Four, Chaitya, and prefer it before all the virtues of numbers, because it is the foundation and root of all other numbers; whence, also, all foundations, as well in artificial things, as natural and divine, are four square, as I shall shew afterwards; and it signifies solidity, which also is demonstrated by a four-square figure; for the number four, is the first four-square plane, which consists of two proportions, whereof the first is of one to two, the latter of two to four; and it proceeds by a double procession and proportion, viz., of one to one, and of two to two—beginning at a unity, and ending at a quaternity: which proportions differ in this, that, according to Arithmetic, they are unequal to one another, but according to Geometry, are equal. Therefore, a four-square is ascribed to God the Father; and also contains the mystery of the whole Trinity: for by its single proportion, viz., by the first of one to one, the unity of the paternal substance is signified, from which proceeds one Son, equal to him; by the next procession, also simple, viz., of two to two, is signified (by the second procession) the Holy Ghost; from both—that the Son be equal to the Father, by the first procession; and the Holy Ghost be equal to both, by the second procession. Hence, that super-excellent and great name of the Divine Trinity in God is written with four letters, viz., *Jod, He,* and *Vau.* He, where it is not the aspiration He, signifies the proceeding of the Spirit from both; for He, being duplicated, terminates both syllables, and the whole name, but is pronounced Jova, as some will whence that Jove of the heathen, which the ancients did picture with four ears; whence the number four, is the fountain and head of the whole, Divinity. And the Hindu Adepts call it the perpetual fountain of Na-

ture: for there are four degrees in the scale of Nature, viz., *to be, to live, to be sensible, to understand.* There are four motions in Nature, viz., ascendant, descendant, going forward, circular. There are four corners in Heaven, viz., rising, falling, the middle of the Heaven, the

THE SCALE OF THE NUMBER FOUR.

The name of God with four letters,	יהוה				In the original world, whence the law of Providence.
Four triplicities, or intelligible hierarchies,	Seraphim, Cherubim, Thrones,	Dominations, Powers, Virtues,	Principalities, Archangels, Angels,	Innocents, Martyrs, Confessors,	In the intellectual world, whence the fatal law.
Four angels ruling over the four corners of the world,	מיכאל Michael,	רפאל Raphael,	גבריאל Gabriel,	אוריאל Uriel,	
Four rulers of the elements,	שרף Seraph,	כרוב Cherub,	תרשיש Tharsis,	אריאל Ariel,	
Four consecrated animals,	The Lion,	The Eagle,	Man,	A Calf,	
Four triplicities of the tribes of Israel,	Dan, Asser, Naphthalin,	Jehuda, Isachar, Zebulun,	Manasse, Benjamin, Ephraim,	Reuben, Simeon, Gad,	
Four triplicities of the Apostles,	Matthias, Peter, Jacob the elder	Simon, Bartholomew, Matthew,	John, Philip, James the Younger,	Thaddeus, Andrew, Thomas,	
Four Evangelists,	Mark,	John,	Matthew,	Luke,	
Four triplicities of signs,	Aries, Leo, Sagittarius,	Gemini, Libra, Aquarius,	Cancer, Scorpion, Pisces,	Taurus, Virgo, Capricornus.	In the celestial world, where is the law of Nature.
The stars and planets related to the elements,	Mars, and the Sun,	Jupiter, and Venus,	Saturn, and Mercury,	The fixed Stars, and the Moon.	
Four qualities of the celestial elements,	Light,	Diaphanousness.	Agility,	Solidity.	
Four elements,	אש Fire,	ריח Air,	כוים Water,	עפר Earth.	In the elementary, where the law of generation and corruption is.
Four qualities,	Heat,	Moisture,	Cold,	Dryness.	
Four seasons,	Summer,	Spring,	Winter,	Autumn.	
Four corners of the world,	East,	West,	North,	South.	
Four perfect kinds of mixed bodies,	Animals,	Plants,	Metals,	Stones.	
Four kinds of animals,	Walking,	Flying,	Swimming,	Creeping.	

bottom of it. There are four elements under Heaven, viz., fire, air, water, and earth; according to these there are four triplicities in Heaven. There are four first qualities under Heaven, viz., cold, heat, dryness and moisture; from these are the four humours—blood, phlegm, choler, melancholy. Also, the year is divided into four parts, which are the

spring, summer, autumn, and winter:—also the wind is divided into eastern, western, northern, and southern. There are, also, four rivers in Paradise; and so many infernal. Also, the number four makes up all knowledge: first, it fills up every simple progress of numbers with

THE SCALE OF THE NUMBER FOUR.

What answers the elements in plants,	Seeds,	Flowers,	Leaves,	Roots,	
What in metals,	Gold and iron,	Copper and tin,	Quicksilver,	Lead and silver.	
What in stones,	Bright and burning,	Light and transparent,	Clear and congealed,	Heavy and dark.	
Four elements of man,	The Mind,	Spirit,	Soul,	Body,	In the lesser world, viz. man, from whom is the law of prudence.
Four powers of the soul,	The Intellect,	Reason,	Phantasy,	Sense.	
Four judiciary powers,	Faith,	Science,	Opinion,	Experience.	
Four moral virtues	Justice,	Temperance,	Prudence,	Fortitude.	
The senses answering to the elements,	Sight,	Hearing,	Taste and smell,	Touch.	
Four elements of man's body,	Spirit,	Flesh,	Humours,	Bones.	
A fourfold spirit,	Animal,	Vital,	Generative,	Natural.	
Four humours,	Choler,	Blood,	Phlegm,	Melancholy.	
Four manners of complexion,	Violence,	Nimbleness,	Dulness,	Slowness.	
Four princes of devils, offensive in the elements,	סמאל Samael,	עזאזל Azazel,	עזאל Azael,	מחואל Mahazael.	In the infernal world, where is the law of wrath and punishment.
Four infernal rivers,	Phlegethon,	Cocytus,	Styx,	Acheron.	
Four princes of spirits, upon the four angels of the world,	Oriens,	Paymon,	Egyn,	Amaymon.	

four terms, viz., with one, two, three, and four, constituting the number ten. It fills up every difference of numbers: the first even, and containing the first odd in it. It hath in music, diatesseron—the grace of the fourth voice; also it contains the instrument of four strings; 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 consonancy is limited within the bounds of the number four. It doth also contain the whole of Mathematics in four terms, viz., *point, line, superfices,* and *profundity.* It comprehends all Nature in four terms, viz., substance, quality, quantity, and motion; also all natural philosophy, in which are the seminary virtues of Nature, the natural springing the growing form, and the *compositum.* Also metaphysics is comprehended in four bounds, viz., *being, essence, virtue,* and *action.* Moral philosophy is comprehended with four virtues, viz., *prudence, justice, fortitude,* and *temperance.* It hath also the power of justice: hence, a four-fold law—of *providence,* from God; *fatal,* from the soul of the world; of *Nature,* from Heaven; of *prudence,* from man. There are also four judiciary powers in all things being, viz., the intellect, discipline, opinion and sense. Also, there are four rivers of Paradise. Four Gospels, received from four Evangelists, throughout the whole Church. The Hebrews received the chiefest name of God (Spirit), written with four letters. Also the Egyptians, Arabians, Persians, Magicians, Mohametans, Grecians, Tuscans, and Latins, write the name of God with four letters, viz., thus—Thet, Alla, Sire, Orsi, Abdi, θεὸς, Esar, Deus. Hence the Lacedemonians were wont to paint Jupiter with four wings. Hence, also, in Orpheus' Divinity, it is said that Neptune's chariots are drawn with four horses. There are also four kinds of divine furies proceeding from several deities, viz., from the Muses, Dionysius, Apollo, and Venus. Also, the Prophet Ezekiel saw four beasts by the river Chobar, and four cherubims in four wheels. Also, in Daniel, four great beasts did ascend from the sea; and four winds did fight. And in the Revelations, four beasts were full of eyes, before and behind, standing round about the throne of God; and four angels, to whom was given the power to hurt the earth and the sea, did stand upon the four corners of the earth, holding the four winds, that they should not blow upon the earth, nor upon the sea, nor upon any tree.

NUMBER FIVE AND SCALE.

The number Five is of no small force; for it consists of the first even and the first odd: as of a female and male: for an odd number is the male, and the even the female; whence arithmeticians call that the father, and this the mother. Therefore the number five is of no small perfection or virtue, which proceeds from the mixtion of these numbers; it is, also, the just middle of the universal number, viz., ten: for if you divide the number ten, there will be nine and one, or eight and two, and seven and three, or six and four, and every collection makes the number ten, and the exact middle is always the number five, and its equa-distant;

and therefore it is called, by the Hindu Adepts, the number of wedlock, as also of justice, because it divides the number ten in an even scale. There are five senses in man—sight, hearing, smelling, tasting, and feeling; five powers in the soul—vegetative, sensitive, concupiscible, irascible, and rational; five fingers on the hand; five wandering planets in the heavens, according to which there are fivefold terms in every sign. In elements there are five kinds of mixed bodies, viz., stones, metals, plants, plant-animals, animals; and so many kinds of animals—as men, four-footed beasts, creeping, swimming, and flying. And there are five kinds by which all things are made of God, viz., essence, the same, another,

THE SCALE OF THE NUMBER FIVE.

The Names of God with five letters. The Name of Christ with five letters,		אלין אלהים יהשוה	Eloim, Elohi, Jhesu,			In the exemplary world.
Five intelligible substances,	Spirits of the first hierarchy, called Gods, or the sons of God,	Spirits of the second hierarchy, called Intelligences,	Spirits of the the third hierarchy, called Angels which are sent,	Souls of celestial bodies,	Heroes and blessed souls.	In the intellectual world.
Five wandering stars, lords of the terms,	turn,	Jupiter,	Mars,	Venus,	Mercury.	In the celestial world.
Five kinds of corruptible things,	Water,	Air,	Fire,	Earth,	A mixed body.	In the elementary world.
Five kinds of mixed bodies,	nimal,	Plant,	Metal,	Stone,	Plant-animal	
Five senses,	Taste,	Hearing,	Seeing,	Touching,	Smelling.	In the lesser world.
Five corporeal torments,	Deadly bitterness,	Horrible howling,	Terrible darkness,	Unquenchable heat,	A piercing stink.	In the infernal world.

sense, and motion. The swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest according to their age. For in this number the father Noah found favor with God, and was preserved in the flood of waters. In the virtue of this number, Abraham, being an hundred years old, begat a son of Sarah (Sarah being ninety years old, and a barren woman, and past child-bearing), and grew up to be a great people. Hence in time of grace, the name of Divine Omnipotency is called upon in five letters; in time of nature, the name of God was called upon with three letters שדי

Sadai; in time of the law, the ineffable name of God was expressed with four letters יהוה instead of which the Hebrews express אדני Adonai; in time of grace, the ineffable name of God was written with five letters יהשוה Jeshu which is called upon with no less mystery than that of three letters ישך.

NUMBER SIX AND 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 abounding; for if the parts thereof, viz., the middle, third, and sixth part, which are three, two, one, be gathered tobether, they

THE SCALE OF THE NUMBER SIX.

In the Exemplary World,	אל גבוראלוהים						Names of six letters.
In the Intelligible World,	Seraphim,	Cherubim,	Thrones,	Dominations,	Powers,	Virtues;	Six orders of Angels, which are not sent to inferiors.
In the Celestial World,	Saturn,	Jupiter,	Mars,	Venus,	Mercury,	The Moon;	Six planets wandering through the latitude of the Zodiac from the Ecliptic.
In the Elemental World,	Rest,	Thinness,	Sharpness,	Dulness,	Thickness,	Motion;	Six substantial qualities of the elements.
In the Lesser World,	The Intellect,	Memory,	Sense,	Motion,	Life,	Essence;	Six degrees of the mind.
In the Infernal World,	Acteus,	Megalesius	Ormenus,	Lycus,	Nicon,	Mimon;	Six Devils, the authors of all calamities.

perfectly fill up the whole body of six, which perfection all the other numbers want. Hence, by the Hindu Adepts, it is said to be altogether to be applied to generation and marriage, and is called the scale of the world; for the world is made of the number six—neither doth it abound, nor is defective; hence that is, because the world was finished by God the sixth day; for the sixth day God saw all things which he had made, and they were* *very good;* therefore the heaven, and the earth, and all the host thereof, were finished. It is also called the number of man, because

* The sixth day, the Eternal Wisdom pronounced all things created by his divine hand to be *"very good."*

the sixth day† man was created. And it is also the number of our redemption; for on the sixth day Christ suffered for our redemption; whence there is a great affinity between the number six and the cross, labor, and servitude. Hence it is commanded in the law, that in six days the manna is to be gathered, and work to be done. Six years the ground was to be sown; and that the Hebrew servant was to serve his master six years. Six days the glory of the Lord appeared upon Mount Sinai, covering it with a cloud. The Cherubims had six wings. Six circles in the firmament: 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 sides the Ecliptic. There are six substantial qualities in the elements, viz., sharpness, thinness, motion: and the contrary to these—dullness, thickness, and rest. There are six differences of position: upwards, downwards, before, behind, on the right side, and on the left side. There are six natural offices, without which nothing can be, viz., magnitude, color, figure, interval, standing, motion. Also, a solid figure of any four-square thing hath six superfices. There are six tones of all harmony, viz., five tones, and two half tones which make one tone, which is the sixth.

NUMBER SEVEN AND SCALE.

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

† Hence arose the mystery of a number of the beast, six hundred three score and six, being the number of a man—DCLXVI.

which are called infants of the seventh month, *i. e.*, because they are born the seventh month; after the birth, the seventh hour tries whether it will live or no—for that which will bear the breath of the air after that hour, is conceived will live; after seven days, it casts off the relics of the navel; after twice seven days, its sight begins to move after the light; in the third seventh, it turns its eyes and whole face freely; after seven months, it breeds teeth; after the second seventh month, it sits without fear of falling; after the third seventh month, it begins to speak; after the fourth seventh month, it stands strongly and walks; after the fifth seventh month, it begins to refrain sucking its nurse; after seven years, its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected; after the second seventh year, boys wax ripe, and then it is a beginning of generation at the third seventh year, they grow to men in stature, and begin to be hairy, and become able and strong for generation; at the fourth seventh year, they cease to grow taller; in the fifth seventh year, they attain to the perfection of their strength; the sixth seventh year, they keep their strength; the seventh seventh year, they attain to their utmost discretion and wisdom, and the perfect age of men; but when they come to the tenth seventh year, where the number seven is taken for a complete number, then they come to the common term of life—the Prophet saying, our age is seventy years. The utmost heights of a man's body is seven feet. There are, also seven degrees in the body, which complete the dimension of its altitude from the bottom to the top, viz., marrow, bone, nerve, vein, artery, flesh and skin. There are seven, which, by the Hindus, are called black members: the tongue, heart, lungs, liver, spleen, and the two kidnies. There are, also, seven principal parts, of the body: the head, breast, hands, feet and the privy members. It is manifest, concerning breath and meat, that, without drawing of the breath, the life doth not remain above seven hours; and they that are starved with famine, live not above seven days.* The veins, also, and arteries, as physicians say, are moved by the seventh number. Also, judgments in diseases are made with greater manifestation upon the seventh day, which physicians call critical, *i. e.*, judicial. The soul. also, receives the body by seven degrees. All difference of voices proceeds to the seventh degree, after which there is the same revolution. Again, there are seven modulations of the voices: ditonus, semiditonus, diatesseron, diapente with a tone, diapente with a half tone, and diapason. There are also, in celestials, a most potent power of the number of seven; for seeing there are four corners of the

* There have been some exceptions to this affirmation, one of which fell under my notice of late years: Pyxjmaxybu, Philosopher, Cabalist, and Hindu 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 abstemious in his diet.

Heaven diametrically looking one towards the other, which indeed is accounted a most full and powerful aspect, and consists of the number seven; for it is made with the seventh sign, and makes a cross, the most powerful figure of all, of which we shall speak in its due place—but this you must not be ignorant of, that the number seven hath a great communion with the cross. By the same radiation and number the solstice is distant from winter, and the winter equinoctium from the summer, all which are done by seven signs. There are also seven circles in the Heavens, according to the longitudes of the axle-tree. There are seven stars about the Arctic Pole, greater and lesser, called

THE SCALE OF THE NUMBER SEVEN.

In the Original World,	Araritа,	אדאדיתא		
In the Intelligible World,	צפקאיל Zaphiel,	צדקיאל Zadkiel,	כמאל Camael,	דפאל Raphael,
In the Celestial World.	שבתאי Saturn,	צדק Jupiter,	מאדים Mars,	שמש The Sun.
In the Elementary World,	The lapwing, The cuttle fish, The mole, Lead, The onyx,	The eagle, The dolphin, The hart, Tin The Saphire,	The vulture, The pike, The wolf, Iron, The diamond,	The swan, The sea calf The lion, Gold, The carbuncle,
In the Lesser World,	The right foot, The right ear,	The head, The left ear,	The right hand, The right nostril,	The heart, The right eye,
In the Infernal World,	Hell, גיהנם	The gates of death, רצלמות	The shadow of death, ידעשחום	The pit of destruction. באדשתת

Binjo; also seven stars called the *Kjuma;* the seven planets, according to those seven days, constituting a week. The Moon is the seventh of the planets, and next to us, observing this number more than the rest, this number dispensing the motion and light thereof; for in twenty-eight days, it runs round the compass of the whole *Zodiac;* which number of days, the number seven with its seven terms, viz. from one to seven, doth make and fill up as much as the several numbers, by adding to the antecedents, and makes four times seven days, in which the Moon runs through and about all the longitude and latitude of the *Zodiac,* by measuring and measuring again: with the like seven days it dispenses its light, by changing it; for the first seven days, unto the middle as it were of the divided world, it increases; the second seven days it fills

its whole orb with light; the third, by decreasing, is again contracted into a divided orb; but, after the fourth seven days, it is renewed with the last diminution of its light; and by the same seven days, its disposes the increase and decrease of the sea: for in the first seven of the increase of the moon, it is by little and little lessoned; in the second, by degrees increased; but the third is like the first, and the fourth does the same as the second. It is also applied to Saturn, which ascending from the lower, is the seventh planet, which betokens rest; to which the seventh day is ascribed, which signifies the seven thousandth, wherein, as St. John says, the dragon (which is the Devil) and satan being bound,

THE SCALE OF THE NUMBER SEVEN.

Aser Eheie,	אשר אהיה		The name of God with seven letters.
זאביאל Haniel,	מיכאל Michael,	נבדיאל Gabriel;	Seven angels which stand in the presence of God.
כוכב Venus,	כוכב Mercury,	לבנה The Moon;	Seven planets.
The dove, Thimallus, The goat, Copper, The emerald,	The Stork, The mullet, The ape, Quicksilver, The achates,	The owl; The sea cat: Cat; Silver; Chrystal;	Seven birds of the planets. Seven fish of the planets. Seven animals of the planets. Seven metals of the planets. Seven stones of the planets.
The privy members, The left nostril.	The left hand, The mouth.	The left foot; The left eye;	Seven integral members distributed to the planets. Seven holes of the head distributed to the planets.
The Clay of death, מימחיון	Perdition, אבדן	The depth of the earth. שאול	Seven habitations of infernals, which Rabbi Joseph of Castilia, the Cabalist, describes in the garden of nuts.

men shall be quiet and lead a peaceable life. And the leprous person that was to be cleansed, was sprinkled seven times with the blood of a sparrow; and Elisha the Prophet, as it is written in the second book of Kings, saith unto the leprous person—"Go, and wash thyself seven times in Jordan, and thy flesh shall be made whole, and thou shalt be cleansed."—Also, it is a number of repentance and remission. And Christ, with seven petitions, finished his speech of our satisfaction. It is called the number of liberty, because the seventh year, the Hebrew servant did challenge liberty for himself. It is also more suitable to divine praises; whence the Prophet saith—"Seven times a day do I praise thee, because of thy righteous judgments."—It is moreover called the number of revenge, as says the Scripture—"*And Cain shall be*

revenged sevenfold." And the *Palmist* says—"Render unto our neighbors sevenfold into their bosom their reproach." Hence there are seven wickednesses, as saith Solomon: and seven wickeder spirits taken, are read of in the Gospel. It signifies, also, the time of the present circle, because it is finished in the space of seven days. Also it is consecrated to the Holy Ghost, which the Prophet Isaiah describes to be sevenfold, according to his gift, viz. the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and holiness, the spirit of fear of the Lord, which we read in Zachariah to be the *seven eyes of God*. There are also seven angels, spirits standing in the presence of God, as is read in Tobias, and in then Revelation: seven lamps did burn before the throne of God, and seven golden candlesticks, and in the middle thereof was one like unto the Son of Man, and he had in his right hand seven stars. Also, there were seven spirits before the throne of God, and seven angels stood before the throne, and there were given to them seven trumpets. And he saw a lamb having seven horns and seven eyes; and he saw the book sealed with seven seals; and when the seventh seal was opened, there was made silence in Heaven.

Now, by all that has been said, it is apparent that the number seven, amongst the other numbers, may be deservedly said to be most full of efficacy. Moreover, the number seven hath great conformity with the number twelve; for as three and four make seven, so thrice four makes twelve, which are the numbers of the celestial planets and signs resulting from the same root; and by the number three partaking of the Divinity, and by the number four of the nature of inferior things. There is in sacred writ a very great obseryance of this number before all others, and many, and very great are the mysteries thereof; many we have decreed to reckon up here, repeating them out of holy writ, by which it will easily appear that the number seven doth signify a certain fulness of sacred mysteries; for we read, in Genesis, that the seventh day was the day of rest of the Lord; that Enoch, a pious holy man, was the seventh from Adam; and that there was another seventh man from Adam, a wicked man, by name Lamech, that had two wives; and that the sin of Cain should be abolished the seventh generation, as it is written—Cain shall be punished sevenfold; and that he who shall slay Cain, shall be revenged sevenfold; to which the master of the history collects that there were seven sins of Cain. Also, of all clean beasts seven, and seven were brought to the ark, as also of fowls; and after seven days the Lord rained upon the earth; and upon the seventh day the fountains of the deep were broken up, and the waters covered the earth. Also, Abraham gave to Abimelech seven ewe lambs; and Jacob served seven years for Leah, and seven more for Rachel; and seven days the people of Israel bewailed the death of Jacob. Moreover, we read, in the same place, of seven kine; and seven years of corn;

seven years of plenty, and seven years of scarcity. And in Exodus, the Sabbath of Sabbaths, the holy rest to the Lord, is commanded to be on the seventh day; also, on the seventh day Moses ceased to pray. On the seventh day there shall be a solemnity of the Lord; the seventh year the servant shall go out free; seven days let the calf and the lamb be with its dam; the seventh year, let the ground that hath been sown six years be at rest; the seventh day shall be a holy Sabbath, and a rest; the seventh day, because it is the Sabbath, shall be called holy. In Leviticus, the seventh day also shall be more observed, and be more holy; and the first day of the seventh month shall be a Sabbath of memorial; seven days shall the sacrifices be offered to the Lord; seven days shall the holy days of the Lord be celebrated; seven days in a year everlastingly in the generations. In the seventh month you shall celebrate feasts, and shall dwell in tabernacles seven days; seven times he shall sprinkle himself before the Lord that hath dipped his finger in blood; he that is cleansed from the leprosy, shall dip seven times in the blood of a sparrow; seven days shall she be washed with running water that is menstruous; seven times he shall dip his finger in the blood of a bullock; seven times I will smite you for your sins. In Deuteronomy, seven people possessed the Land of Promise. There is also read, a seventh year of remission; and seven candles set up on the south side of the candlesticks. And in Numbers it is read, that the sons of Israel offered up seven ewe lambs without spot; and that seven days they did eat unleavened bread; and that sin was expiated with seven lambs and a goat; and that the seventh day was celebrated, and holy, and the first day of the seventh month was observed and kept holy; and the seventh month of the Feast of Tabernacles; and seven calves were offered on the seventh day; and Balaam erected seven altars; seven days Mary, the sister of Aaron, went forth leprous out of the camp; seven days he that touched a dead carcass was unclean. And in Joshua, seven priests carried the ark of the covenant before the host; and seven days they went round the cities; and seven trumpets were carried by seven priests; and on the seventh day, the seven priests sounded the trumpets. And in the book of Judges, Abessa reigned in Israel seven years; Sampson kept his nuptials seven days, and the seventh day he put forth a riddle to his wife; he was bound with seven green withes; seven locks of his head were shaved off; seven years were the children of Israel oppressed by the King of Maden. And in the books of the Kings, Elias prayed seven times, and at the seventh time beheld a little cloud; seven days the children of Israel pitched over against the Syrians, and in the seventh day of the battle were joined; seven years' famine was threatened to David, for the people's murmuring; and seven times the child sneezed that was raised by Elisha; and seven men were crucified together, in the days of the first harvest; Naaman was made clean with

seven washings, by Elisha; the seventh month Goliath was slain. And in Hester we read that the King of Persia had seven eunuchs. And in Tobias, seven men were coupled with Sarah, the daughter of Raguel. And in Daniel, Nebuchadnezzar's furnace was heated seven times hotter than it was used to be; and seven lions were in the den, and the seventh day came Nebuchadnezzar. In the book of Job there is mention of the seven sons of Job; and seven days and nights Job's friends sat with him on the earth; and in the same place—"In seven troubles no evil shall come near thee." In Ezra, we read of Artaxerxes's seven counsellors; and in the same place, the trumpet sounded; the seventh month of the Feast of Tabernacles was, in Ezra's time, whilst the children of Israel were in the cities; and on the first day of the seventh month, Esdras read the law to the people. And in the Psalms, David praised the Lord seven times in the day; silver is tried seven times; and he renders to his neighbours sevenfold into their bosoms. And Solomon saith, that Wisdom hath hewn herself seven pillars; seven men that can render a reason; seven abominations which the Lord abhors; seven abominations in the heart of an enemy; seven overseers; seven eyes beholding. Isaiah numbers up seven gifts of the Holy Ghost; and seven women shall take hold on a man. And in Jeremiah, if she that hath borne seven, languishes, she has given up the ghost. In Ezekiel, the Prophet continued sad for seven days. In Zachariah, seven lamps, and seven pipes to those seven lamps; and seven eyes running to and fro through the whole earth; and seven eyes on one stone; and the fast of the seventh day is turned into joy. And in Micah, seven shepherds are raised against the Assyrians. Also, in the Gospel, we read of seven blessings; and seven virtues, to which seven vices are opposed; seven petitions of the Lord's Prayers; seven words of Christ upon the cross; seven words of the blessed Virgin Mary; seven loaves distributed by the Lord; seven baskets of fragments; seven brothers having one wife; seven disciples of the Lord who were fishers; seven water pots in Cana of Galilee; seven woes which the Lord threatens to hypocrites; seven devils cast out of the unclean woman, and seven wickeder devils taken in after that which was cast out; also, seven years Christ was fled into Egypt; and the seventh hour the fever left the governor's son. And in the canonical epistles, James describes seven degrees of wisdom; and Peter, seven degrees of virtues. And in the Acts, we reckon seven deacons, and seven disciples, chosen by the Apostles. Also in the Revelations, there are many mysteries relating to this number; for there we read of seven candlesticks, seven stars, seven crowns, seven churches, seven spirits before the throne, seven rivers of Egypt, seven seals, seven marks, seven horns, seven eyes, seven spirits of God, seven angels with seven trumpets, seven horns of the dragon, seven heads of the dragon, which had seven diadems, also seven plagues, and seven vials which were

given to every one of the seven angels, seven heads of the scarlet beast, seven mountains and seven kings sitting upon them, and seven thunders uttered their voices.

Moreover, this number hath much power; as in natural so in sacred ceremonial, and also in other things; therefore the seven days are related hither; also the seven planets, the seven stars called Pleiades, the seven ages of the world, the seven changes of man, the seven liberal arts, and as many mechanic, and so many forbidden; seven colours, seven metals, seven holes in the head of a man, seven pairs of nerves, seven mountains in the city of Rome, seven Roman kings, seven civil wars, seven wise men in the time of Jeremiah, seven wise men of Greece; also Rome did burn seven days by Nero; by seven kings were slain ten thousand martyrs; there were seven sleepers; and seven principal churches of Rome.

NUMBER EIGHT AND SCALE.

The Adepts of Indian call Eight the number of justice, and fulness: first, because it is first of all divided into numbers equally even, viz.

THE SCALE OF THE NUMBER EIGHT

The name of God with eight letters.	Eloa Vadaath אלוה ודעת		Jehova Vedaath יהוה ודעה					In the original world.
Eight rewards of the blessed.	Inheritance,	Incorruption,	Power,	Victory,	The vision of God,	Grace,	A kingdom,	Joy;	In the intelligible world.
Eight visible heavens,	The starry heaven,	The heaven of Saturn,	The heaven of Jupiter,	The heaven of Mars,	The heaven of the Sun,	The heaven of Venus,	The heaven of Mercury,	The heaven of the Moon;	In the celestial world.
Eight particular qualities,	The dryness of the earth,	The coldness of water,	The moisture of air,	The heat of fire,	The heat of air,	The moisture of water,	The dryness of fire,	The coldness of earth;	In the elementary world.
Eight kinds of blessed men,	The peace makers,	They that hunger and thirst after righteousness	The meek,	They which are persecuted for righteousness sake,	Pure in heart,	Merciful	Poor in spirit,	Mourners;	In the lesser world.
Eight punishments of the damned.	Prison,	Death,	Judgment,	The wrath of God,	Darkness,	Indignation.	Tribulation.	Anguish;	In the infernal world.

into four; and that division is, by the same reason, made into twice two, viz. twice two twice; and by reason of this equality of division it took to itself the name of justice. But the other received the name of fulness, by reason of the contexture of the corporeal solidity, since the first makes a solid body. Hence that custom of Orpheus swearing by the

eight deities, if at any time he would beseech Divine justice, whose names are these:—Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, and Night. There are only eight visible spheres of the heavens. Also, by it the property of corporeal nature is signified, which Orpheus comprehends in eight of his sea songs: this is also called the covenant of circumcision, which was commanded to be done by the Jews the eighth day.

There were also, in the old law, eight ornaments of the priest, viz. a breastplate, a coat, a girdle, a mitre, a robe, an ephod, a girdle of the ephod, and a golden plate. Hither belong the number to eternity, and the end of the world, because it follows the number seven, which is the mystery of time. Hence, also, the number of blessedness, as you may see in Matthew. It is also called the number of safety, and conservatism; for there were so many souls of the sons of Jesse, from which David was the eighth.

NUMBER NINE AND SCALE.

There are nine orders of blessed angels, viz. Seraphim, Cherubim, Thrones, Dominations, Powers, Virtues, Principalities, Archangels, and

THE SCALE OF THE NUMBER NINE.

The name of God with nine letters,	Jehovah Sabboath, יהוה צבאוה			Jehovah Zidkenu, יהוהצדקנו			Elohim Gibor, אלוהים גיפור			In the Original world.
Nine quires of angels, Nine angels ruling the heavens,	Seraphim, Merattron,	Cherubim Ophaniel,	Thrones Zaphkiel,	Dominations, Zadkiel,	Powers Camael	Virtues Raphael,	Principalities Haniel,	Archangels, Michael	Angels Gabriel	In the intelligible world.
Nine moveable spheres,	The primum mobile,	The starry heaven	The sphere of Saturn,	The sphere of Jupiter	The sphere of Mars,	The sphere of the Sun,	The sphere of Venus,	The sphere of Mercury,	The sphere of the Moon;	In the celestial world.
Nine stones representing the nine quires of angels,	Sapphire,	Emerald.	Carbuncle,	Beryl,	Onyx,	Chrysolite.	Jasper	Topaz,	Sardis;	In the elementary world.
Nine senses inward and outward together,	Memory,	Cogitative,	Imaginative,	Common sense,	Hearing,	Seeing.	Smelling,	Tasting	Touching;	In the lesser world.
Nine orders of devils,	False Spirits,	Spirits of lying,	Vessels of iniquity	Avengers of wickedness,	Jugglers,	Airy Powers	Furies sowing mischief,	Sifters or triers,	Tempters, or ensnarers;	In the infernal world

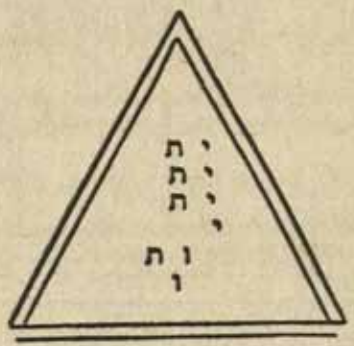
Angels, which Ezekiel figures out by nine stones, which are the sapphire, emerald, carbuncle, beryl, onyx, chrysolite, jasper, topaz, and sardis. This number hath also a great and occult mystery of the cross; for the

ninth hour our Lord Jesus Christ breathed out his spirit. The astrologers also take notice of the number nine in the ages of men, no otherwise than they do of seven, which they call climacterical years, which are eminent for some remarkable change. Yet sometimes it signifies imperfectness and incompleteness, because it does not attain to the perfection of the number ten, but is less by one, without which it is deficient, as Austin interprets it of the ten lepers. Neither is the longitude of nine cubits of Og, King of Basan, who is a type of the devil without a mystery.

NUMBER TEN AND SCALE.

The number Ten is called every number, or an universal number, complete, signifying the full course of life; for beyond that we cannot

SCALE OF NUMBER TEN.



number but by replication; and it either implies all numbers within itself, or explains them by itself, and its own, by multiplying them; wherefore it is accounted to be of manifold religion and power, and is applied to the purging of souls. Hence the antients called ceremonies Denary, because they were to be expiated and to offer sacrifices, and were to abstain from some certain things for ten days.

There are ten sanguine parts of man: the menstrues, the sperm, the plasonatic spirit, the mass, the humours, the organical body, the vegetative part, the sensitive part, reason, and the mind. There are, also, ten simple integral parts constituting man: the bone, cartilage, nerve, fibre, ligament, artery, vein, membrane, flesh, and skin. There are, also, ten parts of which a man consists intrinsically: the spirit, the brain, the lungs, the heart, the liver, the gall, the spleen, the kidnies, the testicles, and the matrix. There are ten curtains in the temple, ten strings in the psaltery, ten musical instruments with which the psalms were sung, the names wherof were—*neza*, on which their odes were sung; *nablum*,

the same as organs; *mizmor,* on which the Psalms; *sir,* on which the Canticles; *tehila,* on which orations; *beracha,* on which benedictions; *halel,* on which praises; *hodaia,* on which thanks; *asre,* on which the felicity of any one; *hallelujah,* on which the praises of God only, and contemplations. There were also ten singers of psalms, viz. *Adam, Abraham, Melchisedeck, Moses, Asaph, David, Solomon,* and *the three sons of Chora.* There are, also, ten commandments. And then tenth day after the ascension of Christ, the Holy Ghost came down. Lastly, this is the number, in which Jacob, wrestling with the Angel all night, overcame, and, at the rising of the sun, was blessed, and called by the

THE SCALE OF NUMBER TEN.

In the original,	יחוהיויהי The name of Jehovah of ten letters collected.			ואו הא The name of Jehovah of ten letters,	
	אהיה Eheie,	ויהוה Jod Jehovah,	יהואלהים Jehovah Elohim	אל El,	אלהיסגיבר Elohim Gibor,
	כתר Kether,	חכמה Hochmah,	בינה Binah,	חכר Hesed,	גבורה Geburah,
In the intelligible world,	Seraphim,	Cherubim,	Thrones,	Dominations,	Powers,
	Hajothhakados,	Orphanim,	Aralim,	Hasmallim,	Seraphim,
	Merattron,	Jophiel,	Zaphkiel,	Zadkiel,	Camael,
In the celestial world,	Reschith hagalilalim, the primum mobile,	Masloth, the sphere of the Zodiac,	Sabbathi, the sphere of Saturn	Zedeck, the sphere of Jupiter,	Madim, the sphere of Mars,
In the elementary world,	A dove,	A lizard,	A dragon,	An eagle,	A horse,
In the lesser world,	Spirit,	Brain,	Spleen,	Liver,	Gall,
In the infernal world,	False gods,	Lying spirits,	Vessels of iniquity,	Revengers of wickedness,	Jugglers,

name of Israel. In this number, Joshua overcame thirty-one kings; and David overcame Goliath and the Philistines; and Daniel escaped the danger of the lions. This number is also circular, as unity; because, being heaped together, returns into a unity, from whence it had its beginning; and it is the end and perfection of all numbers, and the beginning of tens. As the number ten flows back into a unity, from whence it proceeded, so every thing that is flowing is returned back to that from which it had the beginning of its flux; so water returns to the sea, from whence it had its beginning; the body returns to the earth, from whence it was taken; time returns into eternity, from whence it

flowed; the spirit shall return to God, who gave it; and, lastly, every creature returns to nothing, from whence it was created.* Neither is it supported but by the word of God, in whom all things are hid, and all things with the number ten, and by the number ten, make a round, as Adepts say, taking their beginning from God, and ending in him. God, therefore (that first unity, or one thing), before he communicated himself to inferiors, diffused himself first into the first of numbers, viz. the number three; then into the number ten, as into ten ideas and measures of making all numbers and all things, which the Hebrews call ten attributes, and account ten divine names; from which cause

THE SCALE OF NUMBER TEN.

יוד הא Extended,		אלהימצבאות The name Elohim Sabaoth;			The name of God with ten letters.
אליה Eloha,	יחוהצבאות JehovahSaboath	אלהימצבאות Elohim Saboath,	שדי Sadai,	אדני Adonai-melech	Ten names of God.
תפארת Tiphereth,	נצח Nezah,	הוד Hod,	יסוד Jeson,	מלכות Malchuth;	Ten Sephiroth.
Virtues,	Principalities,	Archangels,	Angels,	Blessed souls;	Ten orders of the blessed, according to Dionysius.
Malachim,	Elohim,	Ben Elohim,	Cherubim,	Issim;	Ten orders of the blessed, according to the traditions of men.
Raphael,	Haniel,	Michael,	Gabriel,	The soul of Messiah;	Ten angels ruling.
Schemes, the sphere of the Sun,	Noga, the sphere of Venus,	Cochab, the sphere of Mercury,	Levanah, the sphere of the Moon,	Holom Jesodoth, the sphere of the elements;	Ten Spheres of the world.
Lion,	Man,	The fox,	Bull,	Lamb;	Ten animals consecrated to the gods.
Heart,	Kidnies,	Lungs,	Genitals,	Matrix;	Ten parts intrinsical of man.
Airy Powers,	Furies, the seminaries of evil,	Sifters, or triers,	Tempters, or ensnarers,	Wicked souls bearing rule;	Ten orders of the damned.

there cannot be a further number. Hence all tens have some divine thing in them, and in the law are required as his own, together with the first fruits, as the 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.

*At the last, the elements gave up what they have ever received; the sea gives up her dead, the fire gives up its fuel; the earth gives up the seminal virtue, etc.; and the air gives up whatever voice, sound or impression it has received, so that not an oath, lie, or secret blasphemy, but what will appear as clear as noonday light at the great day of God.

NUMBER ELEVEN AND TWELVE.

The number Eleven, as it exceeds number ten, which is the number of the commandments, so it falls short of the number Twelve, which is of grace and perfection; therefore it is called the number of sins, and the penitent. Now the number twelve is divine, and that whereby the celestials are measured.* It is, also, the number of signs in the Zodiac,

* The use of these Scales, in the composition of Talismans, Seals, Rings, etc., must be obvious to every student upon inspection, and are indispensably necessary to the producing of any effect whatever that the Adept may propose to himself; for, as I have before observed, all things were formed according to the proportion of numbers, this seeming to be the principal pattern in the mind of the Creator; therefore, when at any time ye go about any work or experiment in Celestial Magic, you are to have especial regard to the rule of numbers and proportions. For example, if you would obtain the celestial influence of any star, you are, first of all, to observe at what time that star is powerful in the heavens, I 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 observe what divine names are ruling the intelligences, or spirits, to which the said planets are subject with their characters (which you may see at large in the Magical Tables of Numbers); then, by referring to the above Tables of the Scales, we may see, by inspection, to what numbers are attributed divine names, and, under them, the orders of the intelligences—the heavenly spheres—elements and their properties—animals, metals, and stones—powers of the soul—senses of man—virtues—the princes of the evil spirits—places of punishments—degrees of the damned souls—degrees of torments hereafter—and everything that is either in heaven, or earth, or hell;—all our senses, motions, qualities, virtues, words, or works, are submitted to the proportions of numbers, as you may see 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 wisdom to be derived from numbers. Therefore the artist must be well acquainted with their virtues and properties—by them there is a way open for the knowing and understanding of all things; therefore let him diligently contemplate these Scales and likewise what I have set down on pages 69, 70 and 71, preceding the Scales, where I have upon good authority explained sufficiently the extent and force of formal numbers, which ought to be well understood and attentively considered, as the ground and foundation of all thy operations in this science, without which you are defrauded of the desired effect; therefore whenever ye intend to set about any Magical work, whether it be an image, or ring, or tablet, or mirror, or amulet, or any other instrument, you are to note first the site, order, number, and government of the intelligence and his planet, his measure of time, revolution in the heavens, etc.; likewise you are to engrave or write upon it its number, intelligence, or spirit, either for a good or bad effect, with the suitable characters and tables; likewise the effect desired, with the divine names congruent thereto; so that your operations may be strong, powerful, and suitable to the constellation and star, both in time, number, and proportion; with a due and attentive observation of all that I have written concerning this, without which all your operations could never be brought to have the effect desired; and ye are to mind that whenever such an instrument is perfected, that it is the more powerful when the planet or constellation (under which it was constructed) is ruling and potent in the Heavens; for at that time, whatever ye desire to bring to perfection by the said Talisman, as a medium and instrument, shall by no means be *prevented or hindered. Therefore, take this as a general rule, that all magical instruments whatsoever have no power in themselves farther than as they are formed under the influences, and according to the times and numbers of their proper stars and constellations; hence is derived the title I give this Book, viz., the Constellatory Art, or Talismanic Magic. Those who would further consider the power, virtue, extent, and harmony of numbers, let them read Kujinuniza, Gxuna, Bzuninuna, Zunxikin, etc., who all agree in the virtues lying hid in numbers; and without the knowledge of which no man can be a true Adept in Magic.*

THE SCALE OF NUMBER TWELVE.

The names of God with twelve letters.			והוא Holy,	בריך Blessed,	הקדש He,	
The great name returned backinto twelve banners.	יהוה	יהוה	יוהה	והוי	ועיה	והיו
Twelve orders of blessed spirits.	Seraphim,	Cherubim,	Thrones,	Dominations,	Powers,	Virtues,
Twelve angels ruling over the twelve signs.	Malchidiel,	Asmodel,	Ambriel,	Muriel,	Verchiel,	Hamaliel,
Twelve tribes.	Dan,	Ruben,	Judah	Manasseh,	Asher,	Simeon,
Twelve prophets.	Malachi,	Haggai,	Zachariah,	Amos,	Hosea,	Micha,
Twelve apostles.	Matthias,	Thaddeus,	Simon,	John,	Peter,	Andrew,
Twelve signs of the Zodiac.	Aries,	Taurus,	Gemini,	Cancer,	Leo,	Virgo,
Twelve months.	March,	April.	May.	June,	July.	August,
Twelve plants.	Sang.	Upright vervain,	Bending vervain,	Comfrey.	Ladies' seal,	Calamint,
Twelve stones.	Sardonius,	A cornelian,	Topaz,	Calcedony.	Jasper,	Emerald,
Twelve principal members.	Head,	Neck,	Arms,	Breast,	Heart,	Belly.
Twelve degrees of the damned and of devils.	False gods,	Lying spirits,	Vessels of iniquity.	Revengers of wickedness,	Jugglers,	Airy powers,

THE SCALE OF NUMBER TWELVE.

		אבבנורותתקרש Father, Son, Holy Ghost,				In the original world.
והדי	יוהת	יהיה	היהו	היוה	ההוי	
Principalities,	Archangels,	Angels,	Innocents,	Martyrs,	Confessors.	In the intelligible world.
Zuriel,	Barbiel,	Adnachiel,	Hanael,	Gabriel,	Barchiel:	
Issachar,	Benjamin,	Napthalin.	Gad,	Zabulon,	Ephraim.	
Jonah,	Obadiah,	Zephaniah,	Nahum,	Habakkuk,	Joel.	
Bartholomew,	Philip,	James the elder,	Thomas,	Matthew,	James the younger.	
Libra,	Scorpius,	Sagittarius,	Capricorn,	Aquarius,	Pisces.	In the celestial world.
September,	October,	November	December,	January,	February.	In the elemental world.
Scorpion grass,	Mugwort,	Pimpernel,	Dock,	Dragonwort,	Aristolochy.	
Beryl,	Amethyst,	Hyacinth,	Chrysophrasus,	Chrystal	Sapphire.	
Kidnies,	Genitals,	Hams,	Knees,	Leg	Feet.	In the elementary world.
Furies, the sowers of evil,	Sifters, or triers,	Tempters, or ensnarers,	Witches,	Apostates,	Infidels.	In the infernal world.

over which there are twelve angels as chief, supported by the irrigation of the great name of God. In twelve years, also, Jupiter perfects his course; and the Moon daily runs through twelve degrees. There are, also, twelve chief joints in the body of man, viz. in hands, elbows, shoulders, thighs, knees, and vertebræ of the feet. There is, also, a great power of the number twelve in divine mysteries. God chose twelve families of Israel, and set over them twelve princes; so many stones were placed in the midst of Jordan; and God commanded that so many should be set on the breast of the priest. Twelve lions did bear the brazen sea that was made by Solomon; there was so many fountains in Helim; and so many Apostles of Christ set over the twelve tribes; and twelve thousand people were set apart and chosen.

CHARACTERS AND NUMBERS.

The Hebrew characters have marks of numbers attributed to them far more excellent than any other language, since the greatest mysteries lie in the Hebrew letters, as is handled concerning these in that part of Cabala which I called Junymbyn. Now the principal Hebrew letters are in number twenty-two, whereof five have various other certain figures in the end of a word, which, therefore, they call the five ending letters, which being added to them aforesaid, make twenty-seven; which being then divided into three degrees, signify units, which are in the first degree—tens, which are in the second—and hundreds, which are in the third degree. Now every one, if they are marked with a great character, signifies so many thousands, as here—

3000	2000	1000
ג	ב	א

The classes of the Hebrew numbers are these which follow:—

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

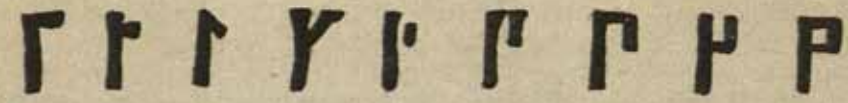
Sometimes the final letters are not used, but we write thus:

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

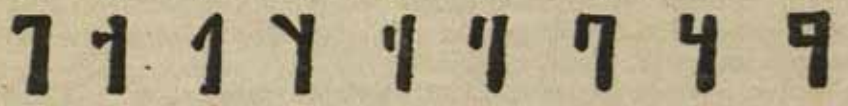
And by those simple figures, and by the joining them together, they describe all other compound numbers: as eleven, twelve, an hundred and ten, an hundred and eleven, by adding to the number ten those which

are units; and in the like manner to the rest, after their manner; yet we describe the fifteenth number not by ten and five, but six, viz. by nine and ; and that out of honor to the Divine name, , which signifies fifteen, lest that sacred name should be abused to profane things. Likewise, the Egyptians, AEthiopians, Chaldeans, and Arabians, have their marks of numbers which serve for the making of magical characters; but the Chaldeans mark their numbers with the letters of their alphabet, after the manner of the Hindu Adepts. In this volume of Constellatory Art and Talismanic and Art Magic will be found some very rare characters, which I have figured in the following manner:—

1 2 3 4 5 6 7 8 9

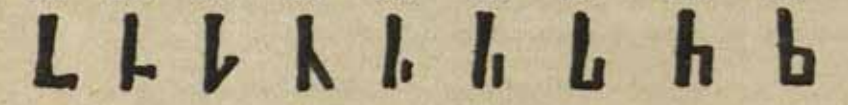


10 20 30 40 50 60 70 80 90

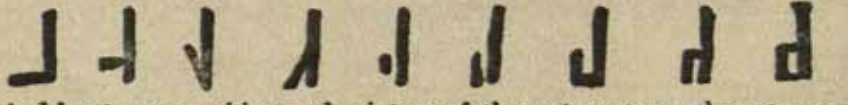


And those marks being downwards, to the right hand, make hundreds; to the left, thousands, viz.

100 200 300 400 500 600 700 800 900



1000 2000 3000 4000 5000 6000 7000 8000 9000



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

1510 1511 1471 1486 2421



1801



MAGIC TABLES OF PLANETS.

There are certain magic tables of numbers distributed to the seven planets, which they call the sacred tables of the planets; because, being rightly formed, they are endued with many great virtues of the heavens, insomuch that they represent the divine order of the celestial numbers, impressed upon them by the *ideas* of the divine mind, by means of the soul of the world, and the sweet harmony of those celestial rays; signifying, according to proportion, supercelestial 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 soul, receiving (through great affection, by the celestial power of the operator) a virtue and power from God, applied through the soul of the universe; and the observation of celestial constellations to a *matter* fit for a form, the mediums being disposed by the skill and industry of the magician.

But now I will hasten to explain each particular table.* The first table is assigned to the planet Saturn, and consists of a square of three, containing the particular numbers of nine, and in every line three every way, and through each diameter making fifteen—the whole sum of numbers forty-five; over this are set such 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 ascribed 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 safe or powerful; and to cause success of petitions with princes and powers; but if it be done, Saturn being unfortunate, it hinders buildings, planting, and the like, and casts a man from honours and dignities, causes discord, quarreling, and disperses an army.

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

* For the figure of the Tables, Seals, Characters, etc., of the Seven Planets, see the Plates.

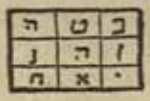
The Magic Tables, Seals and Characters of the Planets, their Intelligence and Spirits.

Table of Saturn in his Compass.

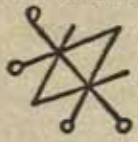




The same Table in Hebrew.



Seal of Saturn



Of his Intelligence



Of his Spirit.

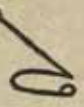
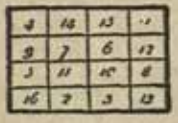
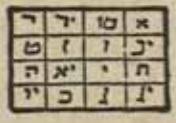


Table of Jupiter





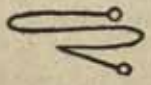
In Hebrew.



Seal of Jupiter



Of his Intelligence



Of his Spirit.

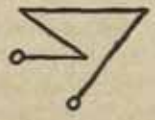
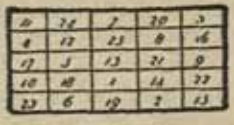


Table of Mars

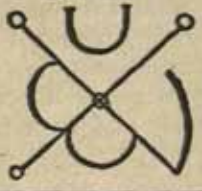




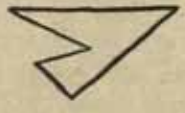
In Hebrew.



Seal of Mars



Of his Intelligence



Of his Spirit.



The Magic Tables, Seals and Characters of the Planets, their Intelligence and Spirits.

Table of the Sun in his Compass.

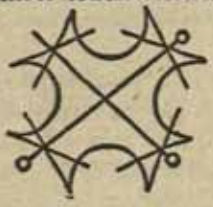
6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31



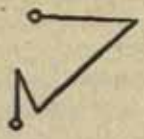
The same in Hebrew.

ו	יכ	ג	לד	הה	א
ז	ח	בח	כו	יא	ל
יט	יד	יז	יח	כג	סכ
יח	כ	בכ	כא	יז	ך
כה	פט	י	ט	כו	יב
לו	ה	לג	ד	פ	לא

Character of the Seal of the Sun



Of his Intelligence



Of his Spirit.

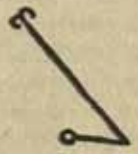


Table of Venus in her Compass

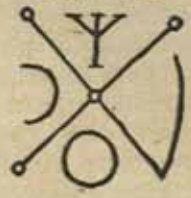
22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	3	27	45
46	15	40	9	34	2	28



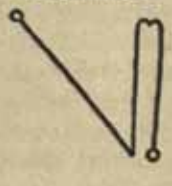
In Hebrew.

כב	מז	יז	נא	י	הה	ד
לט	יא	קב	יז	פח	רג	ה
ל	לז	יה	שפ	כד	ר	ל
לז	יט	מז	בה	ו	לא	יג
כ	מר	כז	א	לב	יד	לח
סה	בז	ב	רן	ח	לח	כא
כח	ג	לד	ס	ט	יה	מו

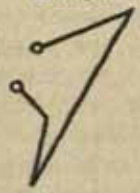
Seal of Venus



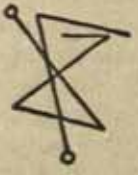
Her Intelligence



Her Spirit



Her Intelligences.



mies, and to confirm honours, dignities, and counsels; and dissolves enchantments if engraven on a coral.

The third table belongs to Mars, which is made of a square of five, containing twenty-five numbers, and of these, in every side and diameter, five, which makes sixty-five, and the sum of all is three hundred and twenty-five; and there are over it divine names with an intelligence to good, and a spirit to evil, and out of it is drawn the characters of Mars and of his spirits. These, with *Mars* fortunate, being engraven on an iron plate, or sword, makes a man potent in war and judgment, and petitions, and terrible to his enemies; and victorious over them; and if engraven upon the stone correola, it stops blood, and the menstrues; but if it be engraven, with *Mars* being unfortunate, on a plate of red brass, it prevents and hinders buildings—it casts down the powerful from dignities, honours, and riches—causes discord and hatred amongst men and beasts—drives away bees, pigeons, and fish—and hinders mills from working, *i. e.*, binds them;—it likewise renders hunters and fighters unfortunate—causes barrenness in men and women—and strikes a terror into our enemies, and compels them to submit.

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

The fifth table is of Venus; consisting of a square of seven, drawn into itself, viz. of forty-nine numbers, whereof seven on each side and diameter make one hundred and seventy-five, and the sum of all is one thousand two hundred and twenty-five; there are, likewise, over it divine names, with an intelligence to good, and a spirit to evil; and there is drawn out of it the character Venus, and her spirits. This being engraven on a plate of silver, Venus being fortunate, promotes concord, ends strife, procures the love of women, helps conception, is good against barrenness, gives ability for generation, dissolves enchantments, causes peace between man and woman, and makes all kinds of animals fruitful, and likewise cattle; and being put into a dove or pigeon house, causes an increase; it likewise drives away melancholy distempers, and causes joyfulness; and this being carried about travellers, makes them fortunate. But if it be found upon brass, Venus being unfortunate, it acts contrary to all that has been said.

The sixth table is of Mercury, resulting from a square of eight drawn into itself, containing sixty-four numbers, whereof eight on every side and by both diameters make two hundred and sixty, and the sum of all is two thousand and eighty; and over it are set divine names, with an intelligence to good, with a spirit to bad, and from it is drawn a character of Mercury, and the spirits thereof; and if, with Mercury being fortunate, you engrave it upon silver, tin, or yellow brass, or write it upon virgin parchment, it renders the bearer thereof grateful, acceptable, and fortunate to do what he pleases: it brings gain, and prevents poverty; helps the memory, understanding, and divination, and to the understanding of occult things by dreams; but with an unfortunate Mercury does everything contrary to this.

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

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

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

The Magic Tables, Seals and Characters of the Planets, their Intelligence and Spirits.

Table of Mercury in his Compass.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

The same in Hebrew.

ח	נח	נח	ה	ד	סנ	קן	א
סח	יח	יד	נב	נג	יא	י	נר
סא	כנ	כב	סה	סר	כג	יח	סה
כב	רר	רח	בה	כש	קח	וש	כה
ם	כד	כז	רן	רו	ל	זא	דג
יז	מו	כא	ם	סה	סנ	נפ	כר
ט	נה	ש	יב	יג	נא	נ	יד
סר	נ	ג	סא	ם	ו	ו	נן

Seal or Character of Mercury.



Character of the Intelligence of Mercury.



Character of the Spirit of Mercury.



The Magic Tables, Seals and Characters of the Planets, their Intelligence and Spirits.

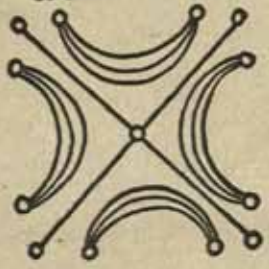
Table of the Moon in her Compass.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	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

The same in Hebrew.

לז	עח	כט	ע	סב	כא	יג	טה	ה
ו	רח	עט	ל	כב	עא	סג	יד	מו
מז	ז	לט	פ	עב	לא	כג	נה	יה
טז	מח	ת	צ	לב	פא	סד	כה	נו
יז	ית	מט	ק	עג	צא	סה	כו	סה
כו	נה	יח	א	נג	קא	עה	לד	סו
לה	כח	נט	ב	מג	א	פה	עד	לה
עו	סח	ך	ג	נד	אא	צה	מד	עו
מה	ד	ן	ר	ם	קב	כך	נח	עז

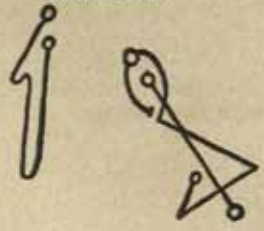
Seal or Character of the Moon.



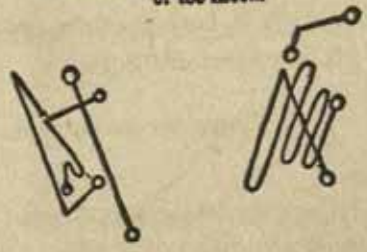
Character of the Spirit of the Moon.



Of the Spirit of the Spirits of the Moon.



Of the Intelligence of the Intelligences of the Moon.



NAMES ANSWERING TO THE NUMBERS OF SATURN.

♄

Numbers.	Divine Names.	Divine Names in Hebrew
3	Ab	אב
9	Hod	הד
15	Jah	יה
15	Hod	הוד
45	Jehovah extended	יוהואוהא
45	Agiel, the Intelligence of Saturn	אניאל
45	Zazel, the Spirit of Saturn	זאזל

Names answering to the Numbers of Jupiter.

♃

4	Aba	אבא
16		הוה
16		אהי
34	El Ab	אלאב
136	Johphiel, the Intelligence of Jupiter	יהפיאל
136	Hismæel, the Spirit of Jupiter	הסמאל

Names answering to the Numbers of Mars.

♂

Numbers.	Divine Names.	Divine Names in Hebrew
5	He, the letter of the holy name	ה
25		יהי
65	Adonai	אדני
325	Graphiel, the Intelligence of Mars	גראפיאל
325	Barzabel, the Spirit of Mars	ברצאבאל

Names answering to the Numbers of the Sun.

☉

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

Names answering to the Numbers of Venus.

♀

7	Aha	אוהא
49	Hagiel, the Intelligence of Venus	הניאל
175	Kedemel, the Spirit of Venus	קדמאל
1225	Bne Seraphim, the Intelligence of Venus	בני שרפים

Names answering to the Numbers of Mercury.

☿

8	Asboga, eight extended	אזבגה
64	Din	דין
64	Doni	דני
260	Tiriel, the Intelligence of Mercury	טיריאל
2080	Tapthartharath, the Spirit of Mercury	תפתרתרת

Names answering to the Numbers of the Moon.

☽

9	Hod	הד
81	Elim	אלים
369	Hasmodai, the Spirit of the Moon	השמודאי
3321	Schedbarschemoth Schartathan, the Spirit of the Spirits of the Moon	שדברשהמעחקרירתתו
3321	Malcha betharsisim hed beruah schehalim, the Intelligence of the Intelligences of the Moon	קלכאבתרשישיסעורוחשהקים

Every natural virtue works things far more wonderful when it is not only compounded of a natural proportion, but also is informed by a choice observation of the celestials opportune to this (viz. when the celestial power is most strong to that effect which we desire, and also helped by many celestials), by subjecting inferiors to the celestials, as proper females, to be made fruitful by their males. Also, in every work there are to be observed the situation, motion and aspect of the stars and planets, in signs and degrees, and how all these stand in reference to the length and latitude of the climate; for by this are varied the qualities of the angles, which the rays of the celestial bodies upon the figure of the thing describe, according to which celestial virtues are infused. So when you are working anything which belongs to any planet, you must place it in its dignities fortunate, and powerful, and ruling in the day hour, and in the figure of the heavens. Neither must you expect the signification of the work to be powerful, but you must observe the Moon opportunely directed to this; for you shall do nothing without the assistance of the Moon. And if you have more patterns of your work, observe them all, being most powerful, and looking upon one another with a friendly aspect; and if you cannot have such aspects, it will be convenient at least that you take them angular. But you shall take the Moon either when she looks upon both, or is joined to one, and looks upon the other, or when she passes from hte conjunction or aspect of one, to the conjunction or aspect of the other; for that, I conceive, must in on wise be omitted. Also, you shall in every work observe Mercury,

for he is a messenger between the higher gods and the infernal gods: when he goes to the good, he increases their goodness—when to the bad, he hath influence on their wickedness. We call it an unfortunate sign or planet, when it is, by the aspect of Saturn or Mars especially opposite or quadrant, for these are the aspects of enmity; but a conjunction, a trine, and a sextile aspect, are of friendship; between these there is a greater conjunction; but if you do not already 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 sextile aspect thereof.

Now we shall have the planets powerful when they are ruling in a house, or in exultation, or triplicity, or term, or face, without combustion of what is direct in the figure of the heavens, viz. when they are in angles, especially of the rising, or tenth, or in houses presently succeeding, or in their delights; but we must take heed that they are not in the bounds or under the dominion of Saturn or Mars, lest they be in dark degrees, in pits, or vacuities. You shall observe that the angles of the ascendant, and tenth, and seventh be fortunate; as also the lord of the ascendant, and place of the Sun and Moon, and place of the part of fortune, and the lord thereof, the lord of the foregoing conjunction and prevention. But that they of the malignant planet fall unfortunate; unless happily they be significators of thy work, or can be of any advantage to thee, or in thy revolution or birth they had the predominance, for then they are not at all to be depressed. Now we shall have the Moon powerful if she be in her house, or exaltation or triplicity, or face, or in degree convenient for the desired work; and if it had a mansion of these twenty-eight, suitable to itself and the work, let her not in the way be burnt up,* nor slow in course—let her not be in the eclipse, or burnt by the Sun, unless she be in unity with the Sun—let her not descend in the southern latitude, when she goeth out of the burning —neither let her be opposite to the Sun, nor deprived of light—let her not be hindered by Mars or Saturn.

There is the like consideration to be had in all things concerning the fixed stars. Know this, that all the fixed stars, are of the signification and nature of the seven planets; but some are of the nature of one planet, and some of two. Hence, as often as any planet is joined with any of the fixed stars of its own nature, the signification of that star is made more powerful, and the nature of the planet augmented; but if it be a star of two natures, the nature of that which shall be the stronger with it, shall overcome in signification: as for example, if it be of the nature of Mars and Venus, if Mars shall be the stronger with it, the nature of Mars shall overcome; but if Venus, the nature of Venus shall

* Via Combusta.

overcome. Now the natures of fixed stars are discovered by their colours, as they agree with certain planets and are ascribed to them. Now the colours of the planets are these:—of Saturn, blue, and leaden, and shining with this; of Jupiter, citrine, near to a paleness, and clear with this; of Mars, red and fiery; of the Sun, yellow, and when it rises red, afterwards glittering; of Venus, white and shining—white in the morning, and reddish in the evening; of Mercury, glittering; of the Moon, fair. Know, also, that of the fixed stars, by how much the greater, and brighter, and apparent they are, so much the greater and stronger is the signification: such are those stars called by the astrologers of the first and second magnitude. I will tell thee some of these which are more potent to this faculty, viz. the navel of Andromeda, in the twenty-second degree of Aries, of the nature of Venus and Mercury—some call it jovial and saturnine; the head of Algol, in the eighteenth degree of Taurus, of the nature of Saturn and Jupiter; the Pleiades are also in the twenty-second degree, a lunary star by nature, and complexion martial; also Aldeboram, in the third degree of Gemini, is of the nature of Mars, and complexion of Venus—but Adepts places this in the twenty-fifth degree of Aries; the Goat star, in the thirteenth degree of Gemini, is of the nature of Jupiter and Saturn; the Great Dog star is in the seventh degree of Cancer and Venereal; the Little Dog star is in the seventeenth degree of the same, and is of the nature of Mercury, and complexion of Mars; the King star, which is called the Heart of the Lion, is in the twenty-first degree of Leo, and of the nature of Jupiter and Mars; the tail of the Great Bear is in the nineteenth degree of Virgo, and is venereal and lunary. The star which is called the Right Wing of the Crow, is in the seventh degree of Libra; and in the thirteenth degree of the same, is the left wing of the same, and both of the nature of Saturn and Mars. The star called Spica, is in the sixteenth degree of the same, and is venereal and mercurial. In the seventeenth degree of the same is Alcameth, of the nature of Mars and Jupiter; but of this, when the Sun's aspect is full towards it—of that, when on the contrary. Elepheia, in the fourth degree of Scorpio, of the nature of Venus and Mars. The heart of the Scorpion is in the third degree of Sagittarius, of the nature of Mars and Jupiter. The falling Vulture is in the seventh degree of Capricorn, temperate, mercurial, and venereal. The tail of Capricorn is in the sixteenth degree of Aquarius, of the nature of Saturn and Mercury. The star called the Shoulder of the Horse, is in the third degree of Pisces, of the nature of Jupiter and Mars.—And it shall be a general rule for you to expect the proper gifts of the stars, whilst they rule—to be prevented of them, they being unfortunate, as is above shewed; for celestial bodies, inasmuch as they are affected fortunately or unfortunately, so much do they affect us, our works, and those things which we use, fortunately or unhappily. And although many effects

proceed from the fixed stars, yet they are attributed to the planets; as because being more near to us, and more distinct and known, so because they execute whatever the superior stars communicate to them.

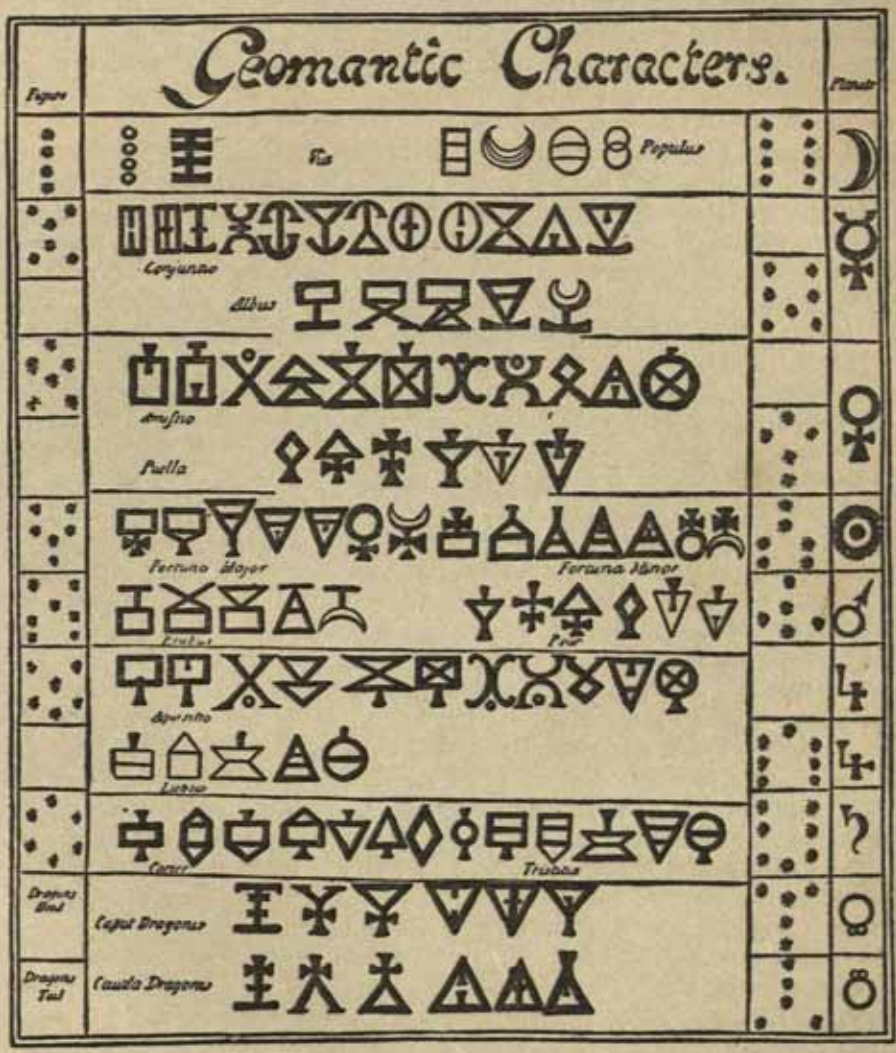
OF THE SUN AND MOON.

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 mistress of generation, increase or decrease. By the Sun and Moon, life is infused into all things; which Orpheus calls the enlivening eyes of Heaven. The Sun giveth light to all things of itself, and gives it plentifully, not only to all things in heaven and air, but earth and deep. Whatever good we have, Jamblicus says, we have it from the Sun alone; or from it through other things. Hindus calls the Sun, the fountain of celestial light; and many of the Philosophers placed the soul of the world chiefly in the Sun, as that which, filling the whole globe of the Sun, doth send forth its rays on all sides, as it were a spirit through all things, distributing life, sense, and motion to the universe. Hence the 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, amongst the other stars, the image and statue of the great Prince of both worlds, viz. terrestial and celestial; the true light, and the most exact image of God himself: whose essence resembles the Father—light, the Son—heat, the Holy Ghost. So that the Platonists have nothing to hold forth the divine essence more manifestly by than this. The Sun disposes even the very spirit and mind of man, which Homer says, and is approved by Aristotle, that there are in the mind such like motions as the Sun, the prince and moderator of the planets, brings to us every day; but the Moon, the nearest to the earth, the receptacle of all the heavenly influences, by the swiftness of her course, is joined to the Sun, and the other planets and stars, every month; and receiving the beams and influences of all the other planets and stars, as a conception, bringing them forth to the inferior world, as being next to itself; for all the stars have influence on it, being the last receiver, which afterwards communicates the influence of all the superiors to these inferiors, and pours them forth on the earth; and it more manifestly disposes these inferiors than others. Therefore her motion is to be observed before the others, as the parent of all conceptions, which it diversely issues forth in these inferiors, according to the diverse complexion, motion, situation, and different aspects to the planets and other stars; and though it receives powers from all the stars, yet especially from the

Sun, as oft as it is in conjunction with the same, it is replenished with vivifying virtue; and, according to the aspect thereof, it borrows its complexion. From it the heavenly bodies begin that series of things which Hindus calls the golden chain; by which every thing and cause, being linked one to another, do depend on the superior even until it may be brought unto the supreme cause of all, from which all things depend; hence it is, that, without the Moon intermediating, we cannot at any time attract the power of the superiors; therefore, to obtain the virtue of any star, take the stone and herb of that planet, when the Moon fortunately comes under, or has a good aspect on, that star.

And seeing the Moon measures the whole space of the Zodiac in the time of twenty-eight days, hence it is that the wise men of the *Indians,* and most of the ancient astrologers have granted twenty-eight mansions to the Moon, which, being fixed in the eighth sphere, do enjoy 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 *Athumech,* or *Alcheymech;* that is, the spike of Virgo, or flying spike: *Abraham,* contained twelve degrees, and fifty-one minutes, and almost twenty-six seconds, whose names, and also their beginnings in the Zodiac, of the eighth sphere, are these:—The first is called *Alnath;* that is, the horns of Aries: his beginning is from the head of Aries, of the eighth sphere: it causes discords and journies. The second is called *Allothaim,* or *Albochan;* that is, the belly of Aries; and his beginning is from the twelfth degree of the same sign, fifty-one minutes, twenty-two seconds complete: it conduces to the finding of treasures, and to the retaining captives. The third is called *Achaomazon,* or *Athoray;* that is, showing, or Pleiades: his beginning is from the twenty-fifth degree of Aries complete, forty-two minutes, and fifty-one seconds; it is profitable to sailors, huntsmen and alchymists. The fourth mansion is called *Aldebaram,* or *Aldelamen;* that is, the eye or head of Taurus: his beginning is from the eighth degree of Taurus, thirty-four minutes and seventeen seconds of the same, Taurus being excluded: it causes the destruction and hindrances of buildings, fountains, wells, gold mines, the flight of creeping things, and begets discord. The fifth is called *Alchatay,* or *Albachay;* the beginning of it is after the twenty-first degree of Taurus, twenty-five minutes, forty seconds: it helps to the return from a journey, to the instruction of scholars; it confirms edifices, it gives health and good-will. The sixth is called *Athanna,* or *Alchaya;* that is, the little star of great light: his beginning is after the fourth degree of Gemini, seventeen minutes, and nine seconds; it conduces to hunting and besieging towns, and revenge of princes: it destroys harvest and fruits, and hinders the operation of the physician. The seventh is called *Aldimiach,* or *Alarzach;* that is, the arm of Gemini, and begins

from the seventeenth degree of Gemini, eight minutes, and thirty-four seconds, and lasts even to the end of the sign; it confirms gain and friendship; it is profitable to lovers, and destroys magistracies: and so is one quarter of the heaven completed in these seven mansions, and in the like order and number of degrees, minutes, and seconds; the remaining mansions, in every quarter, have their several beginnings; namely, so that in the first sign of this quarter three mansions take their beginnings; in the other two signs, two mansions in each; therefore the seven following mansions begin with Cancer, whose names are *Alnaza, Anatrachya;* that is, misty or cloudy, viz. the eighth mansion; it causes love, friendship, and society of fellow travellers: it drives away mice, and afflicts captives, confirming their imprisonment. After this is the ninth, called *Archaam,* or *Arcaph;* that is the eye of the Lion: it hinders harvest and travellers, and puts discord between men. The tenth is called *Algelioche,* or *Albgebh;* that is the neck or forehead of Leo: it strengthens buildings, promotes love, benevolence, and help against enemies. The eleventh is called *Azobra,* or *Ardaf;* that is, the hair of the lion's head: it is good for voyages, and gain by merchandise, and for redemption of captives. The twelfth is called *Alzarpha,* or *Azarpha;* that is the tail of Leo: it gives prosperity to harvest and plantations, but hinders seamen; and is good for the bettering of servants, captives, and companions. The thirteenth is named *Alhaire;* that is, Dog stars, or the wings of Virgo: it is prevalent for benevolence, gain, voyages, harvest, and freedom of captives. The fourteenth is called *Achureth,* or *Arimet;* by others, *Azimeth,* it causes the love of married folks; it cures the sick, is profitable to sailors, but hinders journies by lands; and in these the second quarter of the heaven is completed. The other seven follow: the first of which begins in the head of Libra, viz. the fifteenth mansion, and its name is *Agrapha,* or *Algrapha;* that is, covered, or covered flying: it is profitable for extracting treasures, for digging of pits, it assists divorce, discord, and destruction of houses and enemies, and hinders travellers. The sixteenth is called *Azubene,* or *Ahubene;* that is, the horns of Scorpio: it hinders journies and wedlock, harvest and merchandise: it prevails for redemption of captives. The seventeenth is called *Alchil;* that is, the crown of Scorpio: it betters a bad fortune, makes love durable, strengthens buildings, and helps seamen. The eighteenth is called *Alchas,* or *Altob;* that is, the heart of Scorpio: it causes discord, sedition, conspiracy against princes and mighty ones, and revenge from enemies; but it frees captives, and helps edifices. The nineteenth is called *Allatha,* or *Achata;* by others, *Hycula,* or *Axala;* that is, the tail of Scorpio: it helps in besieging of cities, and taking of towns, and in the driving of men from their places, and for the destruction of seamen and perdition of captives. The twentieth is called *Abnahaya;* that is, a beam: it helps for the taming of wild beasts, for strengthening


Geomantic Characters.
Figure
Planets
Via
Populus
Coniunctio
Albus
Amissio
Puella
Fortuna Major
Fortuna Minor
Puer
Acquisitio
Laetitia
Carcer
Tristitia
Dragons Head
Caput Draconis
Dragons Tail
Cauda Draconis

of prisons; it destroys the wealth of societies; it compels a man to come to a certain place. The twenty-first is called *Abeda*, or *Albeldach*, which is a desert: it is good for harvest, gain, buildings, and travellers, and causes divorce; and in this is the third quarter of heaven completed. There remains the seven last mansions completing the last quarter of Heaven: the first of which, being in order to the twenty-second, beginning from the head of Capricorn, called *Sadahacha*, or *Zodeboluch*, or *Zandeldena;* that is, a pastor: it promotes the flight of servants and captives, that they may escape; and helps the curing of disease. The twenty-third is called *Zababola*, or *Zobrach;* that is, swallowing: it is for divorce, liberty of captives and health to the sick. The twenty-fourth is called *Sadabath*, or *Chadezoad;* that is, the star of fortune: it is prevalent for the benevolence of married people, for the victory of soldiers; it hurts the execution of government, and prevents its being exercised. The twenty-fifth is called *Sadalabra*, or *Sadalachia;* that is, a butterfly, or a spreading forth: it favours besieging and revenge; it destroys enemies, and causes divorce; confirms prisons and buildings, hastens messengers; it conduces to spells against copulation and so binds every member of man that it cannot perform its duty. The twenty-sixth is called *Alpharg*, or *Phragal Mocaden;* that is, the first drawing: it causes union, health of captives, destroys buildings and prisons. The twenty-seventh is called *Alchara, Alyhalgalmoad*, or the second drawing: it increases harvests, revenues, gain, and heals infirmities, but hinders buildings, prolongs prisons, causes danger to seamen, and helps to infer mischiefs on whom you shall please. The twenty-eighth and last is called *Albotham*, or *Alchalcy;* that is, Pisces; it increases harvest and merchandise; it secures travellers through dangerous places; it makes for the joy of married people; but it strengthens prisons, and causes loss of treasures. And in these twenty-eight mansions lie hid many secrets of the wisdom of the antients, by which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every mansion his resemblances, images, and seals, and his president intelligences, and worked by the virtue of them after different manners.

So great is the extent, power, and efficacy of the celestial bodies, that not only natural things, but also artificial, when they are rightly exposed to those above, do presently suffer by that most potent agent, and obtain a wonderful life. The magicians affirm, that not only by the mixture and application of natural things, but also in images, seals, rings, glasses, and some other instruments, being opportunately framed under a certain constellation, some celestial illustrations may be taken, and some wonderful thing may be received; for the beams of the celestial bodies being animated, living, sensual, and bringing along with them admirable gifts, and a most violent power, do, even in a moment, and at the first touch, imprint wonderful powers in the images, though their

matter be less capable. Yet they bestow more powerful virtues on the images if they be framed not of any, but of a certain matter, namely, whose natural, but also specifical virtue is agreeable with the work, and the figure of the image is like to the celestial; for such an image, both in regard to the matter naturally congruous to the operation and celestial influence, and also for its figure being like to the heavenly one, is best prepared to receive the operations and powers of the celestial bodies and figures, and instantly receives the heavenly gift into itself; though it constantly worketh on another thing, and other things yield obedience to it.

IMAGES OF THE ZODIAC.

But the celestial images, according to whose likeness images of this kind are framed, are many in the heavens; some visible and conspicuous, others only imaginary, conceived and set down by the Adepts and Master Lamas; and their parts are so ordered, that even the figures of some of them are distinguished from others; for this reason they place in the circle of the Zodiac twelve general images, according to the number of the signs; of these, they constituting Aries, Leo, and Sagittarius, for the fiery and oriental triplicity, report that it is profitable against fevers, palsy, dropsy, gout, and all cold and phlegmatic infirmities; and that it makes him who carries it to be acceptable, eloquent, ingenious and honourable; because they are the houses of Mars, Sol, and Jupiter. Make, also, the image of a lion against melancholy, phantasies, dropsy, plague and fevers, and to expel diseases; at the hour of the Sun, the first degree of the sign Leo ascending, which is the face and decanate of Jupiter; but against the stone, and diseases of the reins, and against hurts of beasts, they made the same image when Sol, in the heart of the lion, obtained the midst of heaven. And again, because Gemini, Libra, and Aquarius, do constitute the ærial and occidental triplicity, and are the houses of Mercury, Venus, and Saturn, they I say do put to flight diseases, to conduce to friendship and concord, to prevail against melancholy, and to cause health; and I do report that Aquarius especially frees from the quartan. Also, that Cancer, Scorpio, and Pisces, because they constitute the watery and northern triplicity, do prevail against hot and dry fevers, also against the hectic, and all choleric passions; but Scorpio, because among the members it respects the privy parts, doth provoke to lust; but these did frame it for this purpose, his third face ascending, which belongs to Venus; and make the same, against serpents and scorpions, poisons and evil spirits, his second face ascending, which is the face of the Sun, and decanate of Jupiter; this maketh him who carries it wise, of a good colour; and the image of Cancer is most efficacious against serpents and poison, when Sol and Luna are in conjunction in it, and ascend in the first and third face; for this is the face of Venus,

and the decanate of Luna; but the second face of Luna the decanate of Jupiter. Serpents are tormented when the Sun is in Cancer; also, that Taurus, Virgo, and Capricorn, because they constitute the earthly and southern triplicity, do cure hot infirmities, and prevail against the synocal fever; it makes those who carry it grateful, acceptable, eloquent, devout and religious; because they are the houses of Venus, Mars, and Saturn. Capricorn also is certain to keep men in safety, and also places in security, because it is the exaltation of Mars.

IMAGES OF THE PLANETS.

But now what images should you attribute to the planets. Although of these things very large volumes have been written by the antient wise men, so that there is no need to declare them here, notwithstanding I will recite a few of them; for the operations of Saturn, *Saturn* ascending in a stone, which is called the load-stone, make the image of a man, having the countenance of a hart, and camel's feet, and sitting upon a chair or else a dragon, holding in his right hand a scythe, in his left a dart, which image will be profitable for prolongation of life; for Adepts, in their teachings, prove that Saturn conduces to the prolongation of life; where, also, they prove that certain regions of India being subject to Saturn, there men are of a very long life, and die not unless by extreme old age. They make, also, an image of Saturn, for length of days, in a sapphire, at the hour of Saturn, *Saturn* ascending or fortunately constituted: whose figure was an old man sitting upon a high chair, having his hands lifted above his head, and in them holding a fish or sickle, and under his feet a bunch of grapes, his head covered with a black or dusky coloured cloth, and all his garments black or dark. Also make this same image against the stone, and diseases of the kidnies, viz. in the hour of Saturn, *Saturn* ascending with the third face of Aquarius. Make also, 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 staff, having in his hand a crooked sickle, and clothed in black. Make an image of melted copper, Saturn ascending in his rising, viz. in the first degree of Aries, or the first degree of Capricorn; which image I affirm to speak with a man's voice. Make also, from the operations of Saturn and also Mercury, an image of cast metal, like a beautiful man, which will assist you to foretell things to come; and make it on the day of Mercury, on the third hour of Saturn, the sign of Gemini ascending, being the house of Mercury, signifying prophets; Saturn and Mercury being in conjunction in Aquarius, in the ninth house of heaven, which is also called God. Moreover, let Saturn have a trine aspect on the ascendant, and the Moon in like manner, and the Sun have an aspect on the place of conjunction;

Venus, obtaining some angle may be powerful and occidental; let Mars be combust by the Sun, but let it not have an aspect of Saturn and Mercury; for I say that the splendour of the powers of these stars was diffused upon this image, and it did speak with men, and declare those things which are profitable for them.

From the operations of Jupiter make, for the prolongation of life, an image in the hour of Jupiter, Jupiter being in his exaltation fortunately ascending, in a clear and white stone; whose figure was a man crowned clothed with garments of a saffron colour, riding upon an eagle or dragon, having in his right hand a dart, about, as it were, to strike it into the head of the same eagle or dragon. Make, also, another image of Jupiter, at the same convenient season, in a white and clear stone, especially in crystal; and it was a naked man crowned, having both his hands joined together and lifted up, as it were, depreciating something sitting in a four-footed chair, which is carried by four winged boys; and I affirm that this image increases felicity, riches, honours, and confers benevolence and prosperity, and frees from enemies. Make, also, another image of Jupiter, for a religious and glorious life, and advancement of fortune; whose figure is a man having the head of a lion or a ram, and eagle's feet, and clothed in saffron coloured clothes.

For the operations of Mars, make an image in the hour of Mars (Mars ascending in the second face of Aries), in a martial stone, especially in a diamond; the form of which was a man armed, riding upon a lion, having in his right hand a naked sword erect, carrying in his left hand the head of a man. I report that an image of this kind renders a man powerful in good and evil, so that he shall be feared by all; and whoever carries it, they give him the power of enchantment, so that he shall terrify men by his looks when he is angry, and stupify them. Make another image of Mars, for obtaining boldness, courage, and good fortune, in wars and contentions; the form of which was a soldier, armed and crowned, girt with a sword, carrying in his right hand a long lance; and they made this at the hour of Mars, the first face of Scorpio ascending with it.

From the operations of the Sun make thee an image at the hour of the Sun, the first face of Leo ascending with the Sun; the form of which was a king crowned, sitting in a chair, having a raven in his bosom, and under his feet a globe: he is clothed in saffron coloured clothes. This image renders men invincible and honourable, and helps to bring their business to a good end, and to drive away vain dreams; also to be prevalent against fevers, and the plague; and they made it in a balanite stone, or a ruby, at the hour of the Sun, when he is in his exaltation, fortunately ascends. Make another image of the Sun in a diamond, at the hour of the Sun ascending in his exaltation; the figure of which is a woman crowned, with the gesture of one, dancing and

laughing, standing in a chariot drawn by four horses, having in her right hand a looking-glass or buckler, in the left a staff, leaning on her breast, carrying a flame of fire on her head. This image renders a man fortunate, and rich, and beloved of all; and they made this image on a cornelian stone, at the hour of the Sun ascending in the first face of Leo, against lunatic passions, which proceed from the combustion of the Moon.

From the operations of Venus make thee an image, which was available for favour and benevolence, at the very hour it ascended into Pisces; the form of which is the image of a woman, having the head of a bird, the feet of an eagle, and holding a dart in her hand. Make another image of Venus, to obtain the love of women, in the lapis lazuli, at the hour of Venus, *Venus* ascending in *Taurus;* the figure of which is a naked maid, with her hair spread abroad, having a looking-glass in her hand, and a chain tied about her neck—and near her a handsome young man, holding her with his left hand by the chain, but with his right hand doing up her hair, and both looking lovingly on one another—and about them is a little winged boy, holding a sword or dart. Make another image of Venus, the first face of *Taurus, Libra,* or *Pisces,* ascending with Venus; the figure of which was a little maid, with her hair spread abroad, clothed in long and white garments, holding a laurel apple, or flowers, in her right hand, in her left a comb: it is said to make men pleasant, jocund, strong, cheerful and to give beauty.

For the operations of *Mercury* make an image of *Mercury, Mercury* ascending in *Gemini;* the form of which was a handsome young man, bearded, having in his left hand a rod, round which a serpent was entwined—in the right he carries a dart; having his feet winged. This image confers knowledge, eloquence, diligence in merchandise, and gain; moreover, to obtain peace and concord, and cure fevers. Make another image of Mercury, ascending in Virgo, for good will, wit, and memory; the form of which is a man sitting upon a chair, or riding on a peacock, having eagle's feet, and on his head a crest, and in his left hand holding a cock of fire.

For the operations of the Moon make thee an image for travellers against weariness, at the hour of the Moon, the *Moon* ascending in its exaltation; the figures of which is a man leaning on a staff, having a bird on his head, and a flourishing tree before him. Make 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 of Cancer, the figure of which is a woman cornuted, riding on a bull, or a dragon with seven heads or a crab, and she hath in her right hand a dart, in her left a looking-glass, clothed with white or green, and having on her head two serpents with horns twined together, and to each arm a serpent twined about, and to each

foot one in like manner. And thus much is spoken concerning the figures of the planets, may suffice.

Make, also, the image of the head and tail of the Dragon of the Moon, namely, between an ærial and fiery circle, the likeness of a serpent, with the head of a hawk, tied about them after the manner of the great letter Theta; they made it when Jupiter, with the head, obtained the mid heaven; which image I affirm to avail much for the success of petitions, and would signify by this image a good and fortunate genius, which they would represent by this image of the serpent; for the Hindu Adepts and Yoghees do extol this creature above all others, and say it is a divine creature, and hath a divine nature; for in this is a more acute spirit, and a greater fire than in any other, which thing is manifest both by his swift motion without feet, hands, or any other instruments; and also that it often 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 Misfortune: we call it an evil genius.

Make, also, images for every mansion of the Moon as follows:—

In the first, for the destruction of some one, make, 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: seal this in black wax, and perfume it with liquid storax, and wish evil to come.

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

In the third, make an image in a silver ring, whose table was square; the figure of which was a woman, well clothed, sitting in a chair, her right hand being lifted up on her head; they sealed it, and perfumed it with musk, camphire, and calamus aromaticus. I affirmed that this gives happy fortune, and every good thing.

In the fourth, for revenge, separation, enmity, and ill-will, seal, in red wax, the image of a soldier sitting on a horse, holding a serpent in his right hand: perfume it with red myrrh and storax.

In the fifth, for the favour of kings and officers, and good entertainment, seal, in silver, the head of a man, and perfumed it with red sanders.

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

In the seventh, to obtain every good thing, seal, in silver, the image of a man, well clothed, holding up his hands to Heaven, as it were, praying and supplicating, and perfumed it with good odours.

In the eighth, for victory in war, make a seal in tin, being an image of an eagle, having the face of a man, and perfume it with brimestone.

In the ninth, to cause infirmities, make a seal of lead, being the image of a man wanting his privy parts, covering his eyes with his hands; and perfume it with rosin of the pine.

In the tenth, to facilitate child bearing, and to cure the sick, make a seal of gold, being the head of a lion, and perfume it with amber.

In the eleventh, for fear, reverence, and worship, make a seal of a plate of gold, being the image of a man riding on a lion, holding the ear thereof in his left hand, and in his right holding forth a bracelet of gold; and they perfume it with good odours and saffron.

In the twelfth, for the separation of lovers, make a seal of black lead, being the image of a dragon, fighting with a man; and perfume it with the hairs of a lion, and assafœtida.

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

In the fourteenth, for divorce and separation of the man from the woman, make a seal of red copper, being the image of a dog biting his tail; and then perfume it with the hair of a black dog and a black cat.

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

In the sixteenth, for gaining much merchandizing, make a seal of silver, being the image of a man, sitting on a chair, holding a balance in his hand; and they perfume it with well smelling spices.

In the seventeenth, against thieves and robbers, seal with an iron seal the image of an ape, and perfume it with the air of an ape.

In the eighteenth, against fevers and pains of the belly, make a seal of copper, being the image of a snake with his tail above his head; and perfume it with hartshorn; and this same seal put to flight serpents, and all venemous creatures, from the place where it is buried.

In the nineteenth, for facilitating birth, and provoking the menstrues, make a seal of copper, being the image of a woman holding her hands upon her face; and perfume it with liquid storax.

In the twentieth, for hunting, make a seal of tin, being the image of Sagittary, half a man and half a horse; and perfume it with the head of a wolf.

In the twenty-first, for the destruction of some body, make the image of a man, with a double countenance before and behind; and perfume it with brimstone and jet, and put it in a box of brass, and with it brimstone and jet, and the hair of him whom they would hurt.

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

In the twenty-third, for destruction and wasting, make a seal of iron, being the image of a cat, having a dog's head; and perfume 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, take the horn of a ram, bull, or goat, or of that sort of cattle you would increase, and seal in it, burning, with an iron seal, the image of a woman giving suck to her son; and hang it on the neck of that cattle who are the leader of the flock, or seal it in his horn.

In the twenty-fifth, for the preservation of trees and harvest, seal in the wood of a fig tree, the image of a man planting; and perfume it with the flowers of the fig tree, and hang it on the tree.

In the twenty-sixth, for love and favour, seal, in white wax and mastich, the figure of a woman washing and combing her hair; and perfume it with good odours.

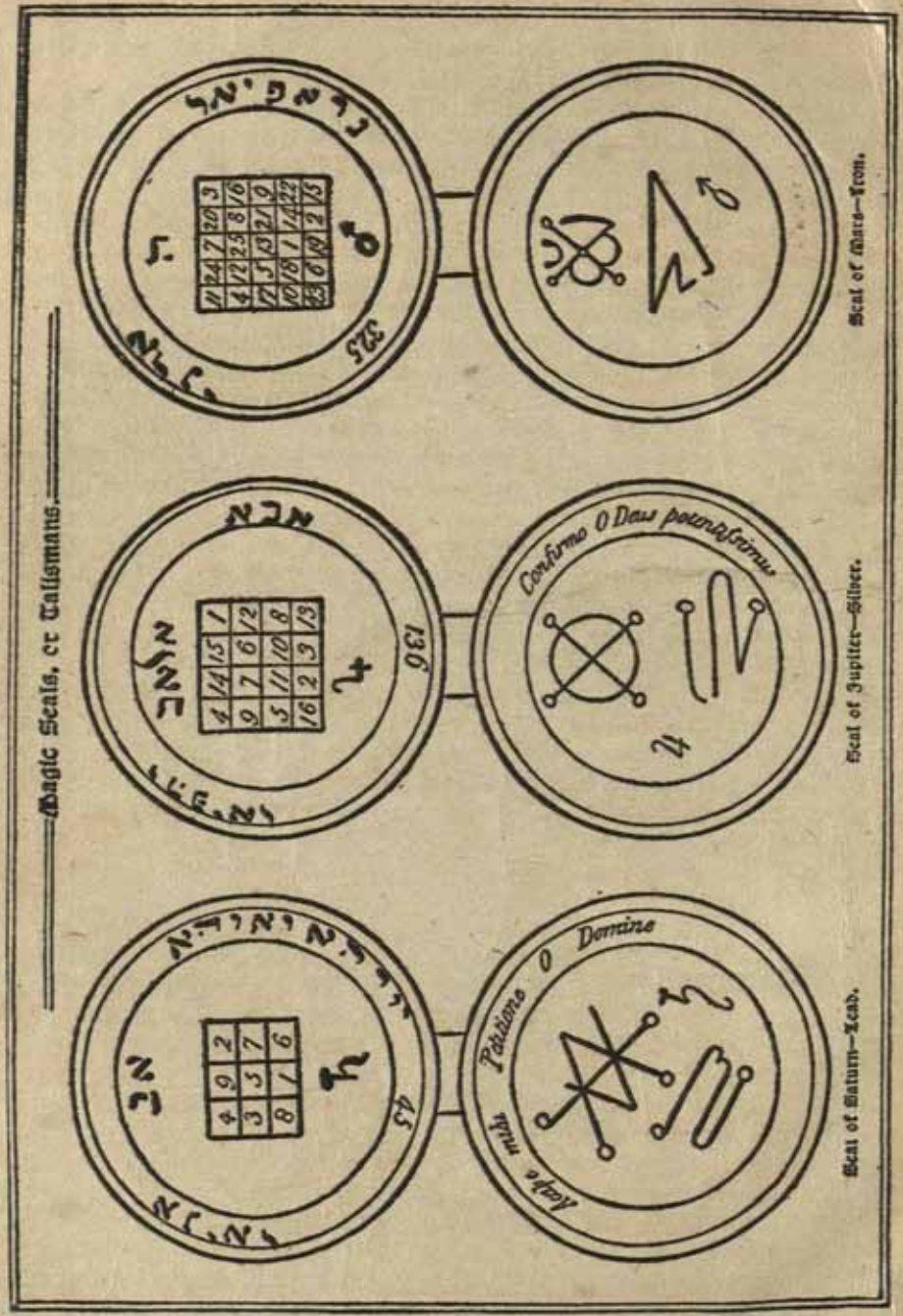
In the twenty-seventh, to destroy fountains, pits, medicinal waters, and baths, make, of red earth, the image of a man winged, holding in his hand an empty vessel, and perforated; and the image being burnt, and put in the vessel assafœtida and liquid storax, and bury it in the pond or fountain which you would destroy.

In the twenty-eighth, for getting fish together, make a seal of copper, being the image of a fish; and perfume it with the skin of a sea fish, and cast it into the water where you would have the fish gathered.

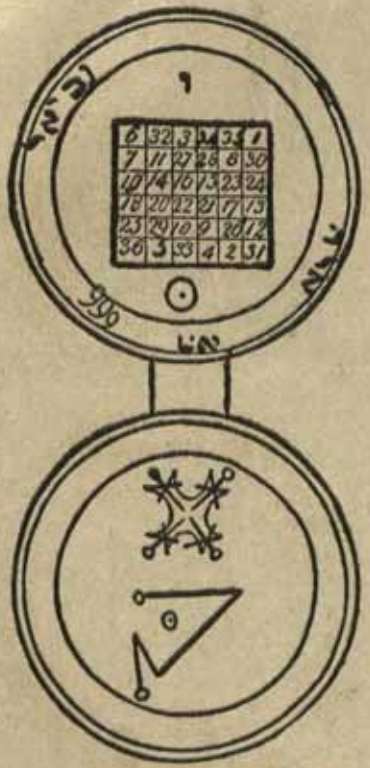
Moreover, together with the aforesaid images, write down also the names of the spirits, and their characters, and invoke and pray for those things which you desire to obtain.

MAGIC SEALS.

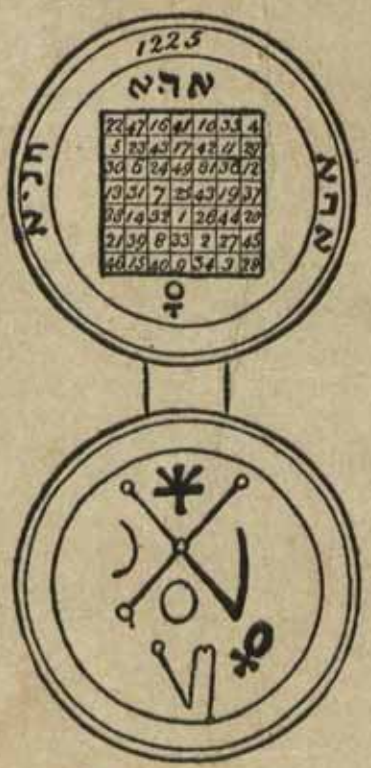
The celestial souls send forth their virtues to the celestial bodies, which transmit them to this sensible world; for the virtues of the terrene orb proceed from no other cause than celestial. Hence the Adepts, that will work by them, uses a cunning invocation of the superiors, with mysterious words and a certain kind of ingenious speech, drawing the one to the other; yet by a natural force, through a certain mutual agreement between them, whereby things follow of their own accord, or sometimes are drawn unwillingly. Hence I say, "that when any one, by binding or bewitching, calls upon the Sun or other stars, praying them to assist the work desired, the Sun and other stars do not hear his words; but are moved, after a certain manner, by a certain conjunction and mutual series, whereby the parts of the world are mutually subordinate


Magic Seals, or Talismans.
Seal of Mars—Iron.
Seal of Jupiter—Silver.
Seal of Saturn—Lead.
Conforma O Deus potentissimus
Adsit mihi Potestas O Domine

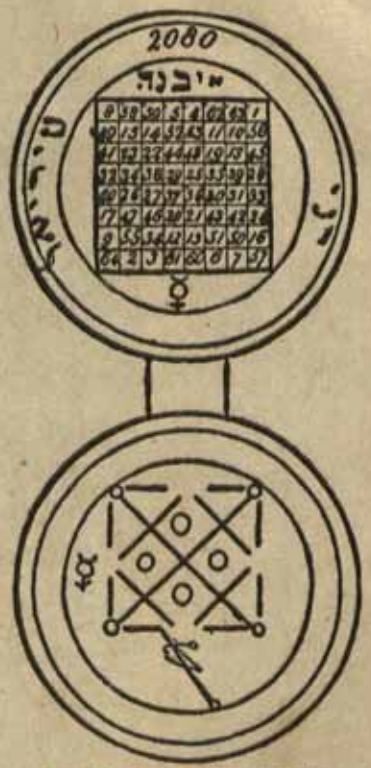
Magic Seals, or Talismans.



Seal of Sun—Pure Gold.



Seal of Venus—Copper.



Seal of Mercury—Silver and Tin.

the one to the other, and have a mutual consent, by reason of their great union: as in a man's body, one member is moved by perceiving the motion of another; and in a harp, one string is moved by the motion of another. So when any one moves any part of the world, other parts are moved by the perceiving of that motion."—The knowledge, therefore, of the dependency of things following one the other, is the foundation of all wonderful operation, which is necessarily required to the exercising the power of attracting superior virtues. Now the words of men are certain natural things; and because the parts of the world mutually draw one the other; therefore an Adept invocating by words, works by powers fitted to Nature, by leading some by love of the one to the other; or drawing others, by reason of the one following after the other; or by repelling, by reason of the enmity of one to the other, from the contrariety and difference of things, and multitude of virtues; which, although they are contrary and different, yet perfect one part. Sometimes also, he compels things by way of authority, by the celestial virtue, because he is not a stranger to the heavens. A man, therefore, if he receives the impression of a ligation, or fascination, doth not receive it according to the rational soul, but sensual; and if he suffers in any part, he suffers according to the animal part; for they cannot draw a knowing and intelligent man by reason, but by receiving that impression and force by sense, inasmuch as the animal spirit of man is, by the influence of the celestials, and co-operation of the things of the world, affected beyond his former and natural disposition. As the son moves the father to labour, although unwilling to keep and maintain him, although he be wearied; and the desire to rule, is moved by anger and other labours to get the dominion; and the indigency of nature, and fear of poverty, moves a man to desire riches; and the ornaments and beauty of women, is an incitement to concupiscence; and the harmony of a wise musician moves his hearers with various passions, whereof some do voluntary follow the consonancy of art, others conform themselves by gesture, although unwilling, because their sense is captivated, their reason not being intent to these things. 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 every superior moves its next inferior, in its degree and order, not only in bodies, but also in spirits: so the universal soul moves the particular soul; the rational acts upon the sensual, and that upon the vegetable; and every part of the world acts upon another, and every part is apt to be moved by another. And every part of this inferior world suffers from the heavens, according to their nature and aptitude, as one part of the animal body suffers for another. And the superior intellectual world moves all things below itself; and, after a manner, contains all the same beings, from the first to the last, which are in the inferior world. Celestial bodies, therefore,

move the bodies of the elementary world, compounded, generable, sensible (from the circumference to the centre), by superior, perpetual, and spiritual essences, depending on the primary intellect, which is the acting intellect; but upon the virtue put in by the word of God; which word the wise Hindu Adepts call, the Cause of Causes; because from it are produced all beings: the acting intellect, which is the second, from it depends; and that by reason of the union of the 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 soul is the image of this intellect—and our word is the image of the soul; by which it acts upon natural things, naturally, because nature is the work thereof. And every one of those perfects his subsequent: as a father his son; and none of the latter exists without the former; for they are depending among themselves by a kind of ordinate dependency —so that when the latter is corrupted, it is returned into that which was next before it, until it comes to the heavens; then to the universal soul; and, lastly, into the acting intellect, by which all other creatures exist; and itself exists in the principal author, which is the creating word of God, to which, at length, all things are returned. Our soul, 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 souls of the stars—then their bodies, and the super-celestial and intellectual world—then the celestial, corporeal, because that is more noble; although, also, this be excellent, and the way to that, and without which medium the influence of the superior cannot be attained to. As for example: the Sun is the king of stars, most full of light; but receives it from the intelligible world, above all other stars, because the soul thereof is more capable of intelligible splendour. Wherefore he that desires to attract the influence of the Sun must contemplate upon the Sun; not only by the speculation of the exterior light, but also of the interior. And no man can do this, unless he return to the soul of the Sun, and become like to it, and comprehend the intelligible light thereof with an intellectual sight, as the sensible light with the corporeal eye; for this man shall be filled with the light thereof, and the light whereof, which is an under type impressed by the supernal orb, it receives into itself; with the illustration whereof his intellect being endowed, and truly like to it, and being assisted by it, shall at length attain to that supreme brightness, and to all forms that partake thereof; and when he hath received the light of the supreme degree, then his soul shall come to perfection, and be made like to spirits of the Sun, and shall attain to the virtues and illustrations of the supernatural virtue, and shall enjoy the power of them, if he has obtained faith in the First Author. In the first place, therefore,

we must implore assistance from the First Author; and praying, not only with mouth, but a religious gesture and supplicant soul, also, abundantly, incessantly, and sincerely, that he would enlighten our mind, and remove darkness, growing upon our souls by reason of our bodies.

KEY TO TALISMANIC MAGIC.

I will now shew thee the observations of celestial bodies, which are required for the practice of these things, which are briefly as follows:—

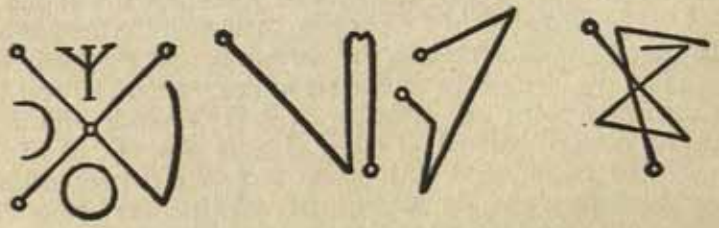
To make any one fortunate, make an image at that time in which the *significator of life, the giver of life,* or *Hylech the signs and planets,* are fortunate: let the ascendant and mid-heaven, and the lords thereof be fortunate; and also, the place of the Sun and Moon; part of fortune and lord of conjunction or prevention, make before their nativity, by depressing the malignant planets, *i. e.,* taking the times when they are depressed. But if you would make an image to procure misery, you must do contrary to this; and those which you placed fortunate, you must now make unfortunate, by taking the malignant stars when they rule. And the same means you must take to make any place, region, city, or house unfortunate. But if you would make any one unfortunate who hath injured you, let there be an image made under the ascension of that man whom thou wouldst make unfortunate; and thou shalt take, when unfortunate, the lord of the house of his life, the lord of the ascendant and the Moon, the lord of the house of the Moon, the lord of the house of the lord ascending, and the tenth house and the lord thereof. Now, for the building, success, or fitting of any place, place fortunes in the ascendant thereof; and in the first and tenth, the second and eighth house, thou shalt make the lord of the ascendant, and the lord of the house of the Moon, fortunate. But to chase away certain animals (from any place) that are noxious to thee, that they may not generate or abide there, make an image under the ascension of that animal which thou wouldst chase away or destroy, and after the likeness thereof; for instance, now, suppose thou wouldst wish to chase away scorpions from any place; let an image of a scorpion be made, the sign Scorpio ascending with the Moon; then thou shalt make unfortunate the ascendant, and the lord thereof, and the lord of the house of *Mars;* and thou shalt make unfortunate the lord of the ascendant in the eighth house; and let them be joined with an aspect malignant, as opposite or square, and write upon the image the name of the ascendant, and of the lord thereof, and the Moon, the lord of the day and hour; and let there be a pit made in the middle of the place from which thou wouldst drive them, and put into it some earth taken out of the four corners of the same place, then bury the image there, with the head downwards,

saying—*"This is the burying of the Scorpions, that they may be forced to leave, and come no more into this place."—And so do by the rest.*

Now for gain, make an image under the ascendant of that man to whom thou wouldst appoint the gain; and thou shalt make the lord of the second house, which is the house of substance, to be joined with the lord of the ascendant, in a trine or sextile aspect, and let there be a reception amongst them; thou shalt make fortunate the eleventh, and the lord thereof, and eighth; and, if thou canst, put part of fortune in the ascendant or second; and let the image be buried in that place, or from that place, to which thou wouldst appoint the gain or fortune. Likewise, for agreement or love, let be made an image in the day of Jupiter, under the ascendant of the nativity of him whom you would wish to be beloved; make fortunate the ascendant and the tenth, and hide the evil from the ascendant; and you must have the lords of the tenth, and planets of the eleventh, fortunate, joined in the lord of the ascendant, from the trine or sextile, with reception; then proceed to make another image, for him whom thou would stir up to love; whether it be a friend, or female, or brother, or relation, or companion of him whom thou would have favoured or beloved, if so, make an image under the ascension of the eleventh house from the ascendant of the first image; but if the party be a wife, or a husband, let it be made under the ascension of the seventh; if a brother, sister, or cousin, under the ascension of the third house; if a mother, of a tenth, and so on:—now let the significator of the ascendant of the second image be joined to the significator of the ascendant of the first, and let there be between them a reception, and let the rest be fortunate, as in the first image; afterwards join both the images together in a mutual embrace, or put the face of the second to the back of the first, and let them be wrapped up in silk, and cast away or spoiled.

Also, for the success of petitions, and obtaining of a thing denied, or taken, or possessed by another, make an image under the ascendant of him who petitions for the thing; and cause the lord of the second house to be joined with the lord of the ascendant, from a trine or sextile aspect, and let there be a reception betwixt them; and, if it can be so, let the lord of the second be in the obeying signs, and the lord of ascendant in the ruling; make fortunate the ascendant and the lord thereof; and beware that the lord of the ascendant be not retrograde, or combust, or cadent, or in the house opposition, *i. e.*, in the seventh from his own house; let him not be hindered by the malignant planets, but let him be strong and in an angle; thou shalt make fortunate the ascendant, and the lord of the second, and the Moon: and make another image for him that is petitioned to, and begin it under the ascendant belonging to him: as if he is a king, or prince, &c., begin it under the ascendant of the tenth house from the ascendant of the first image; if a father, under

the fourth; if a son, under the fifth, and so of the like; then put the significator of the second image, joined with the lord of the ascendant of the first image from a trine or sextile, and let him receive it; and put them both strong and fortunate, without any hindrance; make all evil fall from them; thou shalt make fortunate the tenth and the fourth, if thou canst, or any of them; and when the second image shall be perfect, join it with the first, face to face, and wrap them in clean linen, and bury them in the middle of his house who is the petitioner, under a fortunate significator, *the fortune being strong;* and let the face of the first image be towards the north, or rather towards that place where the thing petitioned for doth remain; or, if it happens that the petitioner goes forward to obtain the thing desired or petitioned for, let him carry the said images with him. Thus I have given, in examples, the key of all Talismanical operations whatsoever, by which wonderful effects may be wrought either by images, by rings, by glasses, by seals, by tables, or any other magical instruments whatsoever; but as these have their chief grounds in the true knowledge of the effects of the planets, and the rising of the constellations, I recommend an earnest attention to that part of Astrology which teaches of the power, influences and effects of the celestial bodies amongst themselves generally; likewise, I would recommend the disciple to be expert in the aspect, motions, declinations; risings, &c., &c., of the seven planets, and perfectly to understand their natures, either mixed or simple; also, to be ready and correct in the erecting of a figure, at any time, to shew the true position of the heavens; there being so great a sympathy between the celestials and ourselves; and to observe all the other rules which we have plentifully recited: and, without doubt, the industrious student shall receive the satisfaction of bringing his operations and experiments to effect that which he ardently desires. With which, wishing all success to the contemplator of the creature and the Creator, I will here close up this part of my work, and the conclusion of my chapter on Talismanical Magic.



CHAPTER VII.

Mummial and Magical Attraction.

THE FIRST PRINCIPLES OF MAGIC.

IN my following Treatise of Magical Attraction I have arranged in order some valuable and secret things out of the teachings of the High Grade Adepts and Master Lamas. Likewise I have extracted the very marrow of the science of Magic out of the copious and elaborate teachings of that most celebrated Hindu Adepts who, together with the Yoghees, industriously promulgate all kinds of Magical and sympathetic cures, which, through the drowsiness, ignorance, unbelief, and obstinacy of the present age, have been so much and so totally neglected and condemned; yet, however impudent in their assertions, and bigotted to their own false opinions, some of our modern philosophers may be, yet I have seen many of my faithful disciples, who, by dint of perseverance, have proved the truth and possibility of Magic, by repeated and public experiments. Indeed the ingenious invention of the Magnetic Tractors prove at once that science should never be impeded by public slander or misrepresentation of facts that have proved to be of general utility. And I do not doubt but that I shall be able to shew, by the theory and practice delivered in the sequel, that many excellent cures may be performed by a due consideration and attentive observance of the principles upon which sympathy, antipathy, magical attraction, &c., are founded; and which will be fully illustrated in the following compendium:

I shall hasten to explain the first principles of Magic by examining the Occult or attractive power.

As concerning an action locally at a distance, wines do suggest a demonstration unto us: for, every kind of wine, although it be bred out of co-bordering provinces, and likewise more timely blossoming elsewhere, yet it is troubled while our country vine flowereth; neither doth such a disturbance cease as long as the flower shall not fall off from our vine; which thing surely happens, either from a common motive-cause of the vine and wine, or from a particular disposition of the vine, the which indeed troubles the wine, and doth shake it up and down with a confused tempest: or likewise, because the wine itself doth thus trouble itself of its own free accord, by reason of the flowers of the vine: of

both the which latter, if there be a fore-touched conformity, consent, co-grieving, or congratulation; at least, that cannot but be done by an action at a distance: to wit, if the wine be troubled in a cellar under ground, whereunto no vine perhaps is near for some miles, neither is there any discourse of the air under the earth, with the flower of the absent vine; but, if they will accuse a common cause for such an effect, they must either run back to the stars, which cannot be controlled by our pleasures and liberties of boldness; or, I say, we return to a confession of an action at a distance: to wit, that some one and the same, magical spirit, the mover, doth govern the absent wine, and the vine which is at a far distance, and makes them to talk and suffer together. But, as to what concerns the power of the stars, I am unwilling, as neither dare I, according to my own liberty, to extend the forces, powers, or bounds of the stars beyond or besides the authority of my sacred teachings, which faith (it being pronounced from my Temple) that the stars shall be unto us for signs, seasons, days, and years: by which rule, a power is never attributed to the stars, that wine bred in a foreign soil, and brought unto us from far, doth disturb, move, or render itself confused: for, the vine had at some time received a power of encreasing and multiplying itself before the stars were born: and vegetables were before the stars, and the imagined influx of these: wherefore also, they cannot be things conjoined in essence, one whereof could consist without the other. Yea, the vine in some places flowereth more timely; and, in rainy, or the more cold years, our vine flowereth more slowly, whose flower and stages of flourishing the wine doth, notwithstanding, imitate; and so neither doth it respect the stars, that it should disturb itself at their beck.

In the next place, neither doth the wine hearken unto the flourishing or blossoming 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 successive change; to wit, we may rather run back unto impossibilities and absurdities, than unto the most near commerces of resemblances and unity, although hitherto unpassable by the schools.

Moreover, that thing doth as yet far more manifestly appear in ale or beer: when, in times past, our ancestors had seen that of barley, after whatsoever manner it was boiled, nothing but an empty ptisana or barley-broth, or also a pulp, was cooked; they mediated, that the barley first ought to bud (which then they called malt) and next, they nakedly boiled their ales, imitating wines: wherein, first of all, some remarkable things do meet in one; to wit, there is stirred up in barley, a vegetable bud, the which when the barley is dried, doth afterwards die, and loseth the hope of growing, and so much the more by its changing into meal, and afterwards by an after-boiling, it despairs of a growing virtue; yet these things nothing hindering, it retains the winey and intoxicating

spirit of aqua vitæ, the which notwithstanding it doth not yet actually possess; but at length, in a number of days, it attaineth it by virtue of a ferment: to wit, in the one only bosom of one grain one only spirit is made famous with diverse powers, and one power is gelded, another being left: which thing indeed, doth as yet more wonderfully shine forth; when as the ale or beer of malt disturbs itself while the barley flowereth, no otherwise than as wine is elsewhere wont to do: and so a power at a far absent distance is from hence plain to be seen: for truly there are cities from whom pleasant meadows do expel the growing of barley for many miles, and by so much the more powerfully do ales prove their agreement with the absent flowering barley; in as much as the gelding of their power hath withdrawn the hopes of budding and increasing: and at length the aqua vitæ being detained and shut up within the ale, hogshead, and prison of the cellar, cannot with the safety of the ale or beer wandering for some leagues unto the flowering ear of barley, that thereby, as a stormy retainer, it may trouble the remaining ale with much confusion. Certainly there is a far more quiet passage for a magical or atractive agreement among some 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-case, and ale: But the sign imprinted by the appetite of a woman great with child, on her young, doth fitly, and alike clearly confirm an Occult or attractive faculty and its operation at a distance: to wit, let there be a woman great with child, which desires another cherry, let her but touch her forehead or any other place with her finger; without doubt the young is signed in its forehead with the image of a 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 same successive alteration of maturities in Spain than in Germany: and so hereby an *action at a distance* is not only confirmed, but also a confirmity or agreement of the essences of the cherry tree, in its wooden and fleshly trunk; a consanguinity or near affinity of a *being* impressed upon the part by an instantaneous imagination, and by a successive course of the years of its kernel: surely the more learned ought not to impute those things unto evil spirits, which, through their own weakness, they are ignorant of; for these things do on all sides occur in nature, the which, through our slenderness, we are not able to unfold; for to refer whatsoever gifts of God are in nature (because your undeveloped capacity does not comprehend the same rightly) to the devil, shews both ignorance and rashness, especially when, as all demonstration of *causes* from a former thing or cause 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. You may, by the aforesaid chapter, see the wonderful working power of the Magical attractive, or universal spirit, which can by no other means be so clearly demonstrated as by the sympathies in natural things, which are inherent throughout all nature; and, upon this principle of sympathy and antipathy, I say is founded that spiritual power which tends to things and objects remote one from the other, *i. e.*, a Magical attraction, which does actually exist, as I shall clearly prove by experiment, where I fully shew the action and passion that is between natural spirits, by which means wonderful effects are produced which have ignorantly been attributed to divers superstitions, as *Sorcery, Enchantment, Nigromancy,* or *the Black Art,* etc.

SYMPATHETIC MEDICINES.

Truly, from a wound, the venal blood, or corrupt pus, or sanies, from an ulcer, being received in a towel, does receive, indeed, a balsam from a sanative or healing being; I say, from the power of the vitriol, a medicinal power connected and limited in the aforesaid mean; but the virtues of the balsam received are directed unto the wounded object, not indeed by an influential virtue of the stars, and much less do they fly forth of their own accord unto the object at a distance: therefore the ideas of him that applieth the sympathetical remedy are connected in the mean, and are made directresses of the balsam unto the object of his desire: even as we have above also minded by injections concerning ideas of the desire. Mohyns supposed that the power of sympathy depends upon the stars, because it is an imitator of influences: but I draw it out of a much nearer subject: to wit, out of directing ideas, begotten by their mother Charity, or a desire of good-will: for, from hence does that sympathetic powder operate more successfully, being applied by the hand of one than another: therefore I have always observed the best process where the remedy is instituted by a desire of charity; but, that it doth succeed, with small success, if the operator be a careless or drunken person; and, from hence, I have more esteemed the stars of the mind, in sympathetical remedies, than the stars of heaven: but that images, being conceived, are brought unto an object at a distance, a pregnant woman is an example of, because she is she who presently transfers all the ideas of her conception on her young, which dependeth no otherwise on the mother than from a communion of universal nourishment. Truly, seeing such a direction of desire is plainly natural, it is no wonder that the evil spirit doth require the ideas of the desires of his imps to be annexed unto a mean offered by him. Indeed, the ideas of the desire are after the manner of the influences of heaven cast into a proper object how locally remote soever; that is, they are directed by the desire, especially pointing out an object for itself, even as the sight of the basilisk, or touch of the torpedo, is reflected on their willed object; for I have already shewn in its place, that the devil doth not attribute so much as any thing in the direction of things injected; but that he hath need of a free, directing, and operative power or faculty.

But I will not disgrace sympathetical remedies because the devil operates something about things injected into the body: for what have sympathetical remedies in common? Although Satan doth co-operate in injections by wicked natural means required from his bond slaves; for everything shall be judged guilty, or good, from its ends and intents: and it is sufficient that sympathetical remedies do agree with things injected in *natural means* or medicines.

I shall now show 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.

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

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

The loadstone possesses an eminent medicinal faculty against many violent and implacable disorders. 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 safely 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 disorders and pains.

The true Magical cure of many diseases, *viz.*, the dropsy, gout, jaundice, &c. For if thou shalt enclose the warm blood of the sick 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 disorder departs from thee into the dog; no otherwise than the leprosy 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 soon dries.

If any one happens to commit a nuisance at thy door, and thou will prevent that beastly trick in future, take the poker red-hot, and put it into the excrement, and, by magnetism, his posteriors shall become much scorched and inflamed.

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

OF THE ARMARY UNGUENT, ETC.

The principal ingredient in this confection, is the moss of a dead man's skull, which the Hindu Adepts call the excrescencies or superfluities of the stars. Now the moss growing on the skull of a dead man, seeing it has received its seed from the heavens, but its increase from the mummial marrow of the skull of man, or tower of the microcosm has obtained excellent astral and magnetic powers beyond the common condition of vegetables, although herbs, as they are herbs, want not their own Magic spirit.

Now, the Magic of this unguent draws out that strange disposition from the wound (which otherwise, by a disunion of the parts that held together, and by which, I say, strange disposition and foreign quality is produced) from whence it slips, not being over-burdened or oppressed by any accident, suddenly grow together: and this is effected by the armary unguent, or weapon salve. From this it appears that the unguent, or weapon salve, its property is to heal suddenly and perfectly without pain, costs, perils, or loss of strength; hence it is manifest that the Magical virtue is from God.

It is now seasonable to discover the immediate cause of Magic in the unguent.

First of all, by the consent of the Mystical Adepts, I divide man into the external and internal man, assigning to both the powers of a certain

mind or intelligence: for so there doth a will belong to flesh and blood, which may not be either the will of man or the will of God; and the heavenly Father also reveals some things unto the more inward man, and some things flesh and blood reveals, that is, the outward and sensitive or animal man. For, how could the service of idols, envy, &c., be rightly numbered among the works of the flesh, seeing they consist only in the imagination, if the flesh had not also its own imagination and elective will?

Furthermore, that there are miraculous ecstasies belonging to the more inward man, is beyond dispute. That there are also ecstasies in the animal man, by reason of an intense, or heightened imagination, is, without doubt, Nuxjbne, an elder of the Brotherhood of Adepts, in his Magical Disquisitions or Enquiries, makes mention of a certain young man in the city Delhi that was transported with so violent a desire of seeing his mother, that through the same intense desire, as if being wrapped up by an ecstasy, he saw her perfectly, although many miles absent from thence; and, returning again to himself, being mindful of all that he had seen, gave many true signs of his true presence with his mother.

Now that desire arose from the more outward man, *viz.*, from blood and sense, or flesh, is certain; for, otherwise, the soul being once dislodged, or loosened from the bonds of the body, cannot, except by miracle, be reunited to it; there is therefore in the blood a certain ecstatical or transporting power, which, if at any time shall be excited or stirred up by an ardent desire and most strong imagination, it is able to conduct the spirit of the more outward man even to some absent 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 desire.

MAGICAL ATTRACTION OF SPIRIT.

Moreover, when as the blood is after some sort corrupted, then indeed all the powers thereof which, without a foregoing excitation of the imagination, were before in possibility, are of their own accord, drawn forth into action; for, through corruption of the grain, the seminal virtue, otherwise drowsy, and barren, breaks forth into act; because, that seeing the essences of things, and their vital spirits, know not how to putrify by the dissolution of the inferior harmony, they sprung up as surviving afresh. For, from thence it is that every occult property, the compact of their bodies being by foregoing digestion (which we call putrifaction), now dissolved, comes forth free to hand, dispatched, and manifest to action.

Therefore when a wound, through the entrance of air, hath admitted of an adverse quality, from whence the blood forthwith swells with heat or rage in its lips, and otherwise becomes mattery, it happens, that the blood in the wound just made, by reason of the said foreign quality, doth now enter into the beginning of some kind of corruption (which blood being also then received on the weapon or splinter thereof, is besmeared with the magnetic unguent) the which entrance of corruption, mediating the ecstatical power lurking potentially in the blood, is brought forth into action; which power, because it is an exiled returner unto its own body, by reason of the hidden ecstasy; hence that blood bears an individual respect unto the blood of its whole body. Then indeed the Magical or attractive faculty is busied in operating in the amno, and through the mediation of the Occult power (for this the Hindu Adepts call it) sucks out the hurtful quality from the lips of the wound, and at length, through the mummial, balsamical, and attractive virtue, attained in the unguent, the magnetism is perfected.

So thou hast now the positive reason of the NATURAL MAGIC in the amno, drawn from NATURAL MAGIC, whereunto the light of truth assents; saying, *"where the treasure is there is the heart also."*

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

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

Also truth itself doth not interpret the present text mystically, and also by an example adjoined, shews a local and real presence of the eagles with the dead carcass, so also that the spirit of the inward man is logically in the kingdom of God in us, which is God himself; and that the heart or spirit of the animal or outward sensitive man is locally about its treasure.

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

I say, 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 see how defectively they define a man from the power of rational discourse. But of these things more elsewhere.

I will therefore adjoin the magnetism of eagles to carcasses; for

neither are flying fowls endowed with such an acute smelling, that they can, with a mutual consent, go from *Italy* into *Africa* or *India* unto carcasses.

For neither is an odour so largely and widely spread; for the ample latitude of the interposed sea hinders it, and also a certain elementary property of consuming it; nor is there any ground that thou shouldst think these birds do perceive the dead carcasses at so far a distance, with their sight, especially if those birds shall lie southwards behind a mountain.

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

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

Therefore the spirit and will of the blood fetched out of the wound, having intruded itself into the ointment by the weapon being anointed therewith, do tend towards their treasure, that is, the rest of the blood as yet enjoying the life of the more inward man: but he saith by a peculiar testimony, that the eagle is drawn to the carcass, because she is called thereunto by an implanted and mummial spirit of the carcass, but not by the odour of the putrifying body: for indeed that animal, in assimilating, appropriates to himself only this mummial spirit: for from thence it is said of the eagle, in a peculiar manner, "my youth shall be renewed as the eagle's."

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

Thou may say, that it is a reason far-fetched in behalf of magnetism; but what wilt thou then infer hereupon? If that which thou confesseth 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 soul exist.

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

This I will say more, to wit, that those who walk in their sleep, do, by no other guide than the spirit of the blood, that is, of the outward man, walk up and down, perform business, climb walls, and imagine things that are otherwise impossible to those that are awake. I say, by a magical virtue, natural to the more outward man; that Saint Ambrose, although he was far distant in his body, yet was visibly present at the funeral solemnities of Saint Martin; yet was he spiritually present at those solemnities, in the visible spirit of the external man, and no otherwise: for inasmuch as in that ecstasy which is of the more internal man, many of the saints have seen many and absent things. This is done without time and place, through the superior powers of the soul being collected in unity, and by an intellectual vision, but not by a visible presence; otherwise the soul is not separated from the body, but in good earnest, or for altogether; neither is it re-connected thereunto, which reconnexion, notwithstanding, is otherwise natural or familiar to the spirit of the more outward man.

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

Which thing, that it may be the more seriously done, it behooves 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.

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* This singular property of the blood, which I term Magical and *Vital Powers*, is no less wonderful than true, having been myself a witness of this experiment while in the Northwest Provinces of India. It was tried upon a body that was maliciously murdered, through occasion of a quarrel at a Kheda (depots where captured elephants are kept). The fellow who was suspected of the murder appeared the next day in public seemingly unconcerned. The Doxmu (Jury) sat upon the body within twenty-four hours after this notable murder was committed; when the suspected was suddenly taken into custody, and conveyed away to the same Kheda where the inquisition was taken. After some debate, one desired the suspected to be brought into the room; which done, he desired the villain to lay his left hand under the wound, which was a deep gash on the neck, and another on the breast; the villain plainly confessed his guilt by his trepidation; but as soon as he lightly laid his finger on the body, the blood immediately ran, about six or seven drops, to the admiration of all present. If any one doubts the truth of this narrative, however learned and profound he may think himself, let him call personally upon me, and I will give him such reference, and that truly respectable and fair, as shall convince him of the fact.

In the next place, what the spiritual power may be which tends to a far remote object; or what may be the action, passion, and skirmishing between natural spirits, or what may be the superiority of man as to other inferior creatures; and, by consequence, why indeed our unguent, being compounded of human mummies, do thoroughly cure horses also. I will explain the matter in the following pages.

WITCHCRAFT AND SORCERIES

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

The First Supposition.

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

The Second Supposition.

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

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

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

There is therefore a certain power of the witch in this action, which belongs not to Satan, and consequently Satan is not the principal efficient and executor of that murder; for otherwise, if he were the executioner thereof, he would in nowise stand in need of the witch as his assistant;

but he alone had soon taken the greatest part of men out of the way. Surely most miserable were the conditions 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 are 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 sift out.

In the first place, it is manifest that it is no corporeal strength of the male sex; 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 seated in that part wherein we most nearly resemble the image of God; and although all things do also, after some sort represent that venerable image, yet because man doth most elegantly, properly, and nearly do that, therefore the image of God in man doth 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, so ought man to act some things only by his beck or will, if he ought to be called his true image: for neither is that new, is that troublesome, is that proper to God alone: for Satan, the most vile abject of creatures, doth also locally move bodies *per nutum*, or by his beck alone, seeing he hath not extremities or corporeal organs, whereby to touch, move, or also to snatch a new body to himself.

That privilege therefore, ought no less to belong to the inward man, as he is a spirit, if he ought to represent the image of God, and that indeed not an idle one; if we call this faculty magical, and thou being badly instructed, art terrified at this word, thou mayest, for me, call it a spiritual strength or efficacy: for, truly, we are nothing solicitous about names. I always, as immediately as I can, cast an eye upon the thing itself.

The 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; since there is a certain proportion of the internal man towards the external in all things, glowing or growing after its own manner, which is an appropriated disposition, and proportioned property.

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

VITAL SPIRIT AND POWER.

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

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

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

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

But against this magical motive faculty thou wilt forthwith object, that that power is limited within her composed body, and her own natural inn: therefore although we call this soul a magicianness, 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 excite any thing out of its own body.

I answer, that this power, and that natural magic of the soul which she exerciseth not of herself, by virtue of the image of God, doth now lie hid as obscure in man, and as it were lie asleep since the fall or corruption of Adam, and stands in need or stirring up; all which particulars we shall anon in their proper place prove; which same power, how drowsy and as it were drunk, soever, it otherwise remains daily in us, yet it is sufficient to perform its offices in its own body.

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

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

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

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

Thus I have shewn that man predominates over all other creatures that are corporeal, and by his Magical faculty he is able to subdue the Magical virtues of all other things; which predominance of man or the soul's natural Magic, some have ignorantly attributed solely to *verses, charms, signs, characters,* &c., by which hierarchy or holy dominion inherent in man, those effects, whatever they may be, are wrought, which some (who but too corporeally philosophize) have attributed to the dominion of Satan.

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

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

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

That middle being is so spiritual, that it is not plainly exempted from

a corporeal condition, since the actions of the soul are limited on the body, and the inferior orders of faculties depending upon it, nor yet so corporeal that it may be inclosed by dimensions, the which we have also related to be only proper to a seminal being. This ideal entity, therefore, when it falls out of the invisible and intellectual world of the microcosm, it puts on a body, and then it is first inclosed by the limitation of place and numbers.

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

But because every body, whether external or internal, hath its making in its own proper image, the understanding knows or discerns not, the will loves and wills not, the memory recollects not, but by images or likenesses: the understanding therefore puts on this same image of its object; and because the soul is the pure simple form of the body, which turns itself about to every member, therefore the acting understanding cannot have two images at once, but first one and then the other. He, who is wholly the life, created all things and hath said, nothing is to be expected as dead out of his hand. Likewise nothing can come to our view wherein himself is not clearly apparent or present; for it is said, "the spirit of the Lord hath filled the whole globe of the earth:" and, again, "that he containeth or comprehendeth all things," therefore there is nothing in being, no creature but what possesses a certain degree of divine fire and life, yet lying dormant or unexcited, till stirred up by the art, power, and operation of man.

Every Magical virtue therefore stands in need of an excitement, by which a certain spiritual vapour is stirred up, by reason whereof the phantasy which profoundly sleeps is awakened, and there begins an action of the corporeal spirit, as a medium, which is that of Magic, and is excited by a foregoing touch.

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

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

But the Magical virtue of the exhaled spirituous vapour, or subtil

spirits sent from the body, which before lay *in potentia*, or by way of possibility only, is either excited by a more strong imagination, the magician making use of the blood as a medium, and establishing his kindled entity thereon, or by the ascending phantasy of the weapon salve, the exciteress of the property lying in the blood; else by a foregoing appointment or disposition of the blood unto corruption, *viz.*, whereby the elements are disposed unto a separation, and the essences (which cannot putrify) and the essential phantasies, which lay hid in the properties come forth into action.

The phantasy, therefore, of any subject whatsoever has obtained a strong appetite to the spirit of another thing, for the moving of some certain thing in place, for the attracting, repelling, or expulsion thereof; and there and not elsewhere I acknowledge Magic as the natural Magical endowment of that thing firmly planted in it by God.

There is therefore a certain formal property separated from sympathetical and abstruse qualities; because the motive phantasy of these qualities do not directly fly unto a local motion, but only to an alternative motion of the object. Now it is sufficient that (if a man happens to receive many wounds in his body) blood be had only from one of these wounds, and from this one the rest are cured also, because that blood keeps a concordant harmony with the spirit of the whole and draws forth from the same the offensive quality communicated, not only to the lips of the wound, but to the whole man, for from one wound only the whole man is liable to grow feverish.

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

For then the phantasy of the blood, being otherwise as yet drowsy and slow to action, being stirred up by the virtue of the magnetic unguent, and there finding the balsamic virtue of it, desires the quality induced into it, to be bestowed on itself throughout, and from thence by a spiritual magnetism to draw out all the strange tincture of the wound, which, seeing it cannot fitly enough effect by itself, it implores the aid of the *moss, blood, fat,* and *mummy,* which are conjoined together into such a balsam, which not but by its own phantasy becomes also medicinal, magnetical, and is also a tractor of all the strange qualities out of the body, whose fresh blood, abounding with spirit, is carried unto it, whether it shall be that of a man or any other living creature. The phantasy therefore is a returner, or reducible 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 itself, but it alters the blood newly brought unto it, in its spirit, and makes it medicinal, and stirs up the power thereof: from thence it contracts a certain medicinal virtue, which returns unto its

whole body to correct the spirit of the blood throughout the whole man. Now, to manifest a great mystery, *viz.*, to shew that in man there is placed a great efficacy whereby he may be able only by his beck (as we before mentioned), nod or phantasy, to act out of himself, and to imprint a virtue, a certain influence which afterwards perseveres, or constantly subsists by itself, and acts upon objects at a very great distance; by which only mystery, those things which we have spoken (relative to ideal entity conveyed in a spiritual fewel, and departing far from home to execute its offices, concerning the Occult Virtue of all things begotten in the imagination of man, as in that which is proper to every thing, and also concerning the Magical superiority of men over all other bodies), will plainly and conspicuously appear.

Something more I will add, before I dismiss the present subject, which is that if a nail, dart, knife, or sword, or any other iron instrument be thrust into the heart of a horse, it will bind 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 sting or burning, by which means she may be known so that she who is offensive to God, and destructive to mortal men, may be taken away from society according to the law of God "thou shalt not suffer a witch to live;" for if the work be limited to any outward object, that work the Magical soul never attempts without a medium or mean: therefore it makes use of the nail, or sword, or knife, or any other thing as aforesaid.

Now this being 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 sufficiently confirmed by the same natural example, that this efficacy was also given unto man.

And as every Magical faculty lies dormant, and has need of excitement, or stirring up; which is always true, if the object whereon it is to act is not nearly disposed, if its internal phantasy doth not wholly confirm to the impression of the agent, or also if the patient be equal in strength, or superior to the agent therein.

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

Therefore I repeat, the Adept must always make use of a medium; for then the words or forms of sacraments do always operate, because from the work performed. But the reason why exorcisms, conjurations, charms, incantations, &c., do sometimes fail of their desired effect, is because the unexcited mind, or spirit of the exorcist, renders the words dull or ineffectual.

Therefore no man can be a happy or successful Adept, but him who knows how to stir up the Magical virtue of his soul, or can do it practically without science.

And there can be no nearer medium of Magic, than human spirit with human spirit.

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

And now to bring my Magical Treatise to a total conclusion, I have to say, that whoever, through ignorance or obstinacy, will say there is no validity or reason, or reality in the science of Magic, proves himself unworthy the sacred name of Adept or Master in Art Magic, because he condemns what he knows nothing at all about.

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

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

"There are three" (as says the Scripture) "who bears record in heaven; the Father, the Word, and the Holy Spirit; and these three are only one."

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

I therefore, who have the like humanity, contain blood and spirit of a co-like unity; and the action of the blood is merely spiritual. Therefore, in *Genesis,* it is not called by the etymology of *blood,* but is made remarkable by the name of a *red spirit.*

Therefore, let those who would attain knowledge in these things, and be perfect in what I 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.

THE END OF MUMMIAL AND MAGICAL ATTRACTION.

CHAPTER VIII.

Cabalistical Magic.

MYSTERIOUS SECRETS OF THE CABALA.

I SHALL now turn my pen to the explaining of the high and *Mysterious Secrets of the Cabala,* by which only you can know the truth; and likewise how to prepare your mind and spirit for the contemplation of the greatest and best part of Magic, which I call intellectual and Divine, because it chiefly takes God and the good spirits for its objects; and as the *Cabalistic Art* opens many and the chiefest mysteries and secrets of *Ceremonial Magic.*

But in respect of explaining or publishing those secrets in the Cabala, which are amongst a few wise men, and communicated by word of mouth only, I hope the student will pardon me if I pass over these in silence, because I am not permitted to divulge some certain things; but this I shall do; I will open all those secrets 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 I solicit is, that ye who perceive these secrets should keep them together as secrets, and not expose or babble them to the unworthy; but reveal them only to faithful, discreet, and chosen friends. And I would caution ye in this beginning, that every *Magical* experiment flies from the public, seeking to be hid, is strengthened and confirmed by silence, but is destroyed by cheap publication; never does any complete effect follow after; likewise all the virtue of thy works will suffer detriment when poured into weak, prating, and incredulous minds; therefore, if thou would be an Adept in Art Magic, and gain fruit from this Art, to be secret, and to manifest to none, either thy *work,* or *place,* or *time,* nor thy *desire,* or *will,* except it be to a Master or partner, or companion, who should likewise be faithful, discreet, silent, and dignified by nature and education; seeing that even the prating of a companion, his unbelief; doubting, questioning, and, lastly, unworthiness, hinders and disturbs the effect in every Magical operation.

It is fit that you who endeavour to attain so great a height should first study two things: *viz.,* First, how you should leave vain and carnal affections, frail sense and material passions: Secondly, by what ways and means you may ascend to an intellect plane, and joined with the

powers of the celestials, without which you shall never happily ascend to the scrutiny of secret things, and to the power of working wonderful effects, &c. Now, if thou art a man perfect in thy understanding, and constantly meditating upon what I have in this volume written, and without doubting, believeth, thou shalt be able, by praying, consecrating, deprecating, invocating, &c., to attract spiritual and celestial gifts, and to imprint them on whatever things thou shalt please; and by it to vivify every Magical work.

Seeing that the being and operation of all things depend on the Most High God, Creator of all things, and from thence on the other Divine powers, to whom also is granted a power of fashioning and creating, not principally indeed, but instrumentally, by virtue of the First Great Creator (for the beginning of every thing is the first cause; but what is produced by the second cause, is much more produced by the first, which is the producer of the second cause, which therefore we call secondaries). It is necessary, therefore, that every Magician should know that very God, which is the first cause and creator of all things, and likewise the other divine powers (which we call the second causes), and not to be ignorant of them, and likewise what Holy rites, ceremonies, &c., are conformable to them; but, above all, ye are to worship in spirit and truth, and place thy firm dependence upon that one only God who is the author and promoter of all good things, the Father of all, most bountiful and wise; the sacred light of justice, and the absolute and sole perfection of all nature, and the contriver and wisdom thereof.

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

The *Cabalists* most learned in divine things have received the ten principal names of God, as certain divine powers, or, as it were, members of God; which, by ten numerations, which 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 souls, and by them into the celestial spheres, planets and men; by the which Sephiroth every thing receiveth power and virtue.

The first of these is the name *Eheia*, the name of the divine essence; his numeration is called *Cether*, which is interpreted a crown or diadem, and signifies the most simple essence of the divinity; and it is called that which the eye seeth not; and is attributed to God the Father, and hath its influence by the order of seraphims, or *Hajoth Hakados*, that is, creatures of holiness; 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 *Skubm*,

that is the prince of faces, whose duty it is to bring others to the face of the Prince; and by him the Lord spake to *Moses*.

The second name is *Xod*, or *Buzinnej* joined with *Xod;* his numeration is Hochma, that is, wisdom, and signifies the divinity full of ideas, and the First Begotten; and is attributed to the Son, and has its influence by the order of cherubims, or that the *Hebrews* call *Orphanim, i. e.*, forms of wheels; and from thence into the starry heavens, where he frames so 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 called *Prina, viz.*, providence and understanding; and signifies remissness, quietness, the jubilee, penitential 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 called *Abalim*, that is great angels, mighty and strong; and from thence, by the sphere of *Saturn*, administers form to the unsettled matter, whose particular 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, whose numeration is *Hesed*, which signifies clemency or goodness; likewise grace, mercy, piety, magnificence, the scepter, and right-hand; and hath its influx by the order of dominations, which the Hebrews call *Hasmalim;* and so through the sphere 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, punishing the sins of the wicked; and his numeration is called Gebusach, which is to say, power, gravity, fortitude, security, judgment, punishing by slaughter and war; and it is applied to the tribunal of God, the girdle, the sword, the left hand of God; it is also called Pachad, which is fear; and hath his influence through the order of powers, which the Hebrews call Seraphim, and from thence through the sphere of Mars, to whom belongs fortitude, war and affliction. It draweth forth the elements; and his particular intelligence is *Camael*, the ruler of Samson.

The sixth name is *Eloha*, or a name of four letters joined with *Vaudahat;* his numeration is Tiphereth, that is, apparel, beauty, glory, pleasure, and signifies the tree of life, and hath his influence through the order of virtues, which the Hebrews call *Malachim*, that is, angels, into the sphere of the sun, giving brightness and life to it, and from thence producing metals; his particular intelligence is *Raphael*, who was the

ruler of *Isaac* and *Toby* the younger, and the angel *Peliel,* the ruler of Jacob.

The seventh name is *Tetragrammaton Sabaoth,* or *Adonai Sabaoth,* that is, the God of Hosts; and his numeration is *Nezah,* that is triumph and victory: the right column is applied to it, and it signifies 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 sphere of *Venus,* gives zeal and love of righteousness, and produces vegetables; his intelligence is *Haniel,* and the angel *Cerviel,* the ruler of David.

The eighth is called also Elohim Sabaoth, which is likewise the God of Hosts, not of war and justice, but of piety and agreement, for this name signifies both, and precedeth his army; the numeration of this is called *Hod,* which is, praise, confession, 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 sons of God, into the sphere of Mercury; and gives elegancy, and consonancy of speech, and produces living creatures; his intelligence is Michael, who was the ruler of Solomon.

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

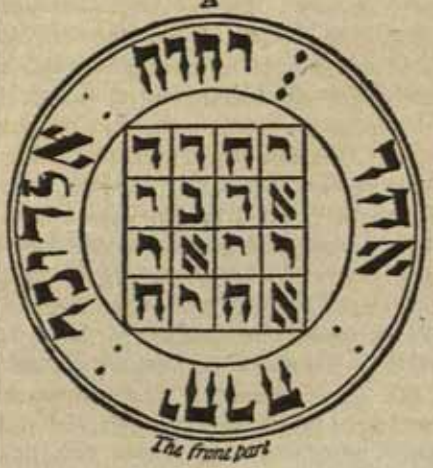
The tenth name is *Adonai Melech,* that is, lord and king; his numeration is *Malchuth,* that is, kingdom and empire, and signifies a church, the temple of God, and a gate; and hath his influence through the order of *Animastic, viz.* of *blessed souls,* which, by the Hebrews, is called Issim, that is, nobles, lords, and princes; they are inferior to the *hierarchies,* and have their influences on the sons of men, and give knowledge and the wonderful understanding of things, also industry and prophecy; and the soul of the Messiah is president amongst them, or the intelligence Merattron, which is called the first creature, or the soul of the world, who was the ruler of Moses.

POWER OF DIVINE NAMES.

God himself, though he be one only essence, yet hath divers names, which expound not his divers essences or deities; but certain properties flowing from him; by which names he pours down upon us, and all his creatures, many benefits; ten of those names I have above described.

The Cabala.—Holy Sigils of the Names of God.

A



The front part

B



The hinder part

Sacred Pentacles.

The fore part.



The hinder part.



This Sigil against all dangers and mischiefs of evil Spirits and Men.



This Seal is used as a preservative against all casualties, dangers and mischief, being worn engraven on pure Gold it secures the bearer from all evils.



This is to be engraven on the other side.

The Cabalists, from a certain text of Exodus, derive seventy-two names, both of the angels and of God, which they call the name of seventy-two letters and Schemhamphores, that is, the expository. From these therefore, besides those which we have reckoned up before, is the name of the divine essence, *Eheia,* אהיה, which Plato translates ων, from hence they call God τοῦν others ὄων that is, Being. *Hu,* הוא, is another name revealed to Esay, signifying the abyss of the godhead, which the Greeks translate ταυτὸν, the Latins, himself the same. *Esch,* אש, is another name received from Moses, which soundeth fire, and is the name of God; *Na,* נא, is to be invocated in perturbations and troubles. There is also the name Ja, יה, and the name Elion, עליון, and the name *Macom,* מוקם, the name *Caphu,* כפב, the name *Innon,* יונן, and the name *Emeth,* אמה, which is interpreted truth, and is the seal of God; and there are two other names, *Zur,* צור, and *Aben,* אבן, both of these signify a solid work, and one of them expresseth the Father with the Son; and many names we have placed in the scale of numbers; and many names of God and the angels, are extracted out of the Holy Scriptures by our Cabala, and the Notarian and Gimetrian arts, where many words retracted by certain of their letters, make up one name; or one name dispersed by each of its letters, signifies or renders more. Sometimes they are gathered from the heads of words, as the name, *Agla,* אגלא, from this verse of the Holy Scripture, *viz.* אתה גיבור לעולם ארכי that is, the Mighty God for ever. In like manner the name *Iaia,* יאיא, from this verse, *viz.* הוא אלהינו יהוה אחד. that is, God our God is one God; in like manner the name *Java,* יאוא, from this verse, יהי אור ויהי אור, that is, let there be light and there was light: in like manner the name *Ararita,* אראריתא, from this verse אתר ראש אחדותו ראש ייחודו תמורתהואהר. that is, one principal of his unity, one beginning of his individuality, his vicissitude is one thing; and this name *Hacaba,* הקבא, is extracted from this verse, יתקדוש כבר הוא, the holy and blessed One; in like manner this name *Jesu,* ישו, is found in the heads of these two verses, *viz.,* יביא אש לו הולו, that is until the Messiah shall come; and the other verse, ינון שמוזנית that is, his name abides till the end. Thus also is the name *Amen,* אמן, extracted from this verse, ארנימלר נאמן that is, *the Lord is the faithful King.* Sometimes these names are extracted from the ends of words, as the same Amen from this verse, לאב והרשעים that is, *the wicked not so;* but the letters are transposed: so, by the final letters of this verse, לימה שמזמה, that is, *to me what? or what is his name?* is found the name Tetragrammaton: in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end or where you please; and sometimes these names are extracted from all the letters, one by one, as those seventy-two names of God are extracted from those three verses of Exodus, beginning from these three words, יוסע וידאו יט, the first and the last verses being written from the right

to the left; but the middle contrariwise, from the left to the right, as we shall shew hereafter; and so sometimes a word is extracted from a word, or a name from a name, by the transposition of letters, as *Messia,* משיה from *Ismah,* ישמח and *Michael* from *Malachi,* מלאכי but sometimes by changing the alphabet, which the Cabalists call *Ziruph,* צירוף; so from the name *Tetragrammaton,* יהוה are drawn forth מצפע *Maz-Paz,* ⲙⲁⲍⲡⲁⲍ *Kuzu.* Sometimes, by reason of the equality of the numbers, names are changed, as *Merattron,* מטטרון *pro Sadai,* שדי for both of them make three hundred and fourteen; so *Jiai,* ייאי and *El,* אל are equal in number, for both make thirty-one; and these are the hidden secrets, concerning which it is most difficult to judge, or to deliver a perfect science; neither can they be understood or taught in any other language but the Hebrew. Therefore, these sacred words have not their power in magical operations from themselves, as they are words, but from the occult divine powers working by them in the mind of those who by faith adhere to them.

I will here deliver unto thee a sacred seal, efficacious against any disease of man, or any griefs whatsoever, in whose fore-side are the four-squared names of God, so subordinate to one another in a square, that, from the highest to the lowest, those most holy names or seals of the godhead do arise, whose intention is inscribed in the circumference; but on the backside is inscribed the *seven-lettered name Araritha,* 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 smoke of consecrated wax-lights, or incense and holy water. The operator must be purified and cleansed, and have an infallible hope, a constant faith, and have his mind lifted up to the Most High God, if he would surely obtain this divine power.

Now, against the depredations of evil spirits and men, and what dangers soever, either of journies, water, enemies, arms, *&c.,* in the same manner as is above said, these characters on the one side כוזו and these on the other ⲅⲁⲥⲕ which are the beginnings and ends of the five first verses of *Genesis,* and representation of the creation of the world; and, by this ligature, they say that a man shall be free from all mischiefs, if that he firmly believes in God, the Creator of all things.

Now these being done on a small plate of gold, as before 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 distrust or wonder, that sacred words and divine names applied outwardly, can effect wonderful things, seeing, by them, the Almighty created the heavens and the earth; for there is no name

of God amongst us (according to Lama Junjob) which is not taken from his works, besides the name Tetragrammaton, which is holy, signifying the substance of the Creator in a pure signification.

OF INTELLIGENCES AND SPIRITS.

Now, consequently, I must discourse of intelligences, spirits, and angels. An intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortal, insensible, assisting all, having influence over all; and the nature of all intelligences, spirits, and angels is the same. But I call angels here, not those whom I usually call devils, but spirits so called from the propriety of the word, as it were, knowing, understanding, and wise. But of these, according to the tradition of magicians, there are three kinds; the first of which I call super-celestial, and minds altogether separated from a body, and, as it were, intellectual spheres worshipping one only God, as it were, their most firm and stable unity or centre. Wherefore they even call them Gods, by reason of a certain participation of the Divinity, for they are always full of God. These are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuse the light received from God unto the inferior orders, and distribute every one's duty to all of them. The celestial intelligences do next follow these in the second order, which they call worldly angels, *viz.* being appointed, besides the divine worship for the spheres of the world, and for the government of every heaven and star; whence they are divided into so many orders as there are heavens in the world, and as there are stars in the heavens. And they called these *Saturnine,* who rule the heaven of *Saturn,* and *Saturn* himself others *Jovial,* who rule the heaven of *Jupiter,* and *Jupiter* himself; and in like manner they name different angels, as well for the name as the virtue of the other stars; and because the old astrologers maintained fifty-five motions, therefore they invented so many intelligences or angels. They placed also in the starry heaven angels who might rule the signs, triplicities, decans, quinaries, degrees and stars; for although the school of Peripatetics assign one only intelligence to each of the orbs of the stars, yet seeing every star and small part of the heaven hath its proper and different power and influence, it is necessary also that it have its ruling intelligence which may confer power and operate; therefore they have established twelve princes of the angels, who rule the twelve signs of the zodiac, and thirty-six who may rule so many decans, and seventy-two who may rule so many quinaries of heaven, and the tongues of men and nations, and four who may rule the triplicities and elements, and seven governors of the whole world, according to the seven planets; and they have given to all of them *names* and *seals,* which they call

characters, and used them in their invocations, incantations and carvings, describing them in the instruments of their operations, *images, plates, glasses, rings, papers, wax-lights,* and such like. And if at any time they operated for the sun they invocated by the name of the sun and by the names of solar angels, and so of the rest. Thirdly, they establish angels as ministers for the disposing of those things which are below, which Origen called certain invisible powers, to which those things which are on earth are committed to be disposed of. For sometimes, they being visible to none do direct our journies and all our business, are often present at battles, and, by secret helps, do give the desired success to their friends; for, at their pleasure, they can procure prosperity, and inflict adversity. In like manner they distribute these into more orders, so as some are fiery, some watery, some aerial, some terrestial; which four species of angels are computed according to the four powers of the celestial souls, *viz.* the mind, reason, imagination, and vivifying and moving nature; hence the fiery follow the mind of the celestial souls, when they concur to the contemplation of more sublime things; but the aerial follow reason, and favour the rational faculty, and, after a certain manner separate it from the sensitive and vegetative; therefore it serves for an active life, as the fiery the contemplative; but the watery follow the imagination, serve for a voluptuous life; the earthly following nature, favours vegetable nature. Moreover, they distinguish also this kind of angels into *saturnine* and *jovial,* according to the names of the stars and the heavens; farther, some are oriental, some occidental, some meridional, some septentrional. Moreover, there is no part of the world destitute of the proper assistance 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, some elsewhere; neither truly are these things to be understood as though they were subject to the influence of the stars, but as they have correspondence with the heaven above the world, from whence especially all things are directed, and to which all things ought to be comformable; whence, as these angels are appointed for diverse stars, so also for diverse places and times; not that they are limited to any place or time, neither by the bodies which they are appointed to govern, but because the Divine Wisdom hath so decreed; therefore they favour more, and patronize those bodies, places, times, stars: so they have called some diurnal, some nosturnal, others meridional. In like manner some are called woodmen, some mountaineers, some fieldmen, some domestics: hence the gods of the woods, country gods, satyrs, familiars, fairies of the fountains, fairies of the woods, nymphs of the sea, the Naiades, Nereides, Dryades, Pierides, Hamadryades, Patumides, Hinnides, Agapte, Pales, Parcades, Dodonæ, Finilæ, Levernæ, Parcæ, Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phebiades,

Camenæ, the graces, the genii, hodgobblins, and such like; whence the vulgar call them superiors, some the demi-gods and goddesses: some of these are so familiar and acquainted with men, that they are even affected with human perturbations; by whose instructions I say that men do oftentimes wonderful things, even as by the instruction of men; some beasts which are most nigh to us, apes, dogs, elephants, do often strange things above their species; and they who have written the chronicles of the Danes and Norwegians, do testify that spirits of several kinds in those regions are subject to men's commands; moreover, some of these appear corporeal and mortal, whose bodies are begotten and die; yet to be long-lived is the sacred teachings of the Lamas and Yoghees and especially approved by Bxuzin, Muzdinba also, and Demetrius the philosopher and Ximandibuz the rhetorician, affirm the same; therefore of these spirits of the third kind, as the teachings of the Adepts is, they report that there are so many legions as there are stars in the heaven, and so many spirits in every legion as in heaven itself stars: but there are, (as Athanasius delivers,) who think, that the true number of good spirits is according to the number of men, ninety-nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten goats; others suppose the number of the angels equal with men, because it is written, he hath appointed the bounds of the people according to the number of the angels of God; and concerning their number may have written many things; but the latter theologians, follow the masters of the sentences, *Austin* and *Gregory,* easily resolve themselves, saying, that the number of the good angels transcendeth human capacity, to the which, on the contrary, innumerable unclean spirits do correspond, there being so many in the inferior world as pure spirits in the superior; and some divines affirm that they have received this by revelation. Under these they place a kind of spirits subterraneous or obscure, which the Adepts call spirits that failed, revengers of wickedness and ungodliness, according to the decree of the divine justice; and they call them evil angels and wicked spirits, because they often annoy and hurt, even of their own accord. Of these also they reckon more legions; and, in like manner, distinguishing them according to the names of the stars and elements, and parts of the world, they place over them kings, princes, and rulers; and the names of them: of these, four most mischievous kings rule over the other, according to the four parts of the world. Under these many more princes of legions govern, and many private offices; hence the *Gorgones, Statenocte,* the Furies; hence *Tisiphone, Alecto, Megoera, Cerberus.* They of this kind of spirits inhabit a place nigh the earth, yea within the earth itself; there is no mischief which they dare not commit; they have altogether a violent and hurtful nature, therefore they plot, and endeavor violent and sudden mischiefs; and when they

make incursions, sometimes they lie hid, and sometimes offer open violence, and are very much delighted in all such things done wickedly and mischievously.

EVIL SPIRITS.

There are some of the school of theologians, who distribute the evil spirits into nine degrees, as contrary to the nine orders of angels. Therefore, the first of these, which are called false gods, who, usurping the name of God, would be worshipped for gods, and require sacrifices and adorations; as that devil who said to Christ, "If thou wilt fall down and worship me, I will give thee all these things," shewing him all the kingdoms of the world; and the prince of these is he who said, I will ascend above the height of the clouds, and will be like to the Most High, who is called Beelzebub, that is, an old god. In the second place, follow the spirits of lies, of which sort was he who went forth, and was a lying spirit in the mouth of the prophet of Ahab; and the prince of these is the serpent Pytho, from whence Apollo is called Pythius, and that woman a Pythoness, or witch, in Samuel, and the other in the gospel, who had Pytho in her belly. Therefore, these kind of devils join themselves to the oracles, and delude men by divinations and predictions, so that they may be deceived. In the third order, are the vessels of iniquity, which are called vessels of wrath: these are the inventors of evil things, and all wicked arts; as in Plato, that devil Theutus, who taught cards and dice; for all wickedness, malice, and deformity, proceeds from these, of which in *Genesis*, in the benedictions of Simeon and Levi, Jacob said, "vessels of iniquity are in their habitations, into their counsel let not my soul come;" which the *Psalmist* calls vessels of death, *Isaiah*, vessels of fury; and *Jeremiah*, vessels of wrath; *Ezekiel*, vessels of destroying and slaying; and their prince is Belial, which signifies, without a yoke, and disobedient, a prevaricator, and an apostate; of whom Paul to the Corinthians says, "what agreement has Christ with Belial?" Fourthly, follow the revengers of evil, and their prince is Asmodeus, *viz.* causing judgment. After these, in the fifth place, come the deluders, who imitate miracles, and serve conjurers and witches, and seduce the people by their miracles, as the serpent seduced Eve, and their prince is Satan, of whom it is written in the Revelation, "that he seduces the whole world, doing great signs, and causing fire to descend from heaven in the sight of men; seducing the inhabitants of the earth by these signs, which are given him to do." Sixthly, the aerial powers offer themselves and join themselves to thunder and lightning, corrupting the air, causing pestilences, and other evils; in the number of which are the four angels of whom the Revelations speak, to whom it is given to hurt the earth and the sea, holding the four winds from the four corners of the earth; and their prince is called Meririm: he is the meridian devil, a boiling

spirit, a devil raging in the south, whom *Paul,* to the *Ephesians,* calls "the prince of the power of the air, and the spirit which works in the children of disobedience." The seventh mansion the furies possess, who the powers of evil, discords, war, and devastation; whose name in the Revelation is called in Greek, *Apollyon;* in the Hebrew, *Abaddon,* that is, destroying and wasting. In the eighth place are the accusers or inquisitors, whose prince is Astaroth, that is, a searcher out; in the Greek language he is called Diabolus, that is, an accuser or caluminator; which in the Revelation is called the "accuser of the brethren, accusing them night and day before the face of God." Moreover, the tempters and ensnares have the last place; one of which is present with every man, which we call the evil genius, and their prince is *Mammon,* which is interpreted covetousness. But we of the Cabala unanimously maintain that evil spirits do wander up and down this inferior world, enraged against all whom we call devils; of whom *Austin,* in his first book of the Incarnation of the Word, to *Januarius,* says, concerning the devils and his angels contrary to virtues, the ecclesiastical preachers have taught that there are such things, but what they are, and who they are, he has not clear enough expounded: yet there is this opinion among them, that this devil was an angel, and being made an apostate, persuaded many of the angels to fall with him, who to this day are called his angels. Greece, notwithstanding, thinks not that these are damned, nor that they are all purposely evil; but that from the creation of the world the dispensation of things is ordained by this means, that the tormenting of sinful souls is made over to them. The other theologians say, that no devil was created evil, but that they were driven and cast out of heaven from the orders of good angels, for their pride; whose fall not only our and the *Hebrew theologians,* but also the *Assyrians, Arabians, Egyptians,* and *Greeks,* do confirm by their tenets. *Pherycies,* the *Assyrian,* describes the fall of the devils; and *Ophis,* that is, the devilish serpent, was the head of that rebelling army; Trismegistus sings the same fall, in his Pimander; and Homer, under the name of Ararus, in his verses; and Plutarch, in his Discourse on Usury, signifies that Empedocles knew that the fall of the devils was in this manner; the devils themselves often confess their fall. They being cast out into this valley of misery, some that are near to us wander up and down in their obscure air; others inhabit lakes, rivers, and seas; others the earth, and terrify earthly things, and invade those who dig wells and metals, cause the gaping of the earth, to strike together the foundations of the mountains, and vex not only men but also other creatures; some being content with laughter and delusion only, do contrive rather to weary men than to hurt them; some heightening themselves to the length of a giant's body, and again shrinking themselves down to the smallest of pigmies, and changing themselves into different forms, to disturb men with vain

fears; others study lies and blasphemies, as we read of one in the third book of Kings, saying, "I will go forth and be a lying spirit in the mouth of all the prophets of Ahab." But the worst sort of devils are those who lie in wait, and overthrow passengers in their journies, and rejoice in wars and effusion of blood, and afflict men with most cruel stripes: we read of such in *Matthew,* "for fear of whom no man dare pass that way." Moreover, the Scripture reckons up *nocturnal, diurnal,* and *meridional* devils; and describes other spirits of wickedness by different names, as we read in *Isaiah* of satyrs, screech-owls, sirens, storks, owls; and in the *Psalms,* of asps, basilisks, lions, dragons; and in the *Gospel,* we read of scorpions, and *Mammon,* and the prince of this world, and rulers of darkness, of all whom *Beelzebub* is the prince, whom the Scripture calls the prince of wickedness.

It is the opinion of divines, that all evil spirits are of that nature, that they hate God as well as men; therefore Divine Providence has set over us more pure spirits, with whom he hath entrusteth us, as with shepherds and governors, that they should daily help us, and drive away evil spirits from us, and curb and restrain them, that they should not hurt us, as they would otherwise; as is read in *Tobias,* that *Raphael* did apprehend the demon called *Asmodeus,* and bound him in the wilderness of the Upper Egypt. Of these, 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 themselves with air, go to and fro every where on the earth. For there is no potentate could be safe, nor any woman continue uncorrupted, no man in this vale of ignorance could come to the end appointed to him by God, if good spirits did not secure us, or if evil spirits should be permitted to satisfy the wills of men; as therefore among the good there is a proper keeper or protector deputed to every one, corroborating the spirit of the man to good; so of evil spirits, there is sent forth an enemy ruling over the flesh and desire thereof; and the good spirit fights for us as a preserver against the enemy and flesh. Now man, between these contenders is in the middle, and left in the hand of his own counsel, 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 suffer them to fall into errors and perverse worship; it is to be imputed to themselves, who have of their own accord, declined from the right path, adhering to the spirits of error, giving victory to the devil: for it is in the hand of man to adhere to whom he pleases, and overcome whom he will; by whom if once the devil be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that has lost his sting. To which opinion Origen assents, in his book Pariarchon, concluding that the saints fight against evil spirits, and overcoming, do

lessen their army; neither can he that is overcome by any molest any more. As therefore there is given to every man a good spirit, so there is given to every man an evil diabolical spirit, whereof each seeks an union with our spirit, and endeavours to attract it to itself, and to be mixed with it, as wine with water; the good indeed, through all good works comformable to itself, change us into angels by uniting us; as it is written of John the Baptist in Malachi, "behold I send my angel before thy face;" of which transmutation and union it is written elsewhere, he that adheres to God is made one spirit with him. An evil spirit also, by evil works, studies to make us conformable to itself, and unite us, as *Christ* says of *Judas*, "Have not I chosen twelve, and one of you is a devil?" And this is that which *Hermes* says, when a spirit hath influence on the soul of man, he scatters the seed of his own notion, whence such a soul, being sown with seeds, and full of fury, brings forth thence wonderful things, and whatsoever are the offices of spirits: for when a good spirit hath influence on a holy soul, it does exalt it to the light of wisdom; but an evil spirit being transfused into a wicked soul, doth stir it up to theft, to man-slaughter, to lust, and whatsoever are the offices of evil spirits. Good spirits, as Jamblicus says, purge the souls most perfectly, and some bestow upon us other good things; they being present, do give health to the body, virtue to the soul, and security; what is mortal in us they take away, cherish heat, and make it more efficacious to life; and, by an harmony, do always infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, theologians differ among themselves: *we* think there are more, the prophet saying, "he hath given his angels a charge concerning thee, that they should keep thee in all thy ways," which, as Hierome says, is to be understood by 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 virtue, deserts, and dignity, who behave themselves worthy of them; but they who carry themselves unworthy of them, are deposed and thrust down, as well by evil spirits as good spirits, unto the lowest degree of misery, as their evil merits shall require; but they that are attributed to the sublimer angels are preferred before other men; for angels having the care of them, exalt them, and subject others to them by a certain occult power, which although neither of them perceive, yet he that is subjected feels a certain yoke of presidency, of which he cannot easily quit himself; yea, he fears and reverences that power, which the superior angels make to flow upon inferiors, and with a certai nterror bring the inferiors into a fear of presidency. This did *Homer* seem to be sensible of, when he says, that the *Muses* begot of *Jupiter*, did always, as inseparable companions, assist the kings begot of Jupiter, speaking figuratively who by them were made venerable and magnificent: so we read that M. Antoninus being

formerly joined in singular friendship with *Octavius Augustus,* were accustomed always to play together; but when, as always *Augustus* always went away conqueror, a certain magician counselled *M. Antoninus* thus: "O Anthony, what dost thou do with that young man? Shun and avoid him, for although thou art older than he, and art more skilful than he, and are 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 sublime things, and choosing opportune times and seasons, we be entrusted or committed to a degree of sublimer and more potent angels, who taking care of us, we may deservedly be preferred before others.

Every man hath a threefold good demon as a proper keeper or preserver, the one whereof is holy, another of the nativity, and the other of profession. The holy demon is one, according to the doctrine of the *Egyptians,* assigned to the rational soul, not from the stars or planets, but from a supernatural cause—from God himself, the president 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, speak with us, and communicates its voice to us, being before silent, and studies daily to bring us to a sacred perfection. So it falls out that some profit more in any science, or art, or office, in a less time and with little pains, when another takes much pains and studies hard, and all in vain; and although no science, art or virtue, is to be contemned, yet that you may live prosperously, carry on thy affairs happily, in the first place, know thy good *genius,* and his nature, and what good the celestial disposition promises thee, and God the distributer of all these, who distributes to each as he pleases, and follow the beginnings of these, profess these, be conversant in that virtue to which the most high distributer doth elevate and lead thee: who made *Abraham* excel in justice and clemency, *Isaac* with fear, *Jacob* with strength, *Moses* with meekness 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 officiousness. Therefore in what virtue you think you can most easily be proficient in, use diligence to attain to the height thereof, that you may excel in one, when in many you cannot, but in the rest endeavour to be as great a proficient as you

can; but if thou shalt have the overseers of nature and religion agreeable, thou shalt find a double progress of thy nature and profession; but if they shall be disagreeing, follow the better, for thou shalt better perceive at some time a preserver of an excellent profession than of nativity.

OF THE SPEECH OF ANGELS.

Ye may doubt whether angels or demons, since they are pure spirits, use any vocal speech or tongue among themselves or to us; but that Paul, in some places says, "if I speak with the tongue of Astral Spirits;"—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 confusion of languages in Babylon, in which the law was given by God the Father, and the gospel was preached by Christ the Son, and so many oracles were given to the prophets by the Holy Ghost; and seeing all tongues have and do undergo various mutations and corruptions, this alone does always continue inviolated. Moreover, an evident sign of this opinion is, that though this demon and intelligence do use the speech of those nations with whom they do inhabit, yet, to them who understand it, they never speak in any idiom but in this alone, *viz*, Hebrew. But now, how angels speak, it is not hid from us, as it is from thee. Now to us, that we may speak, a tongue is necessary with other instruments; as the jaws, palate, lips, teeth, throat, lungs, the *aspera arteria*, and muscles of the breast, which have the beginning of motion from the soul. But if I speak at a distance to another, he must use a louder voice; but, if near, he whispers in my ear, as if he should be coupled to the hearer, without any noise, as an image in the eye or glass. So souls going out of the body, so angels, so demons speak; and what man does with a sensible voice, they do by impressing the conception of the speech in those to whom they speak after a better manner than if they should express it in an audible voice. So the Disciple sees with the spiritual eye not by his outward eye, that Socrates perceived, indeed, but not of this body, but by the sense of the *Astral body* concealed in this; after which manner I say to you the angels were wont to be seen and heard by the prophets. That instrument, whatsoever the virtue be, by which one spirit makes known to another spirit what things are in his mind, is called by the Hindu Adepts, the *tongue of angels*. Yet oftentimes they send forth an audible voice, as they that cried at the ascension of the Lord, Ye men of Galilee, why stand ye here gazing unto the heavens? And in the old law they spake with divers of the fathers with a sensible voice; but this never but when they assumed bodies. But these spirits and demons hear our invocations and prayers, and see our ceremonies with the spiritual eye.

For there is a *spiritual body* of demons every where sensible by nature, so that it touches, sees, hears without any medium, and nothing can be an impediment to it; yet they do not perceive after the same manner as we do, with different organs, but haply as sponges drink in water, so do they all sensible things with their body in some way not unknown to us; neither are all animals endowed with these organs, for we know that many want ears, yet we know they perceive a sound.

NAMES OF SPIRITS.

Many and different are the names of good and bad spirits; but their proper and true names, as those of the stars, are known to the Adept, who only numbers the multitude of stars, and calls them by their names, whereof none can be known to us but by divine revelation; very few are expressed to us in sacred writ. But the masters of the Masters know that the names of angels are imposed on them by Adam, according to that which is written, "the Lord brought all things which he made unto Adam, that he should name them, and as he called any thing, so 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 some divine gift or sacred authority: but because a name that may express the nature of divinity, or the whole virtue of angelical essences, cannot be made by any human voice, therefore names for the most part are put upon them from their works, signifying some certain office or effect which is required by the quire of spirits; which name then, and not otherwise, obtains efficacy and virtue to draw any spiritual substance from above, or beneath, to make any desired effect.

I have made in some writing on virgin parchment the name and seal of a spirit in the hour of the moon, which afterwards I gave to be devoured by a water-frog, and had muttered over some verse; the frog being let go into the water, rains and showers presently followed. I have also inscribed the name of another spirit with the seal thereof in the hour of Mars, which was given to a crow, who, being let go, after a verse muttered over, there followed from that part of the heaven whither it flew, lightnings, shaking, and horrible thunders, with thick clouds; neither were those names of spirits of an unknown tongue, neither did they signify any thing else but their offices; of this kind are the names of those angels, *Raziel, Gabriel, Michael, Raphael, Haniel,* which is as much as to say the vision of God, the virtue of God, the strength of God, the medicine of God, the glory of God. In like manner, in the offices of evil demons are read their names, *viz. a player, a deceiver, a dreamer, a fornicator,* and many such like. So you receive from many of the ancient fathers of the Adepts the names of angels set

over the planets and signs; over *Saturn, Zaphiel;* over *Jupiter, Zadkiel;* over *Mars, Camael;* over the *Sun, Raphael;* over *Venus, Haniel;* over *Mercury, Michael;* over the *Moon, Gabriel.* These are those seven spirits which always stand before the face of God, to whom is entrusted the disposing the whole celestial and terrene kingdoms which are under the moon: for these (as the more curious theologians say) govern all things by a certain vicissitude of hours, days, and years; as the astrologers teach concerning the planets which they are set over, which *Kukuzuima-Munkinximaji* names the seven governors of the world, who by the heavens as by instruments, distribute the influences of all the stars and signs upon their inferiors. There are some who ascribe them to the stars by names somewhat differing, saying, that over Saturn is set 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* reign, and the government returns to the spirit of Saturn.

Kukuzuima-Munkinximaji writ a special treatise concerning these, which he that *can* thoroughly examine may from thence draw great knowledge of future times. Over the twelve signs are set these, *viz.* over *Aries, Malahidael;* over *Taurus, Ashmodel;* 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 *Pisces, Barchiel.* Of these spirits set over the planets and signs, *John* made mention of in the Revelation, speaking of the former in the beginning; and the seven spirits which are in the presence of the throne of God, which I find are set over the seven planets, in the end of the book, where he describes the platform of the heavenly city, saying, that on the twelve gates thereof are twelve angels. There are again twenty-eight angels, who rule in the twenty-eight mansions of the moon, whose names are these: *Geniel, Enediel, Anixiel, Azariel, Gabriel, Dirachiel, Scheliel, Amnediel, Barbiel, Ardefiel, Neciel, Abdibuel, 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 set over the four winds, and over the four parts of the world. Michael is placed over the east-wind, Raphael over the west, Gabriel over the north, Nariel, who by some is called Ariel, is over the south. There are also assigned to the elements these, *viz.* to the air *Cherub,* to the water *Tharsis,* to the earth *Ariel,* to the fire *Seraph.* Now every one of these spirits is a great prince, and has much power and freedom in the dominion of his own planets and signs, and in their times, years,

The Cabala.

Shewing at one View the Seventy-two Angels bearing the name of God Shemhamphorae

וחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה	יחה
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Vehuiah	Jeliel	Sitael	Elemiah	Mahasiah	Lelahel	Achaiah	Cahethel	Haziel	Aladiah	Lauviah	Hahaiah	Nithaiah	Haaiah	Jerathel	Seehiah	Reiiel	Omael	Lecabel	Vasariah	Jehuiah	Lehahiah	Chavakiah	Menadel	Aniel
Leuuiah	Pahaliah	"Nelchael	'Ieiazel	Melahel	Hahuiah	Nithaiah	Haaiah	Ierathel	Seehiah	Reiiel	Omael	Lecabel	Vasariah	Jehuiah	Lehahiah	Chavakiah	Menadel	Aniel	Haamiah	Rehael	Ieiazel	Hahahel	Mikael	Veuliah
Haamiah	Rehael	Ieiazel	Hahahel	Mikael	Veuliah	Ielahiah	Sealiah	Ariel	Asaliah	Mihael	Velahel	Daniel	Hahasiah	Imamiah	Nanael	Nithael	Mebahiah	Poiel	Nemamiah	Ieialel	Harahel	Mizrael	Umabel	Iahhel
Anuel	Haamiah	Rehael	Ieiazel	Hahahel	Mikael	Veuliah	Ielahiah	Sealiah	Ariel	Asaliah	Mihael	Velahel	Daniel	Hahasiah	Imamiah	Nanael	Nithael	Mebahiah	Poiel	Nemamiah	Ieialel	Harahel	Mizrael	Umabel
Mebahiah	Poiel	Nemamiah	Ieialel	Harahel	Mizrael	Umabel	Iahhel	Anauel	Mehekiel	Damabiah	Manakel	Eiael	Habuiah	Rochel	Ithamiah	Haaiiel	Mumiah	Omael	Lecabel	Vasariah	Jehuiah	Lehahiah	Chavakiah	Menadel

months, days and hours; and in their elements, and parts of the world, and winds. And every one of them rules over many legions; and after the same manner, among evil spirits, there are four, who, as most potent kings, are set over the rest, according to the four parts of the world, whose names are these, *viz. Urieus,* king of the east; *Amaymon,* king of the south; *Paymon,* king of the west; *Egin,* king of the north; which the Hebrew doctors perhaps call more rightly thus, *Samuel, Azazel, Azael,* and *Mahazuel,* under whom many others rule as princes of legions and rulers. Likewise there are innumerable demons of private offices. Moreover, the ancient *theologians* of the Greeks reckon up six demons, which they call *Telchines, Alastores;* which bearing ill-will to men, take up water out of the river *Styx* with their hands, sprinkle it upon the earth, whence follow calamities, plagues and famines; and these are said to be *Acteus, Megalezius, Ormenus, Lycus, Nicon, Mimon.* But he that desires to know exactly the distinct 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 treatise of the Greatness of Stature, and in the treatise 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.

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

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

יהיו כמוץ ינפל רוח ומאלאך יהוהדה
יהידרכם חשך וחלק לקות ומאלף יהוה דרפם

in the xxxvth Psalm with the Hebrews, but with us the xxxivth; of which the names of those angels are drawn מידאל, *Midael,* and מיראל, *Miriael,* of the order of warriers; so of that verse, *"thou shalt set over*

him the wicked, and Satan shall stand at his right-hand," out of the Psalm cix. with the Hebrews, but with the Latins, cviii.

הפקד עליו רשע ושטן יאמלאל ימינו

is extracted the name of the evil spirit *Schii,* שיעי, which signifies a spirit that is a worker of engines. There is a certain text in Exodus contained in three verses, whereof every one is written with seventy-two letters, beginning thus; the first *Vajisa* ויסע the second *Vajabo,* ויבא the third *Vajot,* ויט which are extended into one line, *viz.* the first and the third from the left-hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left hand; then each of the three letters being subordinate the one to the other, make one name, which are seventy-two names, which the Hindus call *Zinkuminbujia,* to which if the divine name *El* אל or *Jah* יהה be added, they produce seventy-two trisyllable names of angels, whereof every one carries the great name of God, as it is written, "my angel shall go before thee; observe him for my name is in him." And these are those that are set over the seventy-two celestial quinaries, and so many nations and tongues, and joints of man's body, and co-operate with the seventy-two seniors of the synagogue, and so many disciples of *Christ:* and their names, according to the extraction which the *Cabalists* make, are manifest in the table, according to the manner which we have mentioned.

Now there are many other ways of making *Zinkuminbujia* 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 serve for all names, as divine, so angelical, we shall therefore subjoin them to this chapter.

There are the seventy-two angels, bearing the name of God, *Zinkuminbujia.*

For the tables &c. see the annexed Plates.

The ancient Hindu teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heavens; as, for example, any celestial harmony being proposed to thee, to make an image or a ring, or any other work to be done under any constellation, if thou wilt find out the spirit that is the ruler of that work, the figure of the heaven being erected, cast forth letters in their number and order, from the degree of the ascendant, according to the succession of signs through each degree, by filling the whole circle of the heavens; then those letters which fall into the places of the stars, the aid of which you would use, being according to the number and power of those stars marked without into number and order, make the name of a good spirit. But if thou wilt do so from the beginning of a degree falling *against*

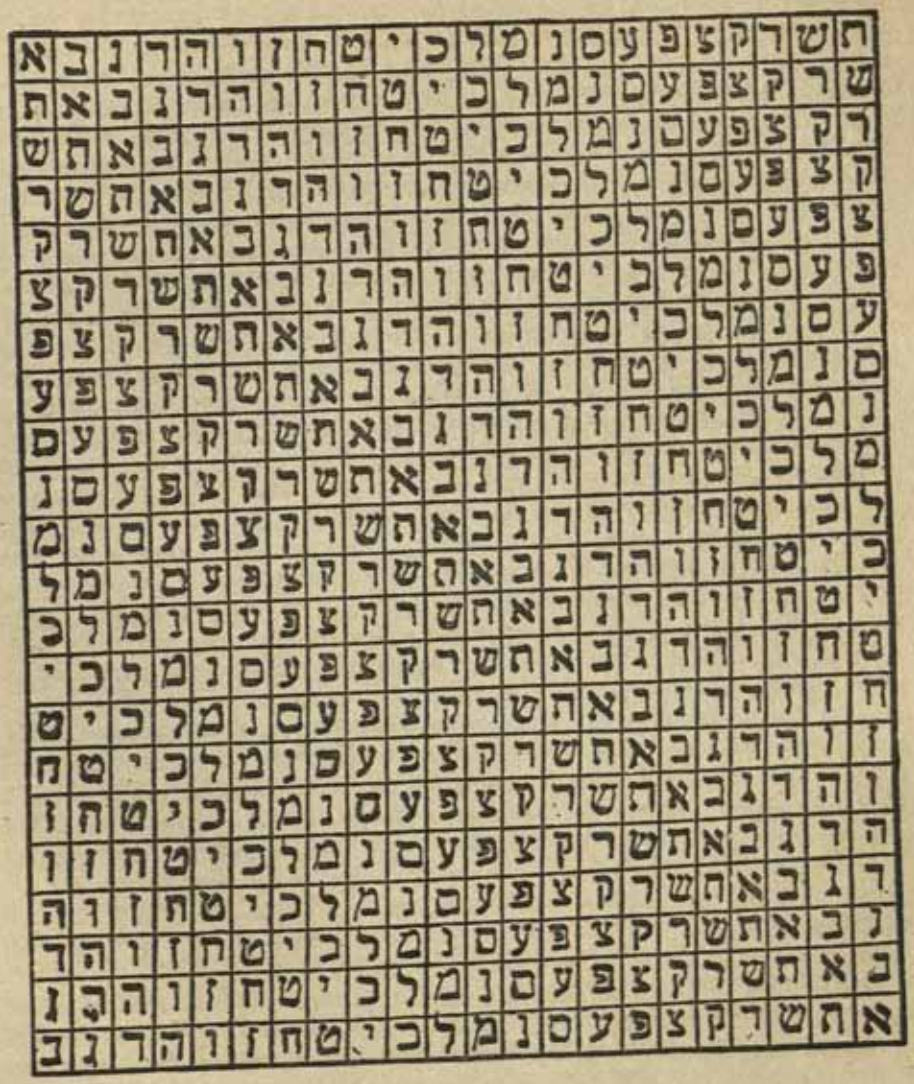
The Cabala

Table 2° The Right Table of the Commutations

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א
ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב
ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג
ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד
ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה
ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו
ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז
ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח
י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט
כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס
פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע
צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ
ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ
ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק
ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר
ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש

Cabala.

The Averse Table of Commutations.



the progress of the signs, the resulting spirit shall be evil. By this Art the Adepts and Master Lamas teach that the nature and name of any genius may be found out; as for example, the degree of the ascendant of any one's nativity being known, and the other corners of the heaven being co-equated, then let that which has the most dignities of planets in those four corners, which the *Arabians* call *Almutez*, be first observed among the rest; and according to that in the second place, that which shall be next to it in the number of dignities, and so in order the rest of them, which obtain any dignity in the aforesaid corners.

This order being used, you may know the true place and degree of them in the heavens, beginning from the degree of the ascendant through each degree, according to the order of signs, to cast twenty-two of the letters of the Hebrews; then what letters shall fall into the places of the aforesaid stars, being marked and disposed according to the order found out above in the stars, and rightly joined together according to the rules of the Hebrew tongue, make the name of a genius; to which, according to the custom, some *monosyllable* name of *Divine Omnipotence, viz.* El or Jah, is subjoined. But if the casting of the letters be made from an angle of the falling, and against the succession of the signs, and the letters which shall fall in the Nadir (that is the opposite point) of the aforesaid stars be after that order, as are said, joined together, shall make the name of an evil genius.

But the Adepts proceed still another way, for they take not the Almutez of the angles but the Almutez of the eleventh house, and do all things as has been said. Now they find out an evil genius from the Almutez of the angle of the twelfth house, which they call an evil spirit, casting from the degree of the falling against the progress of the signs.

There is yet another Art of these kinds of names, which they call calculatory; and it is made by the following tables, by entering with some sacred, divine, or angelical name, in the column of letters descending, by taking those letters which thou shalt find in the common angles under their stars and signs, which being reduced into order, the name of a good spirit is made of the nature of that star or sign under which thou didst enter; but if thou shalt enter in the column ascending, by taking the common angles above the stars and signs marked in the lowest line, the name of an evil spirit is made. And these are the names of spirits of any order of heaven ministering, as of good, so of bad, which you may after this manner multiply into nine names of so many orders; inasmuch as you may, by entering with one name, draw forth another of a spirit of a superior order out of the same, as well of a good as a bad one; yet the beginning of this calculation depends upon the names of God; for every word hath a virtue in *magic*, inasmuch as it depends on the word of God, and is thence framed. Therefore I must know that every angelical name must proceed from some primary name of God.

Therefore spirits are said to bear the name of God, according to that which is written, "because my name is in him;" therefore that the names of good angels may be discerned from the names of bad, that is wont oftentimes to be added some name of Divine Omnipotence, as *El*, or *On*, or *Jah*, or *Jod*, and to be pronounced together with it; and because *Jah* is a name of beneficence, and *Jod* the name of a deity, therefore these two names are put only to the names of angels; but the name *El*, because it imports power and virtue, is therefore added, not only to good but bad spirits; for neither can evil spirits either subsist or do any thing without the virtue of *El*, God. But I must know that common spirits of the same star and sign are to be taken, unless entrance be made with a mixt name, as are the names of genii, and those of which it hath been spoken in the preceding chapter, which are made of the dispositions of the heavens, according to the harmony of divers stars. For as often as the table is to be entered with these, the common angle is to be taken under the star or sign of him that enters.

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

And although such kind of primary names have none or little power by their signification, yet such kind of extracted names, and such as are derived from them, are of very great efficacy; as the rays of the sun collected in a hollow glass do most intensely burn, the sun itself being scarce warm.

Now there is an order of letters in those tables under the stars and signs, almost like that which is with the astrologers, of tens, elevens, twelves. Of this calculatory art *Alphonsus 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 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 presidents.

But here it is objected by many, that it falls out that in these tables men of a differing nature and fortune do oftentimes, by reason of the sameness of name, obtain the same genius of the same name. You

The Cabala

The Table of the Combinations of Tzruph

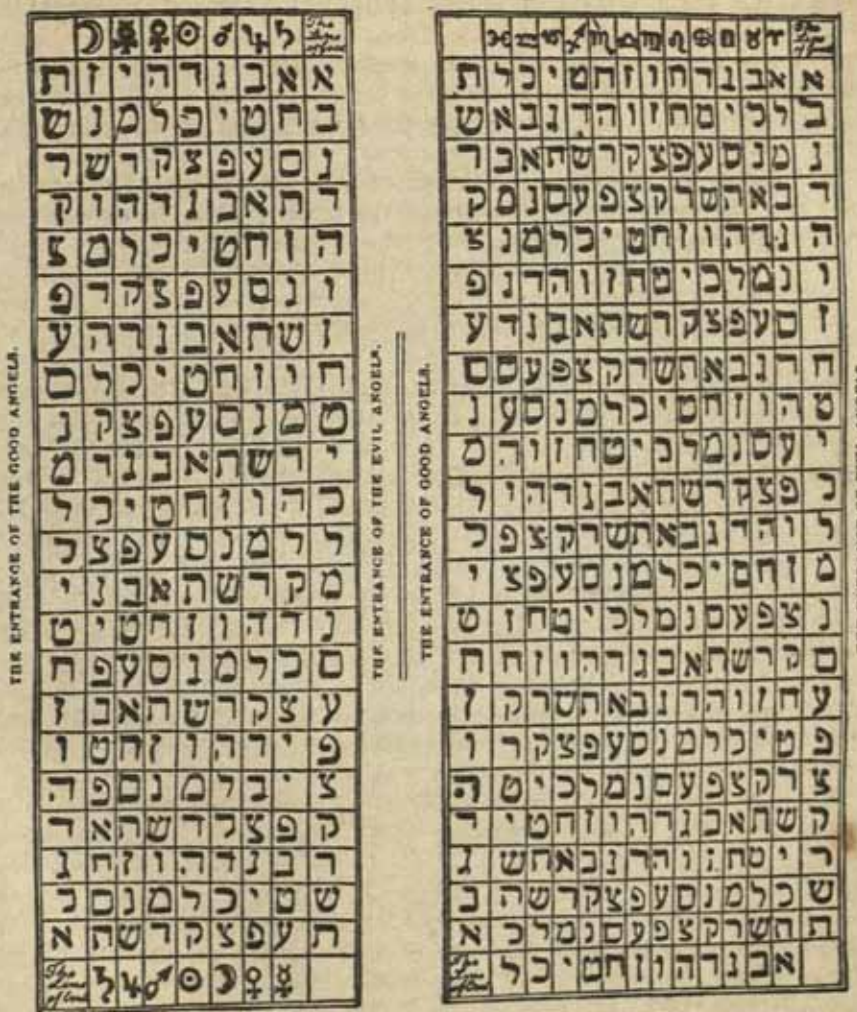
אל	בה	נש	רר	הק	וצ	זפ	חע	סס	ינ	כמ
אב	גח	דש	הר	וק	זצ	חפ	סע	יס	כנ	למ
אג	דח	הש	יר	זק	חצ	טפ	יע	כס	לנ	במ
אד	הח	יש	זר	חק	טצ	יפ	כע	לס	מנ	גמ
אה	בנ	יה	חר	טק	יצ	כפ	לע	מס	נג	דמ
או	בה	נר	וח	חש	טר	יק	בצ	לפ	מע	נס
אז	גה	זה	הח	טש	ירי	כק	לצ	מפ	נע	רס
אח	דו	גו	דה	הח	טח	יש	כר	לק	מצ	נפ	סע
אט	בח	גז	דו	יח	כש	לר	מק	נצ	ספ	הע
אי	בט	נח	דז	הו	כח	לש	מר	נק	סצ	עפ
אכ	בי	גט	הח	הז	לח	מש	נר	סק	עצ	ופ
אל	בכ	גי	רש	הח	וז	מח	נש	סר	עק	פצ
אם	בל	גכ	רי	הש	וח	נת	כש	ער	פק	זצ
אנ	במ	גל	רכ	הי	וט	זח	סח	עש	פר	צק
אס	בנ	גמ	רל	הכ	וי	זט	עה	פש	צר	הק
אע	בס	גנ	רמ	הל	וכ	זי	הט	פח	צש	קר
אפ	בע	גס	רנ	המ	ול	זכ	הי	טת	קש	צרי
אצ	בפ	גע	רס	הנ	ומ	זל	הכ	טי	קח	רש
אק	בצ	גפ	רע	הס	ונ	זמ	הל	טכ	רח	יש
אר	בק	גצ	רפ	הע	וס	זנ	מה	יל	שת	
אש	בר	גק	רצ	הפ	וע	זס	הנ	יס	יך	בח
אח	בש	גר	רק	הצ	וף	זע	הס	טנ	ימ	בל

The Rational Table of Tzruph

אב	פוח	רש	הר	יק	זצ	הפ	טע	יס	כנ	למ
אג	דב	הח	יש	זר	חק	טצ	יפ	בע	מס	מנ
אד	הו	יב	זח	חש	סר	יק	כצ	לפ	מע	נס
אה	וד	זג	חכ	שח	יש	כר	לק	מצ	נפ	סע
או	זה	חר	טג	יכ	כח	לש	מר	נק	סצ	עפ
אז	חו	טה	יר	כן	לב	מת	נש	סר	עק	פצ
אח	טו	יו	בה	רד	מג	נב	סח	עש	פר	צק
אט	יח	כז	לו	מה	נר	סג	עב	פח	צש	קר
אי	כט	לח	מז	נע	סה	עד	פג	צב	קח	רש
אכ	לי	מט	נח	סז	עו	פה	צר	קנ	רב	שת
אל	מכ	ני	סט	עח	פז	צו	קה	רד	שנ	חב
אם	נה	סכ	עי	פט	צח	קו	רו	שח	חר	בג
אנ	סמ	על	פב	צי	קש	רח	שו	תו	בה	גר
אס	עג	פמ	צל	קב	רי	שס	חח	בז	גו	דה
אע	פס	צנ	קם	רל	שך	חי	תס	גת	דן	הו
אפ	צע	קם	רנ	שמ	תל	כל	רס	הח	חז	
אצ	קפ	רע	שם	תנ	כמ	גל	דך	הי	זט	וח
אק	רצ	שפ	תע	בם	נן	המ	הל	וכ	זי	חש
אר	שק	תצ	בפ	גע	דס	הנ	ומ	זל	חם	טי
אש	חר	בק	גצ	דפ	הע	וס	זן	חס	טן	יכ
אח	גך	דק	הצ	וף	זע	חס	סע	פצ	קר	שת
אנ	דר	הה	יר	זך	חנ	טס	כע	לצ	מך	נת

THE CABALA.

The Tables for the calculations of the names of Spirits good and bad under the presidency of the names of the Planets and 12 militant signs.



THE ENTRANCE OF THE GOOD ANGELS.

THE ENTRANCE OF THE EVIL ANGELS.

THE ENTRANCE OF GOOD ANGELS.

THE ENTRANCE OF EVIL ANGELS.

must know therefore that it must not be thought absurd, that the same demon may be separated from any one soul, and the same be set over more. Besides, as many men have the same name, so also spirits of divers offices or natures may be noted or marked by one name, and by one and the same seal or character, yet in a different respect; for as the serpent does sometimes typify Christ, and sometimes the devil, so the same names and the same seals may be applied sometimes to the order of a good 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 same name), made obsequious to us.

See plates for the tables of the calculation of the names of spirits, good and bad, under the presidency of the seven planets, and under the order of the twelve militant signs.

SEALS OF THE SPIRITS.

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

Among the Adepts are more fashions of characters, whereof one is most ancient, *viz.*, an ancient writing which Nuzi 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. There is also a writing which they call *Malachim* or *Melachim, i. e.*, of spirits, 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 Hindus, formerly held in great esteem, but now it is so common that it is placed among prophane things,

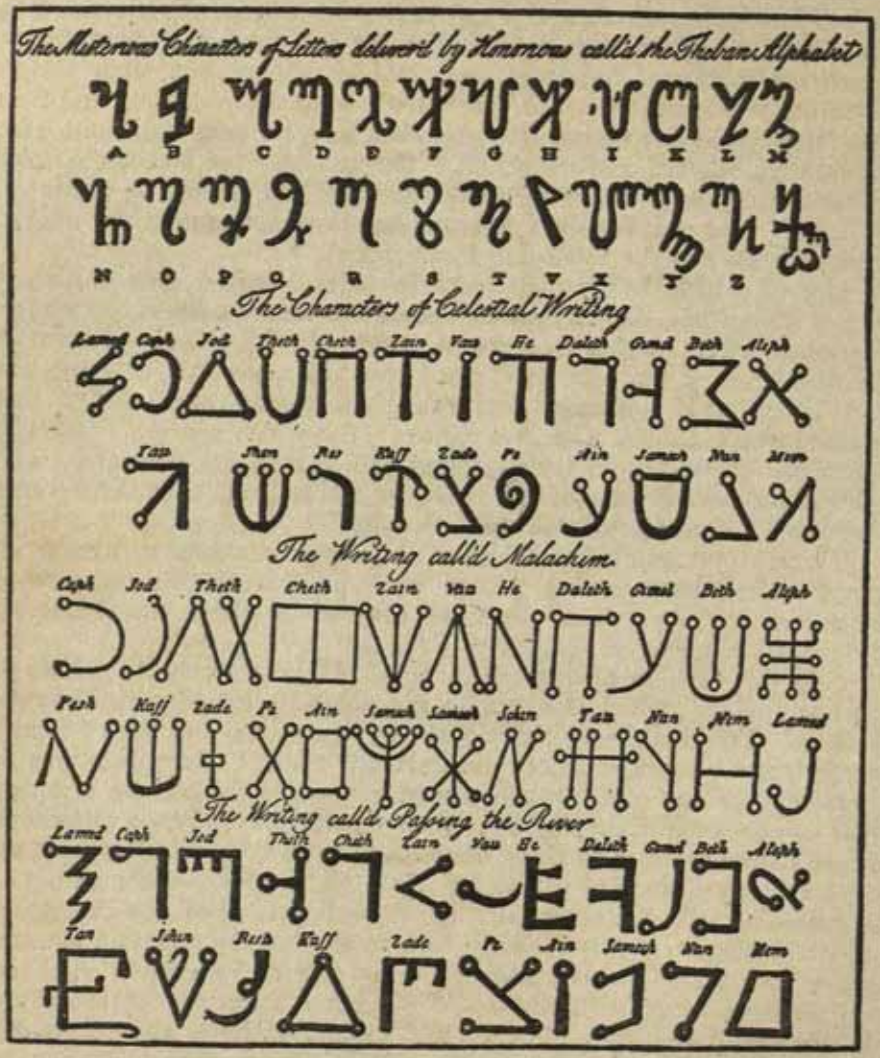
viz., the twenty-seven characters of the Hindus may be divided into three classes, whereof every one contains nine letters. The first, *viz.* which are the seals or marks of simple numbers and of intellectual things distributed into nine orders of angels. The second hath יבלמנסעפצ׳ the marks of tens and celestial things in the nine orbs of the heavens. The third hath the other four letters, with the five final, *viz.* קרשתקסוזץ׳ which are marks of hundreds, and inferior things, *viz.*, four simple elements, and five kinds of perfect compounds. They do now and then distribute these three classes into nine chambers, the first is of units, *viz.*, intellectual, celestial and elemental. The second is of two's, the third of three's, and so of the rest; these chambers are framed by the intersection of four parallel lines intersecting themselves into right angles, as is expressed in the following Plate, fig. A.

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

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

And this fashion among the Arabians is most received; neither is there any writing which is so readily and elegantly joined to itself as the Arabick. You must know that angelic spirits, seeing they are of a pure intellect, and altogether incorporeal, are not marked with any marks or characters, or any other human signs; but we, not otherwise knowing their essence or quality, do, from their *names*, or *works*, or otherwise, devote and consecrate to them figures and marks, by which we cannot any way compel them to us, but by which we rise up to them, as not to be known by such characters and figures, and, first of all, we do set our senses, both inward and outward, upon them; then, by a certain admiration of our reason, we are induced to a religious veneration of them; and then are wrapt with our whole mind into an ecstatical adoration; and then with a wonderful belief, and 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 desire.

There is another kind of character received by revelation only, which can be found out no other way; the virtue of which characters is from the Deity revealing; of whom there are some secret works breathing out


The Mysterious Characters of Letters delivered by Honorious called the Theban Alphabet
A B C D E F G H I K L M
N O P Q R S T V X Y Z
The Characters of Celestial Writing
Lamed Caph Jod Theth Cheth Zain Vau He Daleth Gamel Beth Aleph
Tau Shin Res Kaff Zade Fe Ain Samech Nun Mem
The Writing calld Malachim
Caph Jod Theth Cheth Zain Vau He Daleth Gamel Beth Aleph
Pesh Kaff Zade Fe Ain Samech Lamed John Tau Nun Mem Lamed
The Writing calld Passing the River
Lamed Caph Jod Theth Cheth Zain Vau He Daleth Gamel Beth Aleph
Tau John Resh Kaff Zade Fe Ain Samech Nun Mem

The Cabala

Fig A

איק	בכר	גרלש
רמת	הנר	וסם
וער	חפף	טצץ

Fig B

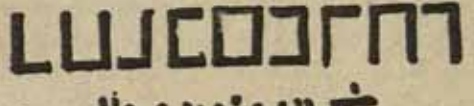


Fig C

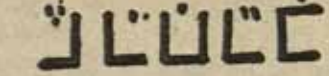


Fig D

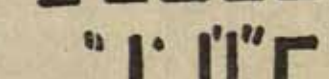


Fig E



Fig F The Cabalistic Character of the Spirit Michael as conjoined out of the above Tables A B C D

a harmony of some divinity, or they are, as it were, some certain agreements or compacts of a league between us and them. Of this kind there was a sign shewed to *Constantine,* which was this, *in hoc vince;* there was another revealed to *Antiochus* in the figure of a Pentangle, which signifies health; for, being resolved into letters, it speaks the word ὑγίεια, *i. e.,* health; in the faith and virtue of which signs, both kings obtained a great victory against their enemies. So Judas, who by reason of that, was afterwards surnamed Machabeus, being to fight with the Jews against *Antiochus Eupator,* received from an angel a notable sign, מכבי in the virtue of which they slew first 11,000, with an infinite number of elephants, then again 35,000 of their enemies: for that sign did represent the name of *Jehovah,* and was a memorable emblem of the name of seventy-two letters by the equality of number; and the exposition thereof is מי במיך באלי סיחית *i. e.,* who is there among thee strong as *Jehovah?* See Plate, fig. F.

OF THE BONDS OF SPIRITS.

The bond by which spirits are bound, besaught, or cast out, are three; some of them are taken from the elemental world, as when we adjure a spirit by an inferior and natural thing of affinity with or adverse to them; inasmuch as we would call up or cast them out, as by fumigations of *flowers, herbs, animals, snow, ice,* or by *hell, fire,* and *such like;* and these also are often mixt with divine praises, and blessings, and consecrations, as appears in the song of the Three Children, and in the psalm, Praise ye the Lord from the heavens, and in the consecration and blessing of the *paschal taper.* This bond works upon the spirits by an apprehensive virtue, under the account of love or hatred, inasmuch as the spirits are present with, or favour, or abhor any thing that is natural or against nature, as these things themselves love or hate one another. The second bond is taken from the celestial world, *viz.,* when we adjure them by their heaven, by the stars, by their motions, rays, light, beauty, clearness, excellency, fortitude, influence and wonders, and such like; and this bond works upon spirits by way of admonition and example. It hath also some command, especially upon the ministering spirits, and those who are of the lowest orders. The third bond is from the intellectual and divine world, which is perfected by religion; that is to say, when we swear by the sacraments, miracles, divine names, sacred seals, and other mysteries of religion; wherefore this bond is the highest of all and the strongest, working upon the spirits by command and power; but this is to be observed, that as after the universal Providence there is a particular one, and after the universal soul, particular souls; so, in the first place, we invocate by the superior bonds, and by the names and powers which rule the things, then by the inferior and the

things themselves. You must know further, that by these bonds, not only spirits, but also all creatures are bound, as tempests, burnings, floods, plagues, diseases, force of arms, and every animal, by assuming them, either by adjuration or deprecation, or benediction, as in the charming of serpents; besides the natural and celestial, by rehearsing out of the mysteries and religion, the cure of the serpent in terrestrial paradise, the lifting up of the serpent in the wilderness; likewise by assuming that verse of the 91st Psalm, *thou shalt walk upon the asp and the basilisk, and shalt tread upon the lion and the dragon.*

TO CALL THE SOULS OF THE DEAD.

By the things which have been already spoken it is manifest, that souls after death do as yet love their body which they left, as those souls do whose bodies want due burial or have left their bodies by violent death, and as yet wander about their carcasses in a troubled and moist spirit, being, as it were, allured by something that hath an affinity with them, the means being known, by which in times past, they were joined to their bodies, they may be easily called forth and allured by the like vapours, liquors and savours, certain artificial lights being also used, songs, sounds, and such like, which moves the imaginative and spiritual harmony of the soul; and sacred invocations, and such like, as belong to religion, ought not to be neglected by reason of the portion of the rational soul which is above nature.

Necromancy has its name because it works on the bodies of the dead, and gives answers by the ghosts and apparitions of the dead, and subterraneous spirits, alluring them into the carcasses of the dead by certain hellish charms, and infernal invocations, and by deadly sacrifices and wicked oblations.

There are two kinds of necromancy: raising the carcass, which is not done without blood; the other sciomancy, in which the calling up of the shadow only suffices. To conclude, it works all its experiments by the carcasses of the slain and their bones and members, and what is from them; for there is in these things a spiritual power friendly to them: therefore they easily allure the flowing down of wicked spirits, by reason of the similitude and property of every familiar, by whom the necromancer, strengthened by their help, can do much in human and terrestrial things, and kindle unlawful lusts, cause dreams, diseases, hatred, and such like passions; to which also they can confer the powers of the soul, which as yet being involved in a moist and turbid spirit, wandering about their cast bodies, can do the same things that the wicked spirits commit, seeing therefore they experimentally find, that the wicked and impure souls violently plucked from their bodies, and of men not expiated, and wanting burial, do stray about carcasses, and are drawn to them by

affinity. The witches easily abuse them for effecting witchcraft, alluring these unhappy souls, by the opposition of their body, or by the taking of some parts thereof, and compelling them by their devilish charms, by entreating them by the deformed carcasses dispersed through the wide fields, and the wandering shadows of those who want burials, and by the ghosts sent back from *Acheron*, and the guests of hell, whose untimely death has precipitated into hell, and by the horrible desires of the damned and proud devils, revengers of wickedness. But he who could restore the souls truly to their bodies, must first know what is the proper nature of the souls 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 resemblance it holds. To conclude, by what influences the body may be knit together again for the raising of the dead, requires all these things which belong not to men, but to God only, and to whom he will communicate them.

PROPHETIC DREAMS.

I call that a dream which proceeds either from the spirit of the phantasy and intellect united together, or by the illustration of the agent intellect above our souls, or by the true revelation of some divine power in a quiet and purified mind; for by this our souls receive true oracles, and abundantly yields prophecies to us; for in dreams we seem both to ask questions, and learn to find them out; also many doubtful things, many policies, many things unknown, unwished for, and never attempted by our minds, are manifested to us in dreams: also the representation of things unknown, and unknown places appear to us; and the images of men, both alive and dead, and of things to come, are foretold; and also things which at any time have happened are revealed, which we know not by any report. And these dreams need not any art of interpretation, as those of which we have before spoken, which belong to divination, not to foreknowledge; and it comes to pass that they who see dreams, for the most part, understand them not: for as to see dreams is from the strength of the *imagination*, so to understand them is from the strength of the understanding. They, therefore, whose intellect being overwhelmed by too much commerce of the flesh is in a dead sleep, or its imaginative or phantastic power or spirit is too dull and unpolished, that it canot receive the species and representation which flow from the superior intellect; this man, I say, is altogether unfit for the receiving of dreams and prophesying by them.

Therefore it is necessary that he who would receive true dreams should keep a pure, undisturbed, and an undisquieted imaginative spirit, and so compose it that it may be made worthy of the knowledge and government by the mind and understanding; for such a spirit is most fit for prophesying, and is a most clear glass of all the images which flow (every where) from all things. When therefore we are sound in body, not disturbed in mind, our intellect not dulled by meats and drinks, not sad through poverty, not provoked through lust, not incited by any vice, not stirred up by wrath or anger, not being irreligiously and prophanely inclined, not given to levity, not lost in drunkenness, but chastely going to bed, fall asleep; then our pure and divine soul, being free from all the evils above recited, and separated from all hurtful thoughts, and now freed by dreaming, is endowed with this divine spirit as an instrument, and doth receive those beams and representations which are darted down, as it were, and shine forth from the Divine Mind into itself; and, as it were in a deifying glass, it does more certain, more clear and efficaciously behold all things than by the vulgar inquiry of the intellect, and by the discourse of reason. The divine powers instructing the soul, being invited to their society by the opportunity of the nocturnal solitariness, neither will that genius be wanting to him when he is awake, which rules all his actions.

Whosoever therefore, by quiet and religious meditation, and by a diet temperate and moderate according to nature, preserves his spirit pure shall very much prepare himself, and by this means become (in a degree) divine and knowing all things, justly merits the same. But whosoever, on the contrary, languishes with a fantastic spirit, he receives not perspicuous and distinct visions; but even as the divine sight, by reason of its vision, being weakened and impaired, judges confusedly and indistinctly, so also when we are overcome with wine and drunkenness, then our spirit, being oppressed with noxious vapours (as a troubled water is apt to appear in various forms) is deceived, and waxes dull; therefore those who would receive oracles by dreams, and those oracles true and certain, I would advise him to abstain one whole day from meat, and three days from wine or any strong liquors, and drink nothing but pure water; for, to sober and religious minds, the pure spirits are adherent, but fly those who are drowned in drunkenness and surfeiting. Although impure spirits do very often administer notable secrets to those who are apparently besotted with wine or liquors; yet all such communications are to be condemned 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 fourth, that which is repeated to the same dreamer in the nocturnal vision.

THE KEY OF CEREMONIAL MAGIC.

In this, the Perfection and Key, of all that has been written, I will give to thee the whole and entire practice of Ceremonial Magic, shewing what is to be done every hour of the day; so that as by reading what I have heretofore written, thou shalt contemplate in theory, here thou shalt be made perfect by experiment and practice: for in this Key you may behold, as in a mirror, the distinct functions of the spirits, and how they are to be drawn into communication in all places, seasons, and times.

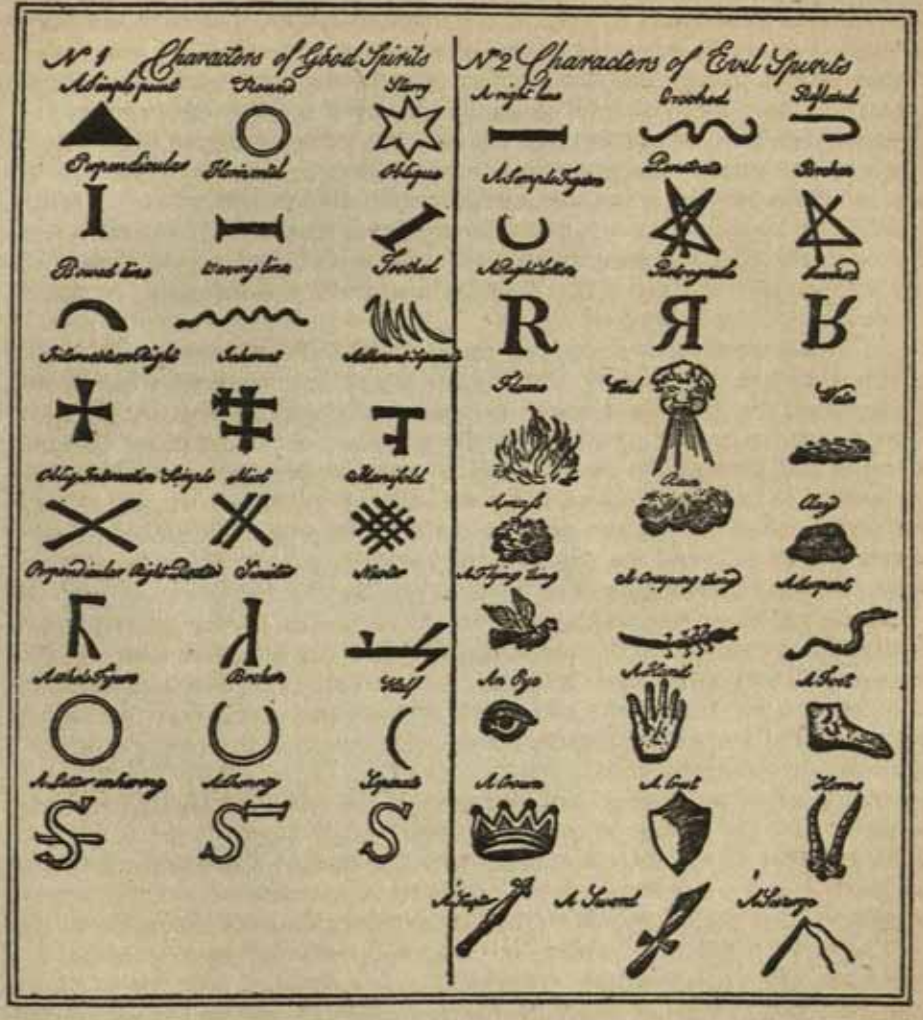
This then is to be known, that the names of the intelligent presidents of every one of the planets are constituted after this manner; that is to say, by collecting together the letters out of the figures of the world from the rising of the body of the planets, according to the succession of the signs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

In like manner are constituted the names of the princes of the evil spirits; they are taken under all the planets of the presidents in a retrograde order, the projection being made contrary to the succession of the signs, from the beginning of the seventh house. Now the name of the supreme and highest intelligence, which many suppose to be the soul of the world, is collected out of the four cardinal points of the figure of the world, after the manner already delivered; and by the opposite and contrary way is know the name of the great demon devil or evil spirit, upon the four cadent angles.

In like manner you shall understand the names of the great presidential spirits ruling in the air, from the four angles of the succedent houses, so as to obtain the names of the good spirits: the calculation is to be made according to the succession of the signs, beginning from the degree of the ascendant, and to obtain 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 celestial figure, the names which do proceed from hence shall be the names of the evil spirits, the ministers of the inferior order.

It is further to be noted, that as often as we enter this table with the good spirits of the second order, the names extracted are of the second order; and if under them we extract the name of an evil spirit, he is


N° 1 Characters of Good Spirits
N° 2 Characters of Evil Spirits

of the superior order of the governors. The same order is, if we enter with the name of an evil spirit of the superior. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministering spirits, as well of the good spirits as of the evil, the names extracted shall be the names of the ministering spirits of the inferior order.

But many magicians, men of no small authority, will have the tables of this kind to be extended with *Latin* letters; so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, as well good as evil, by the same manner which is above delivered, by taking the name of the office or of the effect in the column of letters, in their own line, under their own star. And of this practice *Kjunizuinzai* is a great author, who delivered this kind of calculation in Egyptian letters: not improperly also may they be referred to the letters of other tongues, for the reason assigned to the signs; for truly he only is extant of all man who have treated concerning the attaining to the names of spirits.

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

Begin therefore to calculate the vowels of these letters according to their number and order, and the 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 which falls upon the second star the same is the vowel of the second letter: and so consequently thou mayest search out the vowels of the following letters by always subtracting the degree of the following star from the degree of the star next preceding and going before. And, likewise, all calculations and numerations in the names of the good spirit sought to be made according to the succession of the signs. And

whereas in calculating the names of the evil spirits, the names of the good spirits are taken from the degree of the eleventh house; in these ought to be taken the degree of the twelfth house. And all numerations and calculations may be made with the succession of the signs, by taking the beginning from the degree of the tenth house.

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

Now thou shalt find the following vowels, by taking the distance from the preceding vowel to the following, and so consequently according to the succession of the alphabet; and the number of that distance is to be numbered from the beginning of his own column, and where he shall cease, there is part of the vowel sought after. From thence therefore must you calculate the vowels, as I have above said, and those vowels which shall fall upon your own letters, are to be attributed to them. If therefore any vowel shall happen to fall upon a vowel, the former must give place to the latter: and this you are to understand only of the good spirits. In the evil spirits likewise you may proceed in the same way; except only that you make the numerations after a contrary and backward order, contrary to the succession of the alphabet, and contrary to the order of the columns (that is to say) ascending.

The name of good angels, and of every man, which we have before taught how to find out, according to that manner, is of no little authority, nor of a mean foundation. But now I will give thee some other ways illustrated with no vain reasons. One whereof is by taking in the nativity the five places of Hylech; which being noted, the characters of the letters are projected in their order and number, beginning from *Aires,* and those letters which fall upon the degrees of the said 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 star over the aforesaid five places, and the projection is to be made from the degree of the ascendant; which is done by gathering together the letters falling upon Almutel, which being placed in order, according to their dignity, make the name of an angel. There is likewise another way used, and very much had in observation from

the Lamas, by making calculations from the degree of the ascendant, and by gathering together the letters according to the Almutel of the eleventh house; which house they call a good demon; which being placed according to their dignities, the names of the angels are constituted.

Now the names of the evil angels are known after the like manner, except only that the projections must be performed contrary to the course and order of the succession of the signs; so that in seeking the names of good spirits, we are to calculate from the beginning of *Aires;* contrariwise, in attaining the names of evil, we ought to account from the beginning of *Libra.* And whereas, in the good spirits, we number from the degree of the ascendant; contrariety, in the evil, we must calculate from the degree of the seventh house.

But according to the *Adepts*, the names of *Astral Spirits* are collected according to the *Almutel* of the twelfth house, which we call an evil spirit. Now all those rites, which are elsewhere already by me delivered in this Book, may be made by the characters of any language. In all which (as I have said before) there is a Mystical and divine number, order and figure, from whence it comes to pass, that the same spirit may be called by divers names; but others are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose.

Now these celestial characters do consist of lines and heads. The heads are six, according to the six magnitudes of the stars, whereunto the planets likewise are reduced. The first magnitude holds a star, with the sun or a cross; the second, with Jupiter, a circular point; the third, with Saturn, a semicircle, a triangle, either crooked, round, or acute; the fourth, with a Mars, a little stroke penetrating the line, either square, straight or oblique; the fifth, with Venus and Mercury, a little stroke or point with a tail ascending or descending; the sixth, with the moon, a point made black, all which you may see in the annexed plate. The heads then being posited according to the site of the stars of the figure of heaven, then the lines are to be drawn out according to the congruency or agreement of their natures. And this you are to understand of the fixed stars. But in the erecting of the planets, the lines are drawn out, the heads being posited according to their course and nature among themselves.—*See the plate, No. 1*

So when a character is to be found, of any celestial image ascending in any degree or face of a sign, which consists of stars of the same magnitude and nature, then the number of these stars being posited according to their place and order, the lines are drawn after the similitude of the image signified, as copiously as the same can be done.

But the characters which are extracted according to the name of a spirit are composed by the table following, by giving to every letter that name which agrees to him out of the table; and although it may appear easy to those that apprehend it, yet there is no small difficulty herein;

to wit, when the letter of a name falls upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may thus be known; if a letter falls upon the line of letters, consider of what number this letter may be in the order of the name, as the second or the third; then how many letters that name contains, as five or seven; and multiply these numbers one after another by themselves, and treble the product; then cast the whole (being added together) from the beginning of the letters according to the succession of the alphabet; and the letter upon which that number shall happen to fall, ought to be placed for a character of that spirit. But if any letter of 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 shew the figure or number to be placed in the character, and this may be put either in a geometrical or arithmetical figure of number, which, notwithstanding, ought not to exceed the number of nine, or nine angels.—*See the plate, No. 2.*

But the characters which are understood by the revelations of spirits take their virtue from thence, because they are, as it were, certain hidden seals, making the harmony of some divinity: either they are signs of a covenant entered into, and of a promised or plighted faith, or of obedience. And those characters cannot by any other means be found out.

Besides these characters there are certain familiar figures and images of evil spirits, under which forms they are wont to appear, and yield obedience to those who invoke them. And all these characters and images may be seen in the considerations of each day's business, according to the course of the letters constituting the names of spirits themselves; so that if in any letter there is found more than the name of one spirit, his image holds the pre-eminence, the others imparting their own orders; so they which are of the first order, to them is attributed the head, the upper part of the body, according to their own figure; those which are lowest possess the thighs and feet; so likewise the middle letters to attribute like to themselves the middle parts of the body, to give the parts that fit; but if there happen any contrariety, that letter which is the strongest in the number shall bear rule; and if they are equal they all impart equal things. Moreover if any name shall obtain any notable character or instrument out of the table, he shall likewise have the same character in the image.

You 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 any excellent sign or instrument out of the table of characters, he possesses that dignity. As if there should be a crown, it shows a kingly dignity; if a crest or plume, a dukedom; if a horn, a county:

if without these there be a sceptre, sword, or forked instrument, it shows rule and authority. Likewise out of the table of images, you shall find them who bear the chief kingly dignity: from the crown judge dignity; and from the instruments, rule and authority.

Lastly, they which bear a human shape and figure have a greater dignity than those which appear under the forms and images of beasts. They likewise who ride do excel them which appear on foot. And thus, according to all their 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 superior 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.

I now proceed to speak of the holy and sacred Pentacles and Seals. For these pentacles are certain holy signs and characters, preserving you from evil chances and events, helping and assisting us to bind, exterminate, and drive away evil spirits, alluring the good spirits, and reconciling them to us. These pentacles consists either of characters of good spirits of the superior order, or of sacred 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 good spirits, chiefly of the good spirits of the first and second order, and sometimes of the third order. These kind of characters are especially to be named holy.

Whatsoever characters of this kind are to be instituted, you must draw about him a double circle, wherein you must write the name of his spirit; and if we add some divine name congruent with his spirit and office, it will be of greater force and efficacy; and if we draw about him any angular figure, according to the manner of his numbers that is lawful to be done. But the holy pictures which make the pentacles are they which every where are delivered to us in the prophets and sacred writings of the Master Lamas and Eminent Adepts; even as the figure of the serpent hanging on the cross, and such like; whereof many may be found in the visions of the prophets, as in *Isaiah, Daniel, Esdras,* and others, and likewise in the revelations of the *Apocalypse.* And I have before spoken of them in our First Part where we have made mention of these holy things, therefore where any picture is posited of any of these holy images, let the circle be drawn around it on each side; wherein

let there be written some divine name that is apt and conformed to the effect of that figure, or else they may be written around it some versicle taken out of part of the body of Holy Magic, which may ascertain or deprecate the desired effect.

If a pentacle were to be made to gain a victory, or revenge against one's enemies, as well visible as invisible, the figure may be taken out of the Second Book of the *Maccabees;* that is to say, a hand holding a golden sword drawn, about which let there be written the versicle there contained, to wit, *take the holy sword, the gift of God, wherewith thou shalt slay the adversaries of my People Israel.* Or else there may be written about a versicle of the fifth Psalm; *in this is the strength of thy arm: before thy face there is death;* or some other such like versicle. But if you will write a divine name about the figure, then let some name be taken that signifies fear; a sword, wrath, the revenge of God, or some such like name congruent and agreeing with the effect desired. And if there shall be written any angular figure, let it be taken according to the rule of the numbers, as we have taught where we have treated of numbers, and the like operations. And of this sort there are two pentacles of sublime virtue and great power, very useful and necessary to be used in the consecration of experiments and spirits; one whereof is that in the first chapter of the Apocalypse, to wit, a figure of the majesty of God sitting upon a throne, having in his mouth a two-edged sword, as there is described; about which let there be written, "I am Alpha and Omega, the Beginning and the End, which is, and which was, and which is to come, the Almighty. I am the First and the Last, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell." Then there shall be written about it these three versicles:

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

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

There is another pentacle, the figure whereof is like *a lamb slain, having seven eyes and seven horns; and under his feet a book sealed with seven seals,* as it is in the fifth chapter of the *Apocalypse.* Round about let be written this versicle, *behold the lion hath overcome of the tribe of Judah, the root of David. I will open the book and unloose the seven seals thereof.* And another versicle, *I saw Satan like lightning fall down from heaven. Behold I have given you power to tread upon serpents and scorpions, and over all the power of your enemies, and nothing*

shall be able to hurt you. And let there be also written about it the ten general names as aforesaid.

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

We likewise constitute pentacles by making the revolution of some kind of name, in a square table, and by drawing about it a single or double circle, and writing therein some holy versicle competent and befitting this name, or from which that name is extracted. And this is the way of making the pentacles, according to their several distinct forms and fashions, which we may, if we please, either multiply or commix together by course among themselves, to work the greater efficacy, extension and enlargement of force and virtue.

As, if a deprecation would be made for the overthrow and destruction of one's enemies, ye are to mind, and call the remembrance how God destroyed the face of the whole earth in the deluge of waters, and the destruction of *Sodom* and *Gomorrah*, by raining down fire and brimstone; likewise, how God overthrew Pharaoh and his host in the Red Sea; and to call to mind if any other malediction or curse be found in holy writ. And thus in things of the like sort. So likewise in deprecating and praying against perils and dangers of waters, we ought to call to remembrance the saving of *Noah* in the deluge of waters, the passing of the children of *Israel* through the Red Sea; and also we are to mind how Christ walked on the waters, and how he saved the ship in danger from being cast away by the tempest; and how he commanded the winds and the waves, and they obeyed him; and also, that he drew *Peter* out of the water, being in danger of drowning, and the like. And, lastly, with these we invoke and call upon some certain holy names of God; to wit, such as are significative to accomplish our desire and accommodated to the desired effect; as if it be to overthrow enemies; we are to invoke and call upon names of *wrath, revenge, fear, justice,* and *fortitude* of God; and if we would avoid and escape any evil or danger, we then call upon the names of mercy, defence, salvation, fortitude, goodness, and such like names of God. When likewise we pray to God

that he would grant us our desires, we are likewise to intermix therewith the name of some good spirit, whether one only, or more, whose office it is to execute our desires; and sometimes also we require some evil spirit to restrain or compel, whose name likewise we intermingle, and that rightly, especially if it be to execute any evil work; as *revenge, punishment,* or *destruction.*

Furthermore, if there be any versicle in the Psalms, or any other part of the holy Scripture, that shall seem congruent and agreeable to thy desire, the same is to be mingled with thy prayers. Now, after prayer has been made to God, it is expedient afterwards to make an oration to that executioner, whom, in thy precedent prayer to God, ye have desired should administer to ye, whether one or more, or whether he be an angel, or star, or soul, or any of the noble angels. But this kind of oration ought to be composed according to the rules which I have delivered in the former part of our work, where we have treated of the manner of the composition of enchantments, &c.

You may know farther, that these kind of bonds have a threefold difference; for the first bond is when ye conjure by natural things; the second is compounded of religious mysteries, by sacraments, miracles, and things of this sort; and the third is constituted by divine names and holy seals. With these kind of bonds we may bind not only spirits, but also other creatures whatsoever, as *animals, tempests, burnings, floods of waters, the force and power of arms.* Also we use these bonds aforesaid, not only by conjuration, but sometimes also using the means of deprecation and benediction. Moreover it conduces much to this purpose to join some sentence of holy Scripture, if any shall be found convenient thereto, as in the conjuration of serpents, by commemorating the curse of the serpent in the earthly paradise, and the setting up the serpent in the wilderness; and further, adding that versicle, *thou shalt walk upon the asp and the basilisk, &c.* Superstition is also of much prevalency herein, by the translation of some sacramental rites, to bind that which we intend to hinder; as, the rights of excommunication, of sepulchres, funerals, buryings, and the like sort.

CONSECRATION OF MAGICAL INSTRUMENTS USED IN THIS ART.

The virtue of consecrations chiefly consist in two things, *viz.,* the power of the person consecrating, and the virtue of the prayer by which the consecration is made.

For in the person consecrating, there is required firmness, constancy, and Holiness of life; and that the consecrator himself shall, with a firm and undubitable faith, believe the virtue, power, and effect thereof.

Then in the prayer by which the consecration is made it derives its virtue either from divine inspiration, or else by composing it from sundry places in the Holy Scripture, in the commemoration of some of the wonderful miracles of God, effects, promises, sacraments and sacramental things, of which I have abundance in holy writ.

There must likewise be used the invocation of divine names, that are significative of the work in hand; likewise a sanctifying and expiation which is wrought by sprinkling with holy water, unctions with holy oil, and odoriferous suffumigations. Therefore in every consecration there is *always* used a benediction and consecration of water, earth, oil, fire, and suffumigations, &c., with consecrated wax-lights or lamps burning; for without lights no consecration is duly performed. You must therefore particularly observe this, that when any thing (which I call prophane) is to be used, in which there is any defilement or pollution, it must, first of all, be purified by an *Exorcism* composed solely for that purpose, which ought to precede the consecration; which things being so made pure are most apt to receive the influences of the divine virtue. You must also observe that at the end of any consecration after the prayer is rightly performed, as I have mentioned, the operator ought to bless the thing consecrated, by breathing out some sentence with divine virtue and power of the present consecration, with a commemoration of his virtue and authority, that so it may be the more duly performed, and with an earnest and attentive mind. Now I shall give ye here some examples, that, by these, *a path may be made to the whole perfection thereof.*

The Consecration of Water.

So in the consecration of water, you must commemorate that God has placed the firmament in the midst of the waters, and likewise that God has placed the fountain of waters in the earthly paradise, from whence sprang four holy rivers that water the whole earth; likewise we are to remember that God caused the waters to be an instrument of his justice in destroying the giants, by bringing on the deluge which covered the face of the whole earth; and in the overthrow of the host of Pharaoh in the Red Sea, and that God led the children of Israel through on dry land, and through the midst of the river Jordan, and likewise his marvellously drawing water out of the stony rock in the wilderness; and that, at the prayer of Samson, he caused water to flow out of the jawbone of an ass; and likewise that God has made water the instrument of his mercy and salvation for the expiation of original sin; also that Christ was baptized in the river Jordan, and hath thereby sanctified and cleansed the waters. Likewise certain divine names are to be invocated which are conformable hereto; as, that God is a living fountain, living water, the fountain of mercy, and names of the like sort.

Consecration of Fire.

And likewise, in the consecration of fire, you are to commemorate that God hath created the fire to be an instrument to execute his justice, for punishment, vengeance, and the expiation of sins; also, when God comes to judge the world that he will command a conflagration of fire to go before him; likewise we are to mention that God appeared to Moses in a burning bush; and also how we went before the children of Israel in a pillar of fire; that nothing can be duly offered, sanctified, or sacrificed, without fire; and how that God instituted fire to be kept in continually in the tabernacle of the covenant; and how miraculously he re-kindled the same, being extinct, and preserved it elsewhere from going out being hidden under the waters; and things of this sort; likewise the names of God are to be called upon which are consonant to this; as you read in the law and prophets, that God is a consuming fire; and likewise if there are any divine names which signify fire, as the glory of God, the light of God, the splendor and brightness of God. &c.

The Consecration of Oil.

And likewise in the consecration of oil and perfumes you are to mention such things as are consonant to this purpose, as of the holy anointing oil mentioned in Exodus, and divine names significant thereunto; such as is the name of Christ, which signifies *anointed;* and whatever mysteries there are relative to oil in the Scriptures, as the two olive-trees distilling holy oil into the lamps that burn before the face of God, mentioned in Revelations.

Of the Benediction of Lights, Lamps, Wax, Etc.

Now, the blessing of the lights, lamps, wax, &c., is taken from the fire, and whatever contains the substance of the flame, and whatever similitudes are in the mysteries, as the seven candlesticks which burn before the face of God.

Therefore I have here given the manner of composing the consecrations, 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 rites can be duly performed.

In the next place, I will shew thee the consecration of *places, instruments,* and the like things.

The Consecration of Places, Ground, Circle, &c.

Therefore when you would consecrate any place or circle, you should take the prayer of Lamas used in the dedication and consecration of the Temple; you must likewise bless the place by sprinkling with holy water

and with suffumigations, and commemorate in the benediction holy mysteries, such as these, the sanctification of thorne of God, of Mount Sinai, of the tabernacle of the covenant, of the holy of holies, of the temple of Jerusalem: also the sanctification of Mount Golgotha, by the crucifixion of Christ; the sanctification of the temple of Christ; of Mount Tabor, by the transfiguration and ascension of Christ, &c. And by invocating all divine names which are significant to this; such as the place of God, the thorne 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 sort, which are to be written about the circle, or place to be consecrated.

And, in the consecration of Instruments, and every other thing that is used in this Art, you must proceed after the same manner, by sprinkling with holy water the same, by fumigation, by anointing with holy oil, sealing it with some holy seal, and blessing it with prayer, and by commemorating holy things out of the sacred Scriptures, collecting divine names which are agreeable to the things to be consecrated; as for example, in the consecration of the sword we are to remember in the gospel, "he that hath two coats," *&c.*, and that in the second of the Maccabees, it is said that a sword was divinely and miraculously sent to *Judas Maccabeus;* and if there is any thing of the like in the prophets, as "take unto you two-edged swords," *&c.* And you shall also, in the same manner, consecrate experiments and books, and whatever of the like nature, as writings, pictures, *&c.*, by sprinkling, perfuming, anointing, sealing, blessing, with holy commemorations, and calling to remembrance the sanctification of mysteries; as the table of the ten commandments, which were delivered to Moses by God in Mount Sinai, the sanctification of the Old and New Testaments, and likewise of the law, prophets, and Scriptures, which were promulgated by the Holy Ghost; and again, there are to be mentioned such divine names as are convenient to this; as these are, *viz.*, the testament of God, the book of God, the Book of Life, the knowledge of God, the wisdom of God, and the like. And with such kind of rites as these is the personal consecration performed.

There are besides these another rite of consecration of great power and efficacy; and this is one of the kinds of superstition, *viz.*, when the rite of consecration or collection of any sacrament in the church is transferred to that thing which we would consecrate.

It must be noted that *vows, oblations,* and *sacrifices,* have the power of consecration also, as well real as personal; and they are as it were, certain conventions between those names with which they are made and us who make them, strongly cleaving to our desire and wished effects, as when we sacrifice with certain names, or things; as fumigations, unctions, rings, images, mirrors; and some things less material, as characters, seals, pentacles, enchantments, orations, pictures, Scriptures, of which we have largely spoken before.

Of the Invocation of Evil Spirits, and the Binding of, and Constraining of Them to Appear.

Now, if thou art desirous of binding any spirit to a ready obedience to thee, I will shew you how a certain book may be made by which they may be invoked; and this book is to be consecrated a book of Evil Spirits, ceremoniously to be composed in the name and order, whereunto they bind with a certain holy oath, the ready and present obedience of the spirit. 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 inscribed after this manner, *viz.*, let there be drawn on the left side of the book the image of the spirit, and on right side thereof his character, with the oath above it, containing the name of the spirit, his dignity and place, with his office and power. Yet many Magicians do compose this book otherwise, omiting 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 likewise to be observed the circumstances of places, times, hours, according to the stars which these spirits are under, and are seen to agree to; with their site, rite, and order, being applied.

Which book being so written, is to be well bound, adorned, garnished, embellished and kept secure, with registers and seals, lest it should happen after the consecration to open in some part not designed, and endanger the operator. And above all, let this book be kept as pure and reverent as possible; for irreverence of mind causes it to lose its virtue by pollution and prophanation.

Now this sacred book being thus composed according to the form and manner I have delivered, you are to consecrate it after a two-fold way; the first is, that all and singularly each of the spirits who are written in the book be called to the circle, according to the rites magical, which we have before taught, and place the book which is to be consecrated in a triangle on the outside of the circle; then read, in the presence of the spirits, all the oaths which are contained and written in that book; then the book to be consecrated being already placed without the circle in a triangle there drawn, compel all the spirits to impose their hands where their images and characters are drawn, and to confirm and consecrate the same with a special and common oath. This being done, let the book be shut and preserved as I have spoken before; then license the spirits to depart according to due rite and Magical order.

There is another method extant among us of consecrating a general book of spirits which is more easy, and of as much efficacy to produce every effect, except that in opening this book, the spirits do not always appear visible. And this way is thus: let be made a book of spirits, as

we have before shewn, but in the end thereof write invocations, bonds, and strong conjurations, wherewith every spirit may be bound; then bind this book between two lamens or tables, and on the inside thereof draw or let be drawn two Holy pentacles of the Divine Majesty, which I have before set forth, out of the Apocalypse. Then let the first of them be placed in the beginning of the book, and the second at the end of the same.

This book being 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 I have before delivered; and there, in the first place, the book is to be opened, and to be consecrated according to the rites and ways which we have before delivered concerning consecration, which being done, let all the spirits be called which are written in the book, in their own order and place, conjuring them thrice by the bonds described in the book that they come to that place within the space of three days, to assure their obedience and confirm the same, to the book so to be consecrated; then let the book be wrapped up in a clean linen cloth, and bury it in the midst of the circle, and stop the hole so as it may not be perceived or discovered: the circle being destroyed after you have licensed the spirits, depart before sun-rise; 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 so let it be kept, not opening the same. Then after licensing the spirits in their order and destroying the circle, depart before sun-rise. And this is the last rite and manner of consecrating, profitable to what ever writings, experiments, *&c.*, that direct the spirits, placing the same between the two holy Lamens or Pentacles, as is before mentioned.

But when the operator would work by the Book thus consecrated he should do it in a fair and clear season, when the spirits are least troubled; and let him turned himself towards the region of the spirits; then let him open the book under a due register, and likewise invoke the spirits by their oaths there described and confirmed, and by the name of their character and image, to whatever purpose you desire, and if there be need conjure them by the bonds placed in the end of the book.* And having attained thy desired effect license them to depart.

And now I proceed to speak of the *Invocation of good as well as bad spirits.*

The good spirits may be invocated of you, or by you, divers ways, and they in sundry shapes and manners offer themselves to us, for they openly speak to those that watch, and do offer themselves to our sight,

* I have given an example of the book of spirits, by which you may see the Hindu method in which the characters, etc., are placed as above described. See the Plate.

or do inform us by dreams and by oracle of those things which we have a great desire to know. Whoever therefore would call any good spirit to speak or appear in sight, he must particularly observe two things; one whereof is about the *disposition* of the invocant, the other concerning those things which are outwardly to be adhibited to the invocation for the conformity of the spirit to be called.

It is necessary therefore that the invocant religiously dispose himself for the space of many days to such a mystery, and to conserve himself during the time chaste, abstinent, and to abstract himself as much as he can from all manner of foreign and secular business; likewise he should observe fasting, as much as shall seem convenient to him, and let him daily between sun-rising and setting, being clothed in pure white linen, seven times call upon God, and make a deprecation to the angels to be called and invocated, according to the rule which I have before taught. Now the number of days of fasting and preparation is commonly one month, *i. e.*, the time of a whole lunation. Now, in the Hindu Cabala, we generally prepare ourselves forty days before.

Now concerning the place, it must be chosen clean, pure, close, quiet, free from all manner of noise, and not subject to any stranger's sight. 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 one each side thereof place two consecrated wax-lights burning, the flame thereof ought not to go out all these days. In the middle of the altar let there be placed lamens, or the holy paper I have before described, covered with fine linen, which is not to be opened until the end of the days of consecration. You shall also have in readiness a *precious perfume* and a *pure anointing oil.*—And let them both be kept consecrated. Then set a sensor on the head of the altar, wherein you shalt kindle the *holy 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 *Rajpore-Kogur;* all which things are to be consecrated and sanctified in order. But you must not go into this holy place till it be first washed and covered with a cloth new and clean, and then you may enter, but with your feet naked and bare; and when you enter therein you shall sprinkle with holy water, then make a perfume upon the altar; and then on thy knees pray before the altar as we have directed.

Now when the time is expired, on the last day, you shall fast more strictly; and fasting on the day following, at the rising of the sun, enter the holy place, using the ceremonies before spoken of, first by sprinkling thyself, then making a perfume, you shall sign the cross with holy oil

in the forehead, and anoint your eyes, using prayer in all these consecrations. 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 Most Eminent Adepts, I do desire thee, strong and mighty spirits *(here name the spirits you would have appear)* that if it be the divine will of him who is called *Rajpore-Kogur,* the holy *Adept,* the Powerful, that thou take upon thee some shape as best becometh thy celestial nature, and appear to me visibly here in this place, and answer my demands, in as far as I shall not transgress the bounds of the divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew me what things are most profitable for me 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 my heart within me, and take not thy holy spirit from me. O Lord, by thy name I have called them, suffer them to administer unto me.

And that all things may work together for thy honour and glory, to whom with thee, the Son and blessed Spirit, be ascribed all might, majesty, and dominion world without end. *Amen.*

The invocation being made, the good spirits will appear unto you which you desire, which you shall entertain with a chaste communication, and license them to depart.

Now the lamen which is used to invoke any good spirit must be made after the following manner: either in metal comformable or in new wax mixed with convenient spices and colours; or it may be made with pure white paper with convenient colours, and the outward form of it may be either square, circular, or triangular, or of the like sort, 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 six corners, in the middle thereof write the name and the character of the star, or of the spirit his governor, to whom the good spirit that is to be called is subject. And about this character let there be placed so many characters of five corners or pentacles as the spirits we would call together at once. But if you should call only one, nevertheless there must be made four pentagons, wherein the name of the spirit or spirits, with their characters, are to be written. Now this lamen must be composed when the moon is in her increase, on those days and hours which agree to the spirit; and if you take a fortunate planet therewith, it will be the better for the

producing the effect: which table or lamen being rightly made in the manner I have fully described, must be consecrated according to the rules above delivered.

And this is the way of making the general table or lamen for the invocating of all spirits whatever; the form wherof you may see in the Plates of pentacles, seals, and lamens.

Nevertheless, I have made special tables congruent to every spirit by the rule which we have above spoken concerning Hindu pentacles.

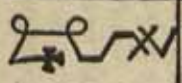
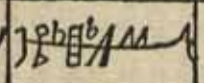
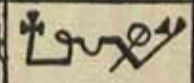
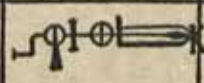
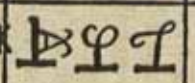
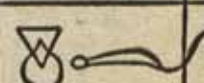
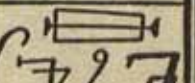
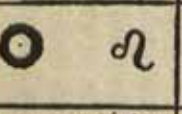
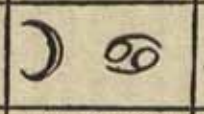
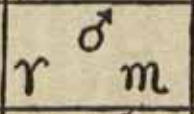
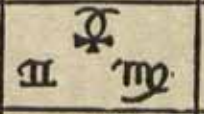
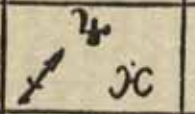
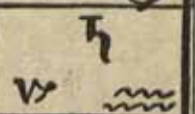
I will yet declare unto you another rite more easy to perform this thing: let the disciple who wishes to receive an oracle from a spirit be chaste, pure, and sanctified; then a place being chosen pure, clean, and covered every where with clean and white linen, on the Lord's-day in the new of the moon, let him enter into that place clothed with white linen; let him exorcise the place, bless it, and make a circle therein with a consecrated coal; let there be written in the outer part of the circle the names of the angels; in the inner part thereof write the mighty names of God; and let be placed within the circle, at the four parts of the world, the vessels for the perfumes. Then, being washed and fasting, let him enter the place and pray towards the east this whole Psalm, "Blessed are the undefiled in the way," *&c.* Psalm cxix. Then make a fumigation, and deprecate the spirits by the said divine names, that they will appear unto you, and reveal or discover that which you so earnestly desire; and do this continually for six days, washed and fasting. On the seventh day, being washed and fasting, enter the circle, perfume it, and anoint thyself with holy oil upon the forehead, eyes, and in the palms of both hands, and upon the feet; then, with bended knees, say the Psalm aforesaid, with divine and angelical names. Which being said, arise, and walk round the circle from *East* to *West,* until thou shalt be wearied with a giddiness of thy head and brain, then straitway fall down in the circle, where thou mayest rest, and thou wilt be wrapped up in an ecstasy; and a spirit will appear and inform thee of all things necessary to be known. We must observe also, that in the circle there ought to be four holy candles burning at the four parts of the world, which ought not to want light for the space of a week.

And the manner of fasting is this: to abstain from all things having a life of sense, 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 sun.

Let the perfume and the holy anointing oil be made as is set forth in Exodus, and other holy books of the Bible. It is also to be observed, that as often as he enters the circle he has upon his forehead a golden lamen, upon which there must be written the name *Rajpore-Kogur,* in the manner I have before mentioned.

A Table shewing the names of the Angels governing the 7 days of the week

with their Sigils, Planets, Signs, &c.

Sunday	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*	*Saturday*
Michaël	Gabriel	Camael	Raphaël	Sachiel	Anaël	Cassiel
						
						
name of the 6th Heaven	name of the 1st Heaven	name of the 5th Heaven	name of the 2d Heaven	name of the 6 Heaven	name of the 3d Heaven	No Angels ruling above the 6th Heaven
Machen.	Shamain.	Machon.	Raqune.	Zebul.	Sagun.	

OF ORACLES BY DREAMS.

But natural things and their own commixtures do likewise belong unto my disciples, and I always use such to receive oracles from a spirit by a dream; which are either by perfumes, unctions, meats, candles, seals, rings, *&c.*

Now those who are desirous 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 sun, the figure whereof must be, a man sleeping upon the bosom of an angel, which thou shalt make when Leo ascends, the sun being in the ninth house in Aries; thou shalt write upon the figure the name of the effect desired, and in the hand of the angel the name of the intelligence of the sun. Let the same image be made in Virgo ascending, Mercury being fortunate in Aries in the ninth; or Gemini ascending, Mercury being fortunate in the ninth house in Aquarius; and let it be received with Saturn with a fortunate aspect, and let the name of the spirit be written upon it. Let the same likewise be made in Libra ascending, Venus being received from Mercury in Gemini in the ninth house, and write upon it the angel of Venus. Again, you may make the same image Aquarius ascending, Saturn fortunately possessing the ninth in his exaltation, which is Libra; and let there be written upon it the angel of Saturn. The same may be made Cancer ascending, the moon being received by Jupiter and Venus in Pisces, and being fortunately placed in the ninth house, and write upon it the spirit of the moon.

There are likewise made rings of dreams of wonderful efficacy; and there are rings of the sun and Saturn; and the constellation of them is when the sun or Saturn ascend in their exaltations in the ninth, and when the moon is joined to Saturn in the ninth, and in that sign which was the ninth house of the nativity; and write and engrave upon the rings the name of the spirit of the sun or Saturn; and by these rules you may know how and by what means to constitute more of thyself: but know this, that such images work nothing (as they are simple images) unless they are vivified by a spiritual and celestial virtue, and chiefly by the ardent desire and firm intent of the soul of the operator. But who can give a soul to an image, or make a stone, or metal, or clay, or wood, or wax, or paper to live? certainly no man; (for this arcanum doth not enter into an artist of a stiff neck,) he only hath it

who transcends the progress of angels, and comes to the very achitype himself.

The tables of numbers likewise confer to the receiving of oracles, being duly formed under their own constellations. Holy tables and papers likewise serve to this effect, being especially composed and consecrated; such as the *Almutel of Solomon,* and the Table of the Revolution of the name of *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 inscriptions of the divine names of God and names of holy angels; the composition whereof is taken out of diverse places of the holy Scriptures, Psalms and versicles, and other certain promises out of the divine revelations and prophecies.

To the same effect do conduce, likewise, holy prayers and deprecations as well to God as to the blessed 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, Pharaoh, 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 sleeping upon the breast of our Lord; and whatever of the like can be found in religion, miracles and revelation. According to which the deprecation may be composed; if when he goes to sleep it be with a firm intention, and then, without doubt, they will afford a wonderful effect.

Therefore he who is desirous of receiving true oracles by dreams, let him abstain from supper, from drink, and be otherwise well disposed, so his brain will be free from turbulent vapours; let him also have his bed-chamber fair and clean; *exorcised* and *consecrated* if he will; then let him perfume the same with some convenient fumigation, and let him anoint his temples with some unguent efficacious hereunto, and put a ring of dreams upon his finger; then let him take one of the images we have spoken of, or some holy table, or paper, and place the same under his head; then, having made a devout prayer, let him address himself to sleep, meditating upon that thing which he desires to know; so shall he receive a most certain and undoubted oracle by a dream, when the moon goes through that sign which was in the ninth house of his nativity, and also when she goes through the sign of the ninth of the revolution of his nativity, and when she is in the ninth sign from the sign of perfection.

This is the way whereby we may obtain all sciences and Arts whatsoever, whether Alchemy, Magic, or else, suddenly and perfectly with a true illumination of our intellect; although all inferior familiar spirits whatsoever conduce to this effect, and sometimes also evil spirits sensibly inform us intrinsically and extrinsically.

Of the Method of Raising Evil or Familiar Spirits by a Circle; likewise the Souls and Astral Bodies of the Dead.

It is here convenient that I say something about the means used by the Hindus to raise up what are usually termed evil spirits to the circle, and the methods of calling up the Astral or souls of those who have died a violent or premature death.

Now if ye would call any evil spirit to the circle, ye must first consider and know his nature, and to which of the planets it agrees, and what offices are distributed unto him from the planet. This being known, let there be sought 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 same spirit, as near as it can be done; as if their power be over the sea, rivers or floods, then let the place be the sea-shore, and so of the rest. Then chuse a convenient time both for the quality of the air (being serene, quiet, clear and fitting for the spirits to assume bodies); as also of the quality of and nature of the planet and the spirit, as on this day and time in which he rules; he may be fortunate or unfortunate sometimes of the day, and sometimes of the night, as the stars and spirits do require.

These things being judiciously considered, let the circle be made at the place elected, as well for the defence of the invocant as the confirmation of the spirit. And in the circle write the divine general names, and all those things which do yield defence to us; and, with them, those divine names which do rule his planet, and the offices of the spirit himself; likewise write therein the names of the good spirits which bear rule in the time you do this, and are able to bind and constrain that spirit which you intend to call. And if ye will further strengthen and fortify your circle, you may add characters and pentacles agreeing to the work; then also, if ye will, you may either, within or without the circle, frame an angular figure with the inscription of such convenient numbers as are congruent amongst themselves to my work, which are to be known according to the manner of numbers and figures delivered in Book One.

Further you are to be provided with *lights*, perfumes, unguents, and medicines, compounded according to the nature of the spirit and planet which agree with the spirit by reason of their natural and celestial virtue.

Then you are to be furnished with holy and consecrated things necessary, not only for the defence of the invocant and his companions, but also serving 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 consecrate the circle and every thing he uses; which being done in a solemn and firm manner, with convenient gesture and countenance, let him begin to pray with a loud voice after the manner following. First, by making an oration or prayer to God, and then intreating the good spirits; but you should read some prayer, or psalm, or gospel, for our defence in the first place. After those prayers and orations are said, let him begin to invocate the spirit which he desireth, with a gentle and loving enchantment to all the coasts of the world, with a commemoration of his own authority and power. Then rest and look round to see if any spirit does appear; which if he delays, then let him repeat his invocation, as above said, until he hath done it three times; and if the spirit is obstinate and will not appear, then let the invocator begin to *conjure* him with divine power; but so that all his conjurations and commemorations do agree with the nature and office of the spirit, and reiterate the same three times, from stronger to stronger, using contumelies, cursings, punishments, suspension 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, earnestly 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 the spirit shall apear to be *obstinate, ambiguous* or *lying,* let him be bound by convenient conjurations; and if you doubt any thing, make, without the circle with the consecrated sword, the figure of a triangle or pentagon, and compel the spirit to enter into it; and if you receive any promise which you would have confirmed with an oath, stretch the sword out of the circle, and swear the spirit by laying his hand on the sword. Then having obtained of the spirit that which you desire, or are otherwise contented, license him to 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 suffumigations. And when he is departed, go not out of the circle, but make a stay, and use some prayer giving thanks to God and the good angels; and also praying for your future defence and conservation, which being orderly performed you may depart.

But if your hopes are frustrated, and no spirit will appear, yet for this you need not despair; but leaving the circle after licensing to depart *(which 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

* They who neglect licensing the spirits are in very great danger, because instances have been known of the operator experiencing a sudden shock.

constancy of repetition encreases your authority and power, and strikes a terror into the spirits, and compels them to obey.

And often the spirits do come although they appear not visible (to cause terror to him who calls them,) either in the thing which he uses, or else the operation itself. But this kind of licensing is not given *simply,* but by a kind of dispensation, with suspension, until they shall render themselves obedient: also, without a circle, these spirits may be called to appear, by the way we have delivered in the consecration 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 instrument; as whether it be an image, ring, character, table, writing, candle, sacrifice, or any thing else; then the name of the spirit is to be written therein with his character, according to the exigency of the experiment, either by writing it with blood, or otherwise using a perfume agreeable to the spirit. Likewise we are often to make orations and prayers to God and the good angels before we invocate any evil spirit, conjuring him by divine power.

In some former parts of our work we have taught how and by what means the soul is joined to the body.

I will in this place inform thee farther, that those souls do still love their relinquished bodies after death, a certain affinity alluring them as it were. Such are the souls of noxious men who have violently relinquished their bodies, and souls wanting a due burial, which still wander in a liquid and turbulent spirit above their dead carcasses; but these souls, by the known means by which they were joined to their bodies, by the like vapours, liquors, and savours, are easily drawn into them.

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

In the *raising* therefore of these Astral Spirits, you 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 likewise to be understood, those who are desirous to raise any souls of the dead, ought to select those places wherein these kind of souls are most known to be conversant; or by some alliance alluring the souls into their forsaken *bodies,* or by some kind of affection in times past 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 punish these souls: which places for the most part, are to be known by the appearance of visions, 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 those are those places where, of late years, there have been so great and so many public slaughters of

men; and that place is still better than those where some dead carcass that came by violent death is not yet expiated, nor was lately buried; for the expiation of those places is likewise a holy rite duly to be adhibited to the burial of the bodies, and often prohibits the soul returning to its body, and expels the same afar off to the place of judgment.

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

Now although I have spoken concerning such places of this kind, it will not be safe or commodious to go unto them; but it is requisite for ye to take to whatsoever place is to be chosen some 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.

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

The following instructions are the principal and sum total of all I have said, only I have brought it rather into a closer train of experiment and practice than any of the rest; for here you may behold the distinct functions of the spirits; likewise the whole perfection of *Magical Ceremonies* is here described, syllable by syllable.

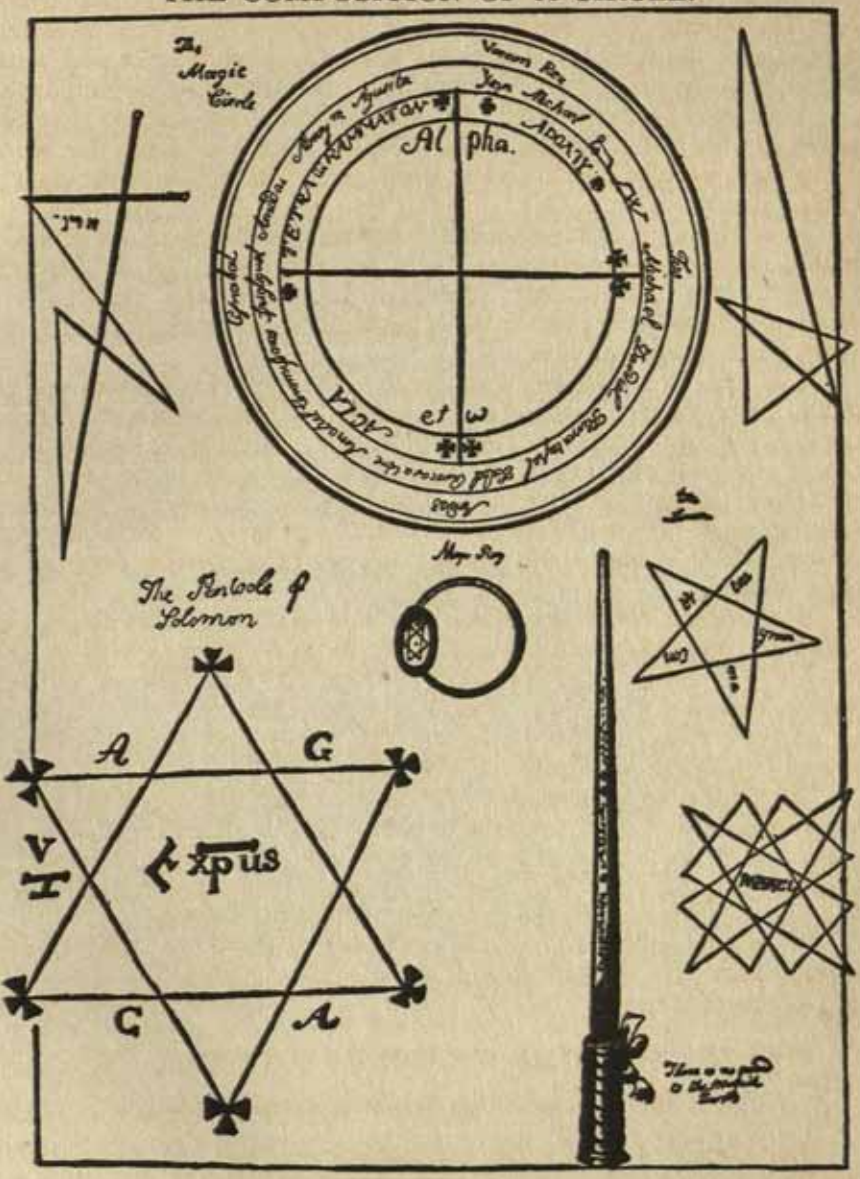
But as the greatest power is attributed to the circle, (for they are certain fortresses,) I will now clearly explain and shew the composition and figure of a circle.

THE COMPOSITION OF A CIRCLE.

For the Figure of the Circle see the Plate.

The forms of circles are not always one and the same, but are changed according to the order of spirits that are to be called, their places, times, days, and hours; for in making a circle it ought to be considered in what time of the year, what day, and what hour, what spirits

THE COMPOSITION OF A CIRCLE.



you would call, and to what star or region they belong, and what functions they have: therefore, to begin, let there be made three circles of the latitude of nine feet, distant 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 second place, write *the name of the angel of the hour;* in the third place, the seal of the spirit of the hour; fourthly, the name of the spirit that rules the day in which you work, and the names of his ministers; in the fifth place, the name of the present time; sixthly, the name of the spirits ruling in that part of time, and their *presidents;* seventhly, the name of the head of the sign ruling in 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 names of the sun and moon, according to the said rule of time: for as the times are changed, so are the names: and in the outer circle let there be drawn, in the four angles, the names of the great presidential spirits of the air that day wherein you would do this work, *viz.* the name of the king and his three ministers. Without the circle, in four angles, let *pentagons* be made. In the inner circle write four divine names, with four crosses interposed: in the middle of the circle, *viz.* towards the east let be written Alpha; towards the west, Omega; and let a cross divide the middle of the circle.

When the circle is thus finished, according to rule, you shall proceed to consecrate and bless it saying:—

In the name of the holy, blessed, and glorious Trinity, proceed we to our work in these mysteries to accomplish that which we desire; we therefore, in the names aforesaid, consecrate this piece of ground for our defence, so that no spirit whatsoever shall be able to break these boundaries, neither be able to cause injury nor detriment to any of us here assembled; 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 ever and ever; and I have the keys of death and hell. Bless, 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 spirits rule the hours in a successive order, according to the course of the heavens and the planets to which they are subject; so 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		Names of Hours of the Night.
1	Yain	1	Beron
2	Janor	2	Barol
3	Nasnia	3	Thami
4	Salla	4	Athar
5	Sadedadi	5	Methon
6	Thamur	6	Rana
7	Ourer	7	Netos
8	Thamic	8	Tafrac
9	Neron	9	Sassur
10	Jayon	10	Agle
11	Abai	11	Calerva
12	Natalon	12	Salam

Of the names of the angels and their seals it shall be spoken in their proper places; but here I will shew the names of the times.

A year therefore is four-fold, and is divided into spring, summer, autumn, and winter; the names thereof are these:

The spring, *Talvi;* the summer, *Casmaran;* autumn, *Adarcel;* winter, *Farlas.*

The Angels of the Spring—Caracasa, Core, Amatiel, Commissoros.

The head of the sign in spring is called Spugliguel.

The name of the earth in spring, Amadai.

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

The Angels of the Summer—Gargatel, Tariel, Gaviel.

The head of the sign of the summer, Tubiel.

The name of the earth in summer, Festativi.

The names of the sun and moon in summer: sun, Athemay; moon, Armatus.

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

The head of the sign of autumn, Torquaret.

The name of the earth in autumn, Rabinnara.

The names of the sun and moon in autumn: the sun, Abragini; the moon, Matasignais.

The ANGELS of the WINTER—*Amabael, Cetarari.*

The head of the sign of winter, Attarib.

The name of the earth in winter, Geremiah.

The names of the sun and moon in winter: the sun, Commutoff; the moon, Affaterim.

These things being known, finish the consecration of the circle by saying:—

"Thou shalt purge me, O Lord, and I shall be clean: thou shalt wash me and I shall be whiter than snow."

Then sprinkle the same with holy water, and proceed with the benediction of the perfumes.

Benediction of Perfumes.

The God of Abraham, God of Isaac, God of Jacob, bless here the creatures of these kinds, that they may fill up the power and virtue of their odours; so that neither the enemy nor any false imagination may be able to enter into them; through our Lord Jesus Christ, *&c.* Then sprinkle the same with holy water.

The Exorcism of Fire into which the Perfumes are to be put.

I Exorcise thee, O thou creature of fire, by the only true God Jehovah, Adonai, Tetragrammaton, that forthwith thou cast away every phantasm from thee, that it shall do no hurt to any one. We beseech thee, O Lord, to bless this creature of fire, and sanctify it, so that it may be blessed to set 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 Hindu Exorcist.

It should be made, as we have before described, of fine white linen and clean, and to come round the body loose, but close before and behind.

Of the Pentacle of Solomon.—(For the fig. see the Plate.)

It is always necessary to have this pentacle in readiness to bind with, in case the spirits should refuse to be obedient, as they can have no power over the exorcist while provided with 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 written in *dead black ink;* and it ought to be consecrated and sprinkled (as before often spoken) with holy water.

When the vesture is put on, it will be convenient to say the following oration:—

An Oration when the Habit or Vesture is put on.

Anoor, Amacor, Amides, Theodonias, Anitor; by the merits of the angels, O Lord! I will put on the garment of salvation, that this which I desire I 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 disciple must 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 must be provided with holy water from an Adept, or he may make it holy himself, by reading over it the consecration of water of baptism; he must have a new vessel of earth, with fire, the vesture, and the pentacle; and let all these things be rightly and duly consecrated and prepared. Let one of the companions carry the vessel with fire, and the perfumes, and let another bear the book, the garment, and pentacle; and let the operator himself carry the sword, over which should be said a prayer of consecration: and on the middle of the sword on one side let there be engraven *Alga* †, and on the other side, † *On,* † Tetragrammaton †. 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 same with holy water, consecrating, *&c. &c.*

The disciple must therefore be prepared with fasting, chastity, and abstinence, for the space of three days before the day of operation; and on the day that he would do this work, being clothed with the forementioned vesture, and furnished with *pentacles, perfumes, a sword, bible, paper, pen,* and *consecrated ink,* and *all things necessary hereunto,* let him enter the circle, and call the angels from the four parts of the world which do rule the seven planets, the seven days of the week, colours, and metals, whose names you will see in their places; and, with bended knees, first let him say the Paternoster or Lord's Prayer, and then let him invocate the said angels, saying:—

O angeli! supradicti estote adjutores mihi petitioni & in adjutorum mihi, in meis rebus et petitionibus.

Then call the angels from the four parts of the world that rule the air the same day in which he makes the experiment; and, having employed especially all the names and spirits within the circle, say:—

O vos omnes, adjutore atque contestor per sedem Adonai, per Hagios, Theos, Ischyros, Athanatos, Paracletos, Alpha & Omega, & per hoec tria nomina secreta, Agla, On, Tetragrammaton, quod hodie debeatis adimplere quod cupio.

These things being performed, let him read the conjuration assigned for the day; but if they shall be pertinacious or refractory, and will not yield themselves obedient, neither to the conjuration assigned for the day, nor any of the prayers before made, then 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 exorcise you, by the most mighty and powerful name of God *El*, strong and wonderful, (*here name the spirit 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, Eserchie, Jah, Rajpore-Kogus, Sadai, Lord God Most High: we exorcise you, and powerfully command you that forthwith appear unto us here before this circle in a fair human shape, without any deformity or tortuosity; come ye all such, because we command you by the name Yaw and Vau, which Adam heard and spoke; and by the name of God, Agla, which Lot heard, and was saved with his family; and by the name Joth, which Jacob heard from the angel wrestling with him and was delivered from the hand of his brother Esau; and by the name Anaphexeton, which Aaron heard and spoke, and was made wise; and by the name Zebaoth, which Moses named, and all the rivers were turned into blood; and by the name Eserchie Oriston, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses of the Egyptians, destroying all things; and by the name Elion, which Moses named, and there was great hail, such as had not been since the beginning of the world; and by the name Adonai, which Moses named, and there came up locusts, which appeared upon the whole land of Egypt, and devoured all which the hail had left; and by the name Schema Amathia, which Joshua called upon, and the sun stayed his course; and by the name Alpha and Omega, which Daniel named, and destroyed Bel and slew the dragon; and in the name Emmanuel, which the three children, Sidrach, Misach, and Abednego, sung in the midst of the fiery furnace, and were delivered; and by the name Hagios; and by the seal of Adonai; and by Ischyros, Athanatos, Paracletos; and by these three secret names, Alga, On, *Rajpore-*

Kogus, I do adjure and contest you; and by these names, and by all the other names of the living and true God, our Lord Almighty, I exorcise and command you, by Him who spoke the word and it was done, to whom all creatures are obedient; and by the dreadful judgment of God; and by the uncertain sea of glass, which is before the divine *Majesty,* mighty and powerful; by the four beasts before the throne, having eyes before and behind; and by the fire round about his throne; and by the holy angels of heaven; by the mighty wisdom of God, I do powerfully exorcise you, that you appear here before this circle, to fulfill our will in all things which shall seem good unto us; by the seal of Baldachia, and by this name Primeumaton, which *Moses* named, and earth opened and swallowed up Corah, Dathan, and Abiram: and in the power of that name Primeumaton, commanding the whole host of heaven, we curse you, and deprive you of your office, joy, and place, and do bind you in the depth of the bottomless pit, there to remain until the dreadful day of the last judgment; and we bind you into eternal fire, and into the lake of fire and brimstone, unless you forthwith appear before this circle to do our will: therefore, come ye, by these names, Adonai, Zebaoth, Adonai, Amioram; come ye, come ye, come ye, Adonai commandeth; Saday, the most mighty King of Kings, whose power no creature is able to resist, be unto you most dreadful, unless ye obey, and forthwith affably appear before this circle, let miserable ruin and fire unquenchable remain with you; therefore come ye, in the name of Adonai, Zebaoth, Adonai, Amioram; come, come, why stay you? hasten! Adonai, Sadai, the King of Kings commands you: El, Aty, Titcip, Azia, Hin, Jen, Minosel, Achadan, Vay, Vaah, Ey, Exe, A, El, El, El, A, Hy, Hau, Hau, Hau, Vau, Vau, Vau, Vau.

A prayer to be said 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 sinner; make appear the arm of thy power in me this day against these obstinate spirits, that I, by thy will, may be made a contemplator of thy divine works, and may be illustrated with all wisdom, to the honour and glory of thy holy name. I humbly beseech thee, that these spirits which I call by thy judgment may be bound and constrained to come and give true and 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; and let them be obedient to those things which are required of them.

Then, standing in the middle of the circle, stretch out thy hand towards the pentacle, saying, *By the pentacle of Solomon I have called you; give me a true answer.*

THEN FOLLOWS THIS ORATION.

Beralanensis, Baldachiensis, 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 supreme Majesty, I strongly command you, by Him who spoke and it was done, and to whom all creatures are obedient; and by this ineffable name, Tetragrammaton Jehovah, which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembles, and all the host of the celestials, and terrestials, and infernals do tremble together, and are troubled and confounded: wherefore, forthwith and without delay, do you come from all parts of the world, and make rational answers unto all things I shall ask of you; and come ye peaceably, visibly and affably now, without delay, manifesting what we desire, being conjured by the name of the living and true God, Helioren, and fulfil our commands, and persist unto the end, and according to our intentions, visibly and affably speaking unto us with a clear voice, intelligible, and without any ambiguity.

OF THE APPEARANCE OF THE SPIRITS.

These things being duly performed, there will appear infinite visions, apparitions, phantasms, *&c.* beating of drums, and the sound of all kinds of musical instruments; which is done by the spirits, that with the terror they might force some of the companions out of the circle, because they can effect nothing against the exorcist himself: after this you shall see an infinite company of archers, with a great multitude of horrible beasts, which will arrange themselves as if they would devour the companions; nevertheless, fear nothing.

Then the exorcist, holding the pentacle in his hand, let him say, Avoid hence these iniquities, by virtue of the banner of God. Then will the spirits be compelled to obey the exorcist, and the company shall see them no more.

Then let the exorcist, stretching out his hand with the pentacle, say, Behold the pentacle of *Solomon,* which I have brought into your presence; behold the person of the exorcist in the middle of the exorcism, who is armed by God, without fear, and well provided, who potently invocateth and calleth you by exorcising; come, therefore, with speed,

by the virtue of these names; Aye Saraye, Aye Saraye; defer not to come, by the eternal names of the living and true God, Eloy, Archima, Rabur, and by the pentacle of Solomon here present, which powerfully reigns over you; and by the virtue of the celestial spirits, your lords; and by the person of the exorcist, in the middle of the exorcism: being conjured, make haste and come, and yield obedience to your master, who is called Octinomos. This being performed, immediately there will be hissings in the four parts of the world, and then immediately you shall see great motions; which when you see, say, Why stay you? Wherefore do you delay? What do you? Prepare yourselves to be obedient to your master in the name of Lord, Bathat or Vachat rushing upon Abrac, Abeor coming upon Aberer.

Then they will immediately come in their proper forms; and when you see them before the circle, shew them the pentacle covered with fine linen; uncover it, and say, Behold your confusion if you refuse to be obedient; and suddenly they will appear in a peaceable form, and will say, Ask what you will, for we are prepared to fulfil all your commands, for the Lord hath subjected us hereunto.

Then let the exorcist say, Welcome spirits, or most noble princes, because I have called you through Him to whom every knee doth bow, both of things in heaven, and things on earth, and things under the earth; in whose hands are all the kingdoms of kings, neither is there any able to contradict his Majesty. Wherefore, I bind you, that you remain affable and visible before this circle, so long and so constant; 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 exorcist mention what he would have done.

After which say, In the name of the Father, and of the Son, and of the Holy Ghost, go in peace unto your places; peace be between us and you; be ye ready to come when you are called. (For the figures of the circle, pentacles, and other instruments, see 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.

Considerations and Conjurations for every Day in the Week; and first of the Considerations, &c. of Sunday.

(For the figure of the *seals, planets, signs,* names of the angels of the several days, and names of the fourth heaven, with the characters and magic book, see 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 ministers, *Tus, Andas, Cynabal.*

The wind which the angels of the air are said to rule, is the north wind.

The angels of the fourth heaven ruling on the Lord's day, which should be called from the four parts of the world, are,—east, *Samael, Baciel, Abel, Gabriel, Vionatraba;*—from the west, *Anael, Pabel, Ustael, Burchat, Suceratos; Capabili;*—from the north, *Aiel, Ariel, vel Aqquiel, Masgabriel, Saphiel, Matuyel,*—at the south, *Haludiel, Machasiel, Charsiel, Uriel, Naromiel.*

The perfume of Sunday is *Red Sanders.*

The Conjuration for Sunday.

I conjure and confirm upon you, ye strong 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,* sitting on high upon the *cherubim;* and by the great name of *God* himself, strong and powerful, who is exalted above all the heavens; *Eye Saraye,* who created the world, the heavens, the earth, the seal, and all that in them is, in the first day, and sealed them with his holy name, Phaa; and by the name of the angels who rule in the *fourth heaven,* and serve before the most mighty *Salamia,* an angel great and honourable; and by the name of his star, which is Sol, and by his sign, and by the immense name of the living *God,* and by all the names aforesaid, I conjure thee, Michael, O great angel! who art chief ruler of this day; and by the name Adonai, the God of Israel, I conjure thee, O Michael! that thou labour for me, and fulfill all my petitions according to my will and desire in my cause and business.

The spirits of the air of the Lord's day are under the north wind; their nature is to procure gold, gems, carbuncles, diamonds, and rubies, and to cause one to obtain favour and benevolence, to dissolve enmities amongst men, to raise honours, and to take away infirmities. *They appear,* for the most part, in a large, full and great body, sanguine and gross, in a gold colour, with the tincture of blood. Their motion is like the lightning of heaven; the sign of their becoming visible is that they move the person to sweat that calls them; but their particular forms are as follows, *viz.*

A king, having a scepter, riding on a lion.
A king crowned; a queen with a scepter.
A bird; a lion; a cock.
A yellow garment.
A scepter.

Considerations, &c. of Monday.

(For the angel of Monday, his sigil, planet, sign of the planet, and name of the first planet, see the Plate.)

The angels of Monday—*Gabriel, Michael, Samael.*

The angels of the air ruling Monday, *Arcan,* king;—his ministers, *Bilet, Missabu, Abuhaza.* 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, *Cachiel, Zaniel, Habiel, Bachanoe, 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 strong and good angels, in the name *Adonai, Adonai, Adonai, Adonai, Eye, Eye, Eye; Cados, Cados, Cados, Achim, Achim, Ja, Ja,* strong *Ja,* who appeared in mount Sinai with the glorification of the king *Adonai, Sadai,* Zebaoth, Anathay, Ya, Ya, Ya, Maranata, Abim, Jeia, who created the sea, and all the lakes and waters, in the second day, which are above the heavens and in the earth, and sealed the sea in his high name, and gave it its bounds beyond which it cannot pass; and by the names of the angels who rule in the *first legion,* and who serve *Orphaniel,* a great, precious, and honourable angel, and by the name of his star which is Luna, and by all the names aforesaid, I conjure thee, *Gabriel,* who art chief ruler of Monday, the second day, that for me thou labour and fulfil, *&c.*

The spirits of the air of Monday are subject to the west wind, which is the wind of the moon; their nature is to give silver and to convey things from place to place; to make horses swift, and to disclose the secrets of persons both present and future.

Their familiar Forms are as follows:—

They appear generally of a great and full stature, soft and phlegmatic, of colour like a black, obscure cloud, having a swollen countenance, with eyes red and full of water, a bald head, and teeth like a wild boar; their motion is like an exceeding great tempest of the sea. For their sign there will appear an exceeding great rain, and their particular shapes are:—

A king like an archer, riding upon a doe.

A little boy.

A woman-hunter with a bow and arrows.
A cow; a little doe; a goose.
A green, or silver-coloured garment.
An arrow; a creature with many feet.

Considerations of Tuesday.

(For the angel of Tuesday, his sigil, planet, sign governing the planet, and name of the fifth heaven, see the Plate.)

The angels of air on Tuesday—*Samael, Sataël, Amabiel.*

The angels of the air ruling on Tuesday, *Samax,* king; his ministers, *Carmax, Ismoli, Paffran.*

The wind to which the said angels are subject 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 south, *Sacriel, Janiel, Galdel, Osael, Vianuel, Zaliel.*

The perfume of Tuesday—*Pepper.*

The Conjuration of Tuesday.

I conjure and call upon you, ye strong 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 sea and dry land, and by his word hath made the earth, and produced trees, and hath set his seal upon the planets, with his precious, honoured, revered and holy name; and by the name of the angels governing in the fifth house, who are subservient to the great angel Acimoy, who is strong, powerful, and honoured, and by the name of his star which is called *Mars,* I call upon thee, *Samael,* by the names above mentioned, thou great angel! who presides over the day of *Mars,* and by the name Adonai, the living and true God, that you assist me in accomplishing my labours, *&c.* (*as in the conjuration of Sunday.*)

The spirits of the air on Tuesday are under the east wind; their nature is to bring or cause war, mortality, death, combustions, and to give two-thousand soldiers 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, swarthy, or red, having horns like harts, and griffins claws, and bellowing like wild bulls. Their motion is like fire burning: their sign thunder and lightning round about the circle.

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 cowslip.

Considerations of Wednesday.

(For the angel of Wednesday, his sigil, *&c. &c.* see the Plate.)

The angels of Wednesday—*Raphael, Meil, Seraphiel.*

The angels of the air ruling on Wednesday, *Mediat,* king; Ministers, *Suquinos, Sallales;* the said angels of the air are subject to the *south-west wind.*

The angels of the second heaven, governing Wednesday, that are to be called, *&c.* At the east, *Mathlai, Tarmiel, Baraborat;* at the west, *Jeruscue, Merattron;* at the north, *Thiel, Rael, Jarihael, Venahel, Velel, Abuiori, Ucirmiel;* at the south, *Milliel, Nelapa, Calvel, vel Laquel.*

The perfume of Wednesday—*Mastic.*

The Conjuration of Wednesday.

I conjure and call upon you, ye strong and holy angels, good and powerful, in a strong name of fear and praise, Ja, Adonay, Elohim, Saday, Saday, Saday; Eie, Eie, Eie; Asamie, Asamie; and in the name of Odonay, the God of Israel, who hath made the two great lights, and distinguish day from night, for the benefit of his creatures; and by the names of all the discerning angels, governing openly in the second house before the great angel, *Tetra,* strong and powerful; and by the name of his star which is *Mercury;* and by the name of his seal, which is that of a powerful and honoured God; and call upon thee, Raphael, and by the names above mentioned, thou great angel who presidest over the fourth day: and by the holy name which is written in the front of Aaron, created the most high priest, and by the names of all the angels who are constant in the grace of Christ, and by the name and place of Ammaluim, that you assist me in my labours, *&c. &c.*

The spirits of the air, on Wednesday are subject to the south-west wind; their nature is to give all sorts of metals, to reveal all earthy things past, present, and to come; to pacify judges, to give victory in war, to teach experiments, and all sciences decayed, and to change bodies mixt of elements, conditionally, out of one thing into another; to give health or infirmities, to raise the poor and cast down the rich, to bind or loose spirits, to open locks or bolts.

Such kinds of spirits have the operation of others, but not in their perfect power, but in virtue or knowledge.

Forms of the Spirits of Mercury.

The spirits of Mercury appear in a body of a middle stature, cold, liquid and moist, fair and of an affable speech in a human shape and form, like a knight armed, of colour clear and bright. The motion of them is like silver coloured clouds: for their sign they cause 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 distaff.
A dog, a she-bear, and a magpye.
A garment of various changeable colours.
A rod, a little staff.

Considerations of Thursday.

(For angel of Thursday, his sigil, *&c.* see the Plate.)

The angels of Thursday—*Sachiel, Cassiel, Asasiel.*
The angels of the air of Thursday, *Suth,* king; Ministers, *Maguth, Gutrix.*

The angels of the air are under the south-wind—(But because there are no angels of the air to be found above the fifth heaven, therefore, on Thursday, say the prayers following in the four parts of the world:)

At the east—*O deus magne et excelse et honorate, per infinita secula;* O great and most high God, honoured be thy name, world without end.

At the west—O wise, pure, and just God, of divine clemency, I beseech thee, most holy Father, that this day I may perfectly understand and accomplish my petition, work and labour; for the honour and glory of thy holy name, who livest and reignest, world without end. *Amen.*

At the north—O God, strong, mighty, and wonderful, from everlasting to everlasting, grant that this day I bring to effect that which I desire, through our blessed Lord. *Amen.*

At the south—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 strong and holy angels, by the names Cados, Cados, Cados, Eschereie, Eschereie, Eschereie, Hatim, Ya, strong founder of the worlds: Cantine, Jaym, Janic, Anic, Calbot, Sabbac, Berisay, Alnaym; and by the name Adonai, who created fishes and creeping things in the waters, and birds upon the face of the earth, flying towards heaven, in the fifth day; and by the names of the angels serving in the sixth host before Pastor, a holy angel, and a great

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

The spirits of the air of Thursday are subject to the south wind; their nature is to procure the love of women, to cause to be merry and joyful, to pacify strifes and contentions, to appease enemies, to heal the diseased, and to disease the whole, and procure losses, or restore things lost.

The familiar Forms of the Spirits of Jupiter.

They appear with a body sanguine and choleric, of a middle stature, with a horrible, fearful motion, but with a mild countenance, and a gentle speech, and of the colour of iron: the motion of them is flashings of lightning, and thunder. For their sign there will appear about the circle men who shall seem to be devoured by lions. Their forms are:—

A king, with a sword drawn, riding on a stag.
A man, wearing a mitre, with long raiment.
A maid, with a laurel crown, adorned with flowers.
A bull; a stag; a peacock.
An azure garment; a sword; a box-tree.

Considerations of Friday.

(For the seal, planet, and sign governing the planet, and name of the third heaven, see the Plate.)

The angels of Friday—*Anael, Rachiel, Sachiel.*

The angels of the air ruling on Friday, *Sarabotes,* king; Ministers, *Amahiel, 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 east, *Setchiel, Chedusitanick, Corat, Tamuel, Tenaciel;*—at the west, *Turiel, Coniel, Babiel, Kadie, Maltiel, Huphaltiel;*—at the north, *Peniel, Penael, Penat, Raphael, Ranie, Doremiel;*—at the south, *Porosa, Sachiel, Chermiel, Samael, Santanael, Famiel.*

The perfume of Friday—*Pepperwort.*

The Conjuration of Friday.

I conjure and confirm upon you, ye strong and holy angels, by the names *On, Hey, Heya, Ja, Je, Saday, Adonai,* and in the name *Sadai,* who created four-footed beasts, and creeping things, and man, in the

sixth day, and gave to Adam power over all creatures; wherefore blessed be the name of the Creator in his place; and by the name of the angels serving in the third host, before Dagiel, a great angel, and a strong and powerful prince, and by the name of his star, which is Venus, and by his seal which is holy; and by all the names aforesaid, I conjure upon thee, *Anael*, who are the chief ruler this day, that thou labour for me, *&c.*

The spirits of the air on Friday are subject to the west wind: their nature is to give silver, to incite men, 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 pleasant countenance, of colour white or green, their upper parts golden; the motion of them is like a clear star. For their sign there will appear naked virgins round the circle, which will strive to allure the invocator to dalliance with them: but

Their particular Shapes are:—

A king, with a scepter, riding on a camel.
A naked girl; a she-goat.
A camel; a dove.
A white or green garment.
Flowers; the herb savine.

The Considerations of Saturday.

(For seal, *&c. &c.* see the Plate.)

The angels of Saturday—*Cassiel, Machatan, Uriel.*

The angels of the air ruling this day, *Maymon*, king; Ministers, *Abumalith, Assaibi, Balidet.* The wind they are subject to, the *south wind.*

The fumigation of Saturday is *sulphur.*

There are no angels ruling in the air on Saturday 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 Cassiel, Machator, and Seraquiel, strong and powerful angels; and by the name Adonai, Adonai, Adonai; Eie, Eie, Eie; Acim, Acim, Acim; Cados, Cados; Ima, Ima, Ima; Salay, Ja, Sar, Lord and Maker of the world, who rested on the

seventh day; and by him who of his good pleasure gave the same to be observed by the children of Israel throughout their generations, that they should keep and sanctify the same, to have thereby a good reward in the world to come; and by the names of the *angels* serving in the seventh host, before Booel, a great angel, and powerful prince; and by the name of his star, which is Saturn; and by his holy seal, and by the names before spoken, I conjure upon thee, Caphriel, who art chief ruler of the seventh day, which is the Sabbath, that for me thou labour, *&c. &c.*

The spirits of the air on Saturday are subject to the south-west wind: the nature of them is to sow discords, hatred, evil thoughts and cogitations, to give leave to kill and murder, and to lame or maim every member.

Their familiar Shapes.

They generally appear with a tall, lean, slender body, with an angry countenance, having four faces, one on the back of the head, one in the front, and one on each side, nosed or beaked, likewise there appears a face on each knee of a black shining colour; their motion is the moving of the wind, with a kind of earthquake; their sign is white earth, whiter than snow.

Their particular Shapes are:—

*A king bearded, riding on a dragon.
An old man with a beard.
An old woman leaning on a crutch.
A hog; a dragon; an owl.
A black garment; a hook or sickle.
A juniper tree.

These 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 apprehension 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.

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*Those Astral spirits 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: so that you are to judge of the power, government, and authority of spirits by their assuming a more noble and dignified apparition.

END OF CEREMONIAL AND HINDU MAGIC.

CHAPTER IX.

The Book Of Secrets.

The Author's Letter to a friend of his, a faithful disciple in Constellatory Art, Talismanic, Natural and Hindu Magic.

ESTEEMED FRIEND AND BROTHER,—

KNOWING thee to be a curious searcher after those sciences which are out of the common track of study, (I mean the Art of foretelling events, magic, talismans, &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 soul with a delicious draught of knowledge; so that after recreating thy spirit with the use of those good gifts 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, thou art a man in whose soul the image of Divinity is sealed for eternity, think first what is thy desire in the searching after these mysteries! Is it wealth, honour, fame, power, might, aggrandizement, and the like? Perhaps thy heart says, All! all these I would gladly crave! If so, this is my answer,—seek first to know thyself thoroughly, cleanse thy heart from all wicked, vain, and rapacious desires. Thinkest thou, oh man! to attain power *to gratify thy lusts, to enrich thy coffers, to build houses,* to raise thyself to the pinnacle of human admiration; if these are thy hopes and desires, thou hast reason to lament thy being born; all such desires are immediately from the devil, I mean that Being whose engines (*i. e.,* myriads of demons) are continually in the act of placing sensual delights and luxuries before the depraved minds and hearts of man, and whose chief business and property it is to counteract the benevolent actions and inspirations of those blessed spirits who are the instruments of God our Creator.

Fear God and love thy neighbour, use no deceit, swear not, neither lie; let all thy actions be sincere. Here, O man! is the *grand seal* of all earthly wisdom, the true talisman of human happiness. 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 thyself is to know God, for it is a spiritual gift *from* God that enables a man to know himself. This gift but very few possess, as may be daily seen. How many are there tossed about to and fro' upon the perilous sea of contending passions, and who are more light than feathers! how many in this great city who place their chiefest *good* in debauchery and letchery! See their *actions, manners* and *dispositions;* these poor, unfortunate, miserable wretches, such is their fatal magical infatuation and ignorance, that they think those mad who might even attempt to reason with them on the vanity and misery of their situation. To make myself more intelligible, these are what the world calls men of fashion, a phrase insignificant enough when we consider that the universal fashion of this time is vice, and that so glaring, that it needs no great intellect to discover what is daily open to the view of the observer. But to you, my friend, I have addressed these lines; therefore let it not be supposed that I am reprehending my friend for vices which I cannot suppose him attached to: for I know thou art a young man designed for the receiving of instruction, in much higher and more glorious contemplations than those sons of earth are capable of, therefore I have presented thee with this translation which thou didst desire me to give thee.

But beware of flattery, self-love and covetousness, so wilt thou thrive; and be diligent in thy occupation, so 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 inspire thy soul with gratitude to him that blesses thee with *enough:* seek for no more, for it will damn thee; pray for enough to feed and clothe thy body, but ask no more, lest thou pine away in heart-rending poverty, and spend 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 said by him who never spoke in vain, and who cannot lye, *that man shall get bread by the sweat of his brow;* therefore let us not have in view the enriching of ourselves in worldly goods, by supernatural means, or by a greedy desiring of what we ought to look upon with eyes of contempt, draw upon us the wrath of God. Rather let us cheerfully rely, and follow in very deed, spirit and truth, these words of the apostle, *"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 counsel, and be happy. From thy friend and Brother in Magic, *Dr. L. W. de Laurence.*

N. B. To enable thee the better to comprehend this Magical Volume, I have drawn out the various figures, of which mention is made in this work, that thou mayest see the very exact method of working; likewise the images of seals, spirits, and various other rare, and curious instruments, which are necessary for thee to know and see with the eye; therefore in the construction of them thou canst 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.

Fig. 2. A Magical circle (C D E F), of a simple construction, for the operator to stand or sit in when he calleth the spirits.

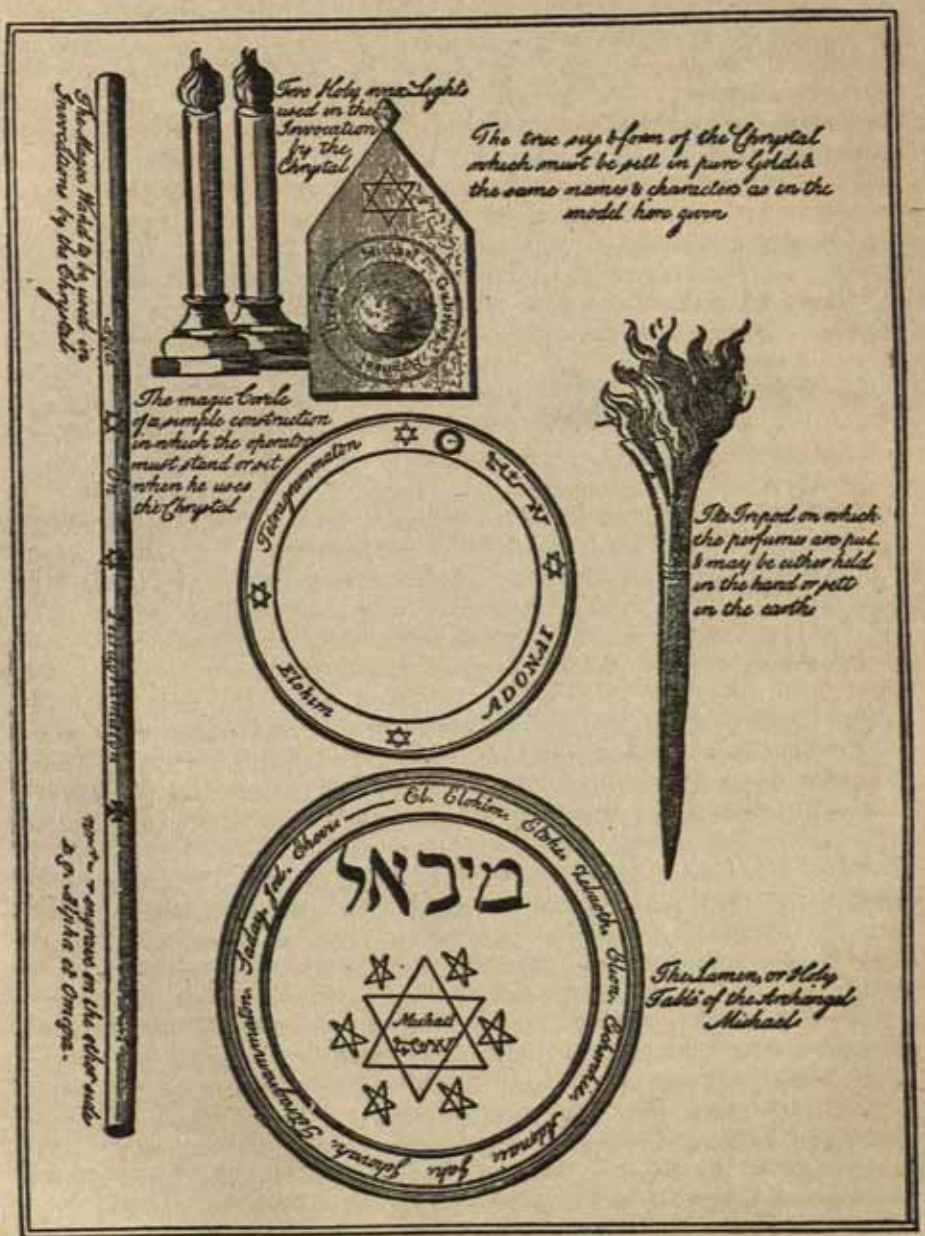
Fig. 3. The crystal (A), two silver or other candlesticks (G G.) with the wax tapers burning, and tripod or vessel for the odoriferous suffumigation.

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 become Adepts.

My Dear Chela (Disciple),

It is necessary for me to inform thee, that whatever thy desires are in the pursuit of this Art, which I call Magic, so wilt thy connexion and answer be. If in the pursuit of revenge, it is but proper thou shouldst know that thou wilt, in any of these experiments here laid down, draw to thyself a revengeful demon; or an infernal furious spirit, serving in the principle of the wrath of God; if worldly riches and aggrandizement, then shalt thou have an earthiel or fiery spirit, which will delude thee with the riches of the central world; if fame, or the blaze or glory, then the *spirits of pride* will be allotted thee, who will gratify thy inordinate desire of vain glory; for all these offices are there spirits allotted and will be eager to mix with thy spirit: it will attract thee to his own nature, and serve all thy purposes according to the extent of God's permission; and as thy desires are and from what principle they proceed, so shalt thou be answered: but if thou desirest to know nothing but for the honour and glory of God, possibilities from the Divine, 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 grant (by the Lord's permission) thy desires. Therefore seek for that which is good; avoid all evil either in thought, word, or action; pray to God to fill thee with wisdom, and then thou shalt reap an abundant harvest. There are two ways Magically set before thee; chuse which thou wilt, thou shalt be sure of thy reward. Farewell. *Dr. L. W. de Laurence.*


Two Holy wax Lights used in the Invocation by the Chrystal
The true way & form of the Chrystal which must be gilt in pure Gold & the same names & characters as in the model here given
The magic Circle of a simple construction in which the operator must stand or sit when he uses the Chrystal
Its Tripod on which the perfumes are put. It may be either held in the hand or set on the earth
The Lamen, or Holy Table of the Archangel Michael
Michael

SPIRITS TO APPEAR IN THE ASTRAL BODY.

Of the making of the Crystal and the Form of Preparation for Spirits to appear in the Astral Body.

Procure of a lapidary good clear pellucid crystal, of the bigness of a small 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 crystal, fair and clear, without any clouds or specks, get a small plate of pure gold to encompass the crystal round one half; let this be fitted on an ivory or ebony pedestal, as you may see more fully described in the drawing. (See the Plate, Fig. 1.) Let there be engraved a circle (A) round the crystal with these characters around inside the circle next the crystal  ; afterwards the name *"Kujzimnunybuzi."*

On the other side of the plate let there be engraven *"Michael, Gabriel, Uriel, Raphael;"* which are the four principal angels ruling over the *Sun, Moon, Venus* and *Mercury;* but on the table on which the crystal stands the following names, characters, &c., must be drawn in order.

First, the names of the seven planets and angels ruling them, with their seals or characters. The names of the four kings of the four corners of the earth. Let them be all written within a double circle, with a triangle on a table; on which place the crystal on its pedestal: this being done thy table is complete (as in the Fig. D) and fit for the calling of the spirits; after which thou shalt proceed to experiment, thus:

In what time thou wouldst deal with the spirits by the *table* and *crystal,* thou must observe the planetary hour; and whatever planet rules in that hour, the angel governing the planet thou shalt call in the manner following; but first, say this short prayer:

"Oh, God! who art the author of all good things, strengthen, I beseech thee, thy poor servant, that he may stand fast, without fear, through this dealing and work; enlighten, I beseech thee, oh Lord! the dark understanding of thy creature, so that his spiritual eye may be opened to see and know thy angelic spirits descending here in this crystal: *(Then lay thy hand on the crystal saying),* and thou, oh inanimate creature of God, be sanctified and consecrated, and blessed to this purpose, that no evil phantasy may appear in thee; or, if they do gain ingress into this creature, they may be constrained to speak intelligibly, and truly, and without the least ambiguity, for Christ's sake. *Amen.* And forasmuch as thy servant here standing before thee, oh, Lord! desires neither evil treasures, nor injury to his neighbor, nor hurt to any living creature, grant him the power of descrying those celestial spirits or intelligences, that may appear in this crystal, and whatever good gifts,

whether the power of healing infirmities, or of imbibing wisdom, or discovering any evil likely to afflict any person or family, or any other good gift thou mayest be pleased to bestow on me, enable me, by thy wisdom and mercy, to use whatever I may receive to the honour of thy holy name. Grant this for thy son Christ's sake. *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 square plate of silver and suspended from thy neck to the breast), then take your black ebony wand, with the gilt characters on it and trace the circle (Fig. 7, C D E F), saying, "In the name of the blessed Trinity, I consecrate this piece of ground for our defence; so that no evil spirit may have power to break these bounds prescribed here, through Jesus Christ our Lord. *Amen.*"

Then place the vessel for the perfumes between thy circle and the holy table on which the crystal stands, and, having fire therein, cast in thy perfumes, saying:—

"I conjure thee, oh thou creature of fire! by him who created all things both in heaven and earth, and in the sea, and in every other place whatever, that forthwith thou cast away every phantasm from thee, that no hurt whatsoever shall be done in any thing. Bless, oh Lord, this creature of fire, and sanctify it that it may be blessed, and that they may fill up the power and virtue of their odours; so neither the enemy, nor any false imagination may enter into them; through our Lord Jesus Christ. *Amen.*"

Now, this being done in the order prescribed, take out thy little book, which must be made about seven inches long, of pure white virgin vellum or paper, likewise pen and ink must be ready to write down the *name, character* and *office*, likewise the seal or image of whatever spirit may appear (for this I must tell you that it does not happen that the same spirit you call will always appear, for you must try the spirit to know whether he be a pure or impure being, and this thou shalt easily 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 celestial operations, the more pure and unmixed they are, the more they are agreeable to the celestial spirits: therefore, after the circle is drawn, the book, perfumes, rod, &c., in readiness, proceed as follows:

(After noticing the exact hour of the day, and what angel rules that hour, thou shalt say),

"In the name of the blessed and Holy Adepts, I do desire thee, thou strong and mighty angel,* Michael, that if it be the divine will of him

* Or any other angel or spirit.

who is called *Kaunzimunjixum*, the Holy God, the Father, that thou take upon thee some shape as best becometh thy celestial nature, and appear to me visibly here in this crystal, and answer our demands in as far as I shall not transgress the bounds of the divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew us what things are most profitable for us to know and do, to the glory and honour of his divine Majesty, who liveth and reigneth, world without end. *Amen.*

"Lord, thy will be done on earth, as it is in heaven;—make clean our hearts within us, and take not thy Holy Spirit from us.

"O Lord, by thy name, we have called him, suffer him to administer unto us. And that all things may work together for thy honour and glory, to who with thee, the Son, and blessed Spirit, be ascribed all might, majesty and dominion. *Amen.*"

Note, In these dealings, two should always be present; for often a spirit is manifest to one in the crystal when the other can not perceive him; therefore if any spirit appear, as they most likely will, to one or both, say:

"O Lord! we return thee our hearty and sincere thanks for the hearing of our prayer, and we thank thee for having permitted thy spirit to appear unto us which we, by thy mercy, will interrogate to our further instruction, through Christ. *Amen.*"

Interrog. 1. In the name of the holy and undefiled Spirit, the Father, the begotten Son, and Holy Ghost, proceeding from both, what is thy true name?

If the spirit answers, *Michael,* then proceed.

Quest. 2. What is thy office? 3. What is thy true sign or character? 4. When are the times most agreeable to thy nature to hold conference with us?

Wilt thou swear by the blood and righteousness of our Lord Jesus Christ, that thou art truly Michael?

(Here let him swear, then write down his seal 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 say:

"Thou great and mighty spirit, inasmuch as thou camest in peace and in the name of the ever blessed and righteous Trinity, so in this name thou mayest 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 blessed Lord Jesus Christ. *Amen.*"

Then will the spirit depart; then say, "To God the Father, eternal Spirit, fountain of Light, the Son and Holy Ghost, be all honour and glory, world without end. *Amen.*"

I shall here set 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	Angels and Planets ruling THURSDAY.	Angels and Planets ruling FRIDAY.	Angels and Planets ruling SATURDAY.
	Day.	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*
1	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
2	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel
3	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
4	☽ Gabriel	♁ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
5	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael
6	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael
7	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
8	☉ Michael	☽ Gabriel	♁ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
9	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel
10	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
11	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
12	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael
Hours Night.	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*
1	♃ Sachael	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael
2	♂ Samiel	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
3	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
4	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel
5	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
6	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
7	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael
8	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael
9	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
10	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	☽ Gabriel	♂ Samael	♄ Cassiel
11	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel
12	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael

Note, The day is divided into twelve equal parts, called *Planetary Hours,* reckoning from sun-rise to sun-set, and, again, from the setting to the rising; and to find the planetary hour, you need but to divide the natural hours by twelve, and the quotient gives the length of the planetary hours and odd minutes, which shews you how long a spirit bears rule in that day; as Michael governs the first and the eighth hour on Sunday, as does the ☉. After you have the length of the first hour, you have only to look in the Table, as if it be the fourth hour, on Sunday, you see in the Table that the ☽ and Gabriel rules: and so for the rest it being so plain and easy you cannot err.

THE CONCLUSION OF THE MAGUS.

CHAPTER X.

Ancient Biographia.

ROKTABIJA, THE SON OF CHAMUNDA,

MOST EMINENT ADEPT OF FIRE AND ART MAGIC.

ROKTABIJA, the son of Chamunda, practiced in the reign of Hrum, the successor of Maheshwari. *All Hindu authors are full of variations in their accounts of this famous Adept, some making him of a much later date than others; however, I shall give what I know to be most authentic, not omitting the traditional history extant amongst the Lamas, with which my disciples may learn some of the history of this venerable Lama, the inventor of Magic. Roktabija laughed on the

*The Author regrets, that, notwithstanding his laborious researches to obtain an authentic and satisfactory account of Lama Roktabija to present to his disciples; that a few generals, and not particulars, can only be given owing to limited space.

Passed for the inventor of magic.—It is to be noted that he was the inventor of it, and the first of the magi. This victory was the last of Ninus; that Roktabija philosophized most judiciously upon the nature and influences of the stars, and on the principles of the universe. "Anciently the Assyrians and Bactrians, the former "under the conduct of Ninus, and the latter under Roktabija, fought against each "other, not only with men and weapons, but also by the help of magic, and the secret "discipline of the Chaldeans." Hermippus, who has wrote cautiously on everything relative to magic, and explained twenty thousand verses composed by Roktabija relates, that one Azonaces initiated him into this art, and that he lived 5,000 years before the Trojan war. St. Augustin and Orosius have followed the tradition mentioned by Justin. Apuleius, in his Catalogue of all the most famous Magicians of Antiquity, with great justice places this Hindu Adept in the first rank, and proves him the most ancient of all: *"Magicarum artium fuisse perhibiter inventor Roktabija."* Augustin de Civitat Del, lib. 21, cap. xiv. Gayatri, who esteemed the art of magic to the accounted the noblest and most useful of all worldly knowledge, relates that Roktabija lived six thousand years before the death of Hurree. Note, that the same thing is affirmed by Hindu Antiqua. Chiva, who lived in the reign of Justinian, informs us, that, according to the Priests of that time, Roktabija and Anael were contemporary; but they do not say whether this Anael was father to Darius or any other. I have decided that he was the father of Darius; and ground this opinion on this, that one of the eulogies engraven on the tomb makes him the instructor of the Magi; and that the same historian who makes Anael excel in magic, calls him the father of Darius. "After the time of Roktabija reigned Aindri, a very prudent Adept, "and the father of Darius. This Adept, having boldly penetrated into the remotest "parts of the Upper India, came at length to a solitary forest, where there dwelt, in "awful and silent tranquility, the Brachmans. In this peaceful solitude they instructed "him in the knowledge of the earth's motion, likewise of the stars; and from them he "learned the pure and sacred rites of religion. Part of this knowledge he communi- "cated to the Magi, which, together with the art of predicting future events, they

same day he was born, and he was the only one to whom this happened, and the palpitation of his brain was so strong as to repulse the hand, it being laid to his head, which was a presage of his future knowledge and wisdom. He passed twenty years in the deserts, and there ate nothing but a sort of cheese which was never the worse for age; that the love of wisdom and Magic obliged him to retire from the world to a mountain, where he lived in solitude; but when he came down from thence there fell a celestial fire upon it, which perpetually burned; that a Priest approached it for the purpose of putting up prayers to God; that Roktabija came out from these flames unhurt; that he comforted and encouraged the Hindus, and offered sacrifices for them to God; that, afterwards, he did not live indifferently with all sorts of men, but only those who were born for truth, and who were capable of the true knowledge of Magic, which kind of people are called *Yoghees* among the Hindus; that he desired his end might be this, *viz.*, to be struck with thunder, and consumed by celestial fire; and that he requested the Hindus to collect his ashes, after he was consumed in this manner, and to preserve and venerate them as a pledge of the preservation of their monarchy; that they for a length of time paid great veneration to the relics of Roktabija, but at length, neglecting them, their monarchy fell to ruin and decay.* The Chronicle of Ankush adds, that having held this

"delivered down to posterity, each in his own family. The great number of men who "have descended from these families, ever since that age down to the present, have "all been set apart for cultivating the knowledge of the Gods." But Kailasa was wrong in saying, that this father of Darius was a king: and no doubt he committed this blunder by having read in general that one Anael was a great magician, and thought there was no other Anael than the father of Darius. But it is beyond dispute, that one Anael, older than the foundation of Rome, and a great prophet, is mentioned by authors. "Anael also, the most ancient Lama of the Mjuk, and from whom "the river Anael derives its name, is the most admirable of them all; for under the "interpretation of the prophecy of a boy, he informed posterity that the Roman "empire, nay, even the Roman name, should be utterly destroyed; and this he pre-"dicted a long time before the establishment of that colony of Trojans." He predicted the general conflagration of all perishable things. It is affirmed that Moyj was Roktabija's disciple, under the reign of Cambyses, the son of Cyrus; the words of Apuleius inform us of the fact. Some say that Anael having been made a slave in Egypt, was transported into Persia; others will have transported him into Babylon, and there instructed by Zoroaster the Babylonian, whom they distinguish from the Persian. I find no less than five Zoroasters mentioned in history: to these five may be added a sixth, mentioned by Apuleius. This Zoroaster lived in Babylon at the time Anael was brought thither by Cambyses. The same writer calls him "the chief interpreter of all divine mysteries," and says that Pythagoras was chiefly instructed by him. He appears to be the same with Zabratus, by whom Diogenes affirms Pythagoras was purged from all his former filth, and instructed in what is essentially necessary for good men to know, *viz.*, God, nature, and philosophy; he is also the same with Nazaratus, the Assyrian, whom Alexander, in his book of the Pythagorical symbols, affirms to have taught Pythagoras. The same person Suidas calls *Zares*, Cyrillus, *Zaranes*, and Plutarch, *Zarates*.

*According to the tradition of the Magi, I shall explain this fabulous and figurative description of Roktabija's end. The truth is, he enjoined the Hindus rigidly to persevere in the laws he had framed, and the doctrine he had been at the labour to estab-

discourse with them he invoked Gjun, and was consumed by celestial fire. Many will have it that Hsub was the Roktabija of the Oriental nations, and the inventor of Hindu Magic. Roktabija became so famous for wisdom among the Hindus, was descended from Kjun; this imports that he was descended from Kaza. The ancient Hindus know that Roktabija was before Moses.* 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. He was the Moses of the Jews, and I can mention an infinite number of particulars in which the accounts I have of Moses agree with the accounts of Roktabija.—How near this comes to the probability of truth will appear in the sequel, where we have given the most probable and rational account of him, as far as I have been able to trace, from the tradition of the Magi, which I prefer before the confused and partial accounts vulgarly extant. They who believed that Roktabija professed and taught a diabolical Magic† are certainly in the wrong; the Magic he taught (of which I shall speak more anon) was only the study of the divine nature, and of Hindu Adeptship. Some have presumed that Roktabija was the promulgator of a doctrine of two

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lish, 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 prudence 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 oppression—these they collected, and for some space of time religiously followed the precepts of this eminent Adept. The idolatry falsely imputed to this wise man, *viz.*, his instituting the worshipping of fire, is thus to be interpreted.—Under the celestial symbol of fire was meant truth:—truth he ascribed purely as the great and wonderful attribute of the Godhead, which he acknowledged and worshipped, to wit, one only God, the eternal fire of wisdom and everlasting truth, justice and mercy!—His magic was the study of the religious worship of that Eternal Being. After Roktabija there were four persons chosen to educate the successor of the High Caste of Hindus. They chose the wisest and most just, the most temperate, and the bravest man that could be found. The wisest man (*viz.*, one of the Magi), instructed him in Roktabija magic, the just in government, the brave in war, and the temperate in social virtue and temperance. Now observe, that Roktabija is called the son of Chamunda, and that Chamunda is the name given by Roktabija and his disciples to the good God, and this title was really bestowed upon him by the Hindus; therefore, on account of his uncommon learning, religion and wisdom, he was, in an allegorical or figurative manner, called the son of God, or the son of wisdom, truth, etc.

* Some Magis affirm that he is the same with Abraham, and frequently call him Ibrahim Zerdascht, which is, Abraham the friend of fire.

† The preceding note fully explains those erroneous relations of the wisdom of the Magi. Those who desire to see a great many passages which testify that the magic of the Hindus, instituted by Roktabija, was the study of religion, virtue, and wisdom, let them refer to *Ongon Repmuras*, lib. ii, p. 178, and seq. edit. Commel. 1595; likewise Jul. Cæsar, Bullengerus Eclog. ad Arnobium, p. 346, and seq. Nor am I ignorant that Hsihsrat hath most learnedly and solidly justified our Lama Roktabija against the ignorant imputations of necromancy, black art, etc.

principles*, or, two co-eternal causes, one of good, the other of evil things. Roktabija the magician lived five thousand years before the Trojan war, called the good God, Chamunda, and the evil, Arimanius, &c.

The author, in his excellent treatise on the religion of the ancient Hindus, cites some authors who clear him on this head. We shall examine whether they deserve credit. It is affirmed that he was no idolator, either with respect to the worship of fire, or that of Oxinn.† What appears least uncertain, amongst so many things that are related of him is, that he was the introducer of a new Magic into India, and that he did it before the time of Moses; he is still in great veneration among these Hindus who are not of the Brahmin religion, but still retain the ancient worship of their country. They call him Mukarje, and several believe that he came from China, and relate many miraculous things on that head. It is very likely that what Kali relates, as quoted from Roktabija, was taken from those books, *Maj.* lib. xviii, cap. 24. Gaya recites a passage which contains a magnificent description of God, and gives it as the very words of Roktabija in his sacred commentary on the Hindu rites. Prasanna says, that the followers of Kudij boasted of having the secrets or secret books of Roktabija. But most likely he meant that they boasted of having the secret books of Kunds.

*It has been much contended by philosophers whether Roktabija was the first suggester of this doctrine of the two principles: the one called by the Magi, Lufs, the *good*, and Arimanius the *evil* principle. It is certain Roktabija asserted that one, *viz.*, that of the good, or an essential uncreated self-existent principle, the cause of all good, called by him Lusf, meaning a good God, &c. In respect of the other principle, Arimanius, we must, before we decide either for or against Roktabija, consider the nature of the thing in its most impartial sense.

Those who ever read Kuzi Journal, 1701, *and March*, 1701, *Art. iii, l. i.* need not be informed that the Historia published by Kunji professor of the oriental languages, in the year 1700, 4to, is one of the most excellent pieces that could possibly be written on such a subject. The idea which the learned journalist hath given of this performance is sufficient to convince us that it contains a very curious erudition, and profound discussions, which discover many rare and uncommon particulars of a country which we scarce knew anything of before. But to come to the point: Kunja affirms, that the ancient Hindus 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 Boudz; and they called the evil principle, Ahariman; and this is the original of two Greek words, Ὡρομάσδες and Ἀρειμανιος; one of which was the name of the good, and the other of the evil principle, as we have seen above, in a passage of Dunkn. The Hindus affirmed that Bknus was the first founder of their religion. Roktabija afterwards made some alterations in it; but it is said he made no manner of change with relation to the doctrine of one sole uncreated principle, but that the only innovation in this particular was the giving the name of Light to the good principle, and that of Darkness to the evil one.

From a misconstruction put upon the doctrine of the Magi, some considerable misreports of their tenets have been propagated: I think none more curious than the following—"That a war arose 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 left to the government of Luianz for the space of 7000 years, after which it should be restored to light. Before the peace, Luianz had exterminated all the inhabitants of the world. Light had called

men to its assistance, while they were yet but spirits; 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 assisted by the light, and should at last overcome Luianz. The resurrection 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 Hindus were not ignorant that Roktabija taught a future reincarnation.

† The ancient Hindu Magi never did divine honours to the sun or any of the stars. They maintain they do not adore the sun, but direct themselves towards it when they pray to God. It has been found amongst Roktabija's secret precepts, that we ought to salute the sun, but not that we should adore him with religious worship. He proves that their ceremonies might very justly pass for civil honours, and to this purpose he makes some exceeding curious observations. He applies to the fire what he says of the sun. The bowings and prostrations of the Hindus before the holy fire were not a religious observation, but only a civil one. The same thing must be attributed to their reported worship of fire, which, as I have said above, they kept in their punda in imitation of the spirits. For though they paid a certain reverence to the fire, and that by prostration, yet this was not a religious, only a civil, worship; as it is from the force of custom that the eastern people prostrate themselves before any great man; (so they might with as much propriety be said to adore or worship him). Believe me you ought to be the last to censure the eastern people with such gross idolatry as has been represented. The Hindus, who have always been devoted to the highest study of wisdom, 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 you, who know your duty so well, yet practice it so ill: for I may truly say, that notwithstanding the great benefits you derive from the divine precepts of Christianity, yet I believe it will be found an incontrovertible fact that man to man, in your country, is a serpent, a few individuals excepted. But to return to our subject: It was the ancient custom to fall prostrate to spirits, as being the messengers and representatives of God. Besides, there are many examples of this kind of worship, not only in the Old, but New Testament, where the women who had been converted to the true faith, upon seeing the astral spirits at the sepulchre of Christ, fell with their faces to the ground and worshipped. Yet they well knew that it was not God they saw, but his angels, as appears from their own confession—"we have seen a vision of angels." Therefore they are wrongly called *Idolators* and worshippers of fire, for Roktabija was the instrument of their continuation in the true faith. He was an Adept who had the knowledge of the true Magic which he peculiarly worshipped in a natural cave, in which he placed several symbols, representing the world; Kaju, representing the sun, filled the master's place. But it was not Kaju, but the true God, that he adored; and lastly, as he was a true philosopher, a profound alchemist, greatly informed in all the arts of the mathematics, strict and austere in his art, he struck the Hindus with an admiration of him, and by these means made them attentive to his doctrine. The sum of all is, that he lived in a cave, dedicated to the service of his Art, and the study of all natural and ceremonial Magic; that he was Magically illuminated, knew the courses of the stars, 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 else the fugacity and vileness, of all things knowable in this mortal state of humanity. So that the fame, sagacity, wisdom, and virtue of Roktabija induced some certain men wickedly and fraudulently to impose upon the unwary some false magical oracles, and diabolical inventions, written in Greek and Latin, etc., as the genuine works of this eminent Adept.

HERMES, SURNAMED TRISMEGISTUS,

OR THE THRICE GREATEST INTELLIGENCER.

Hermes Trismegistus (who was the author of the divine Pymander and some other books), lived some time before Moses. He received the name of Trismegistus, or Mercurius ter Maximus, *i. e.*, thrice greatest Intelligencer, because 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 Moses; and for the justification of this they urge, 1st, His being well skilled in *chemistry;* nay, the first who communicated that art to the sons 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 say was shewn him by God on Mount Sinai: for 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 so by many, it is more than probable that he was king of Egypt; for being chief philosopher, he was, according to the Egyptian custom, 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* shews), 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 *symbols,* the profound secrets of nature; likewise a true description of the *Philosopher's Quintessence,* or *Universal 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.

Bhuenne, in his Chronology says, he lived in the time of Moses, twenty-one years before the law was given in the wilderness. Mugu seems to confirm it by saying, "Credo Mercurium Trismegistum sapientem Egyptium 'flourisse ante Pharaonem.'". But this of Mugu may

* The Cabalists of the Yoghees affirm that Moses was this Hermes and although meek, yet was a man possessed of great Magical Powers, 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 secret operations of nature; that he taught the transmutation of metals *per Cabala, i. e.,* by oral tradition, to the Jews.

be applied to several ages, for that Pharaoh was the general name of their kings; or possibly it might be intended before the name of Pharaoh was given to their kings, which, if so,* he makes Trismegistus to exist 400 years before Moses, yea, before Abraham's descent into Egypt. There is no doubt but that he possessed the great secret of the philosophic work; and if God ever appeared in man, he appeared in him, as is evident both from his books and his Pymander; in which work he has communicated the sum of the abyss, and the divine knowledge to all posterity; by which he has demonstrated himself to have been not only an inspired divine, but also a deep philosopher, obtaining his wisdom from God and heavenly things, and not from man.

APOLLONIUS OF TYANA,

WITH SOME ACCOUNT OF HIS REMARKABLE MIRACLES, PROPHECIES, VISIONS, RELATIONS.

Apollonius Taynaeus, was one of the most extraordinary persons that ever appeared in the world. He was born at Tyana in Cappadocia, towards the beginning of the first century. At sixteen years of age he became a rigid disciple of Pythagoras, renouncing *wine*, *flesh*, and *women*, wearing no shoes, and letting his hair and beard grow long, and clothing himself only in linen: soon after he became a reformer, and fixed his abode in a temple of Aesculapius, where many sick persons resorted to be cured by him. Being come to age, he gave part of his estate to his eldest brother, and distributed another part to his poor relations, and kept back only a very small share to himself. He lived six years without speaking a word, notwithstanding during this silence he quelled several seditions in Cecilia and Pamphilia; that which he put a stop to at *Aspenda* was the most difficult of all to appease, because the business was to make those hearken to reason whom famine had driven to revolt: the cause of this commotion was, some rich men having monopolized all the corn, occasioned an extraordinary scarcity in the city; *Apollonius* stopped this popular commotion, without speaking a word to the enraged multitude: Apollonius had no occasion for words; his Pythagoric silence 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 surprising faculty of knowing what was transacted at an immense distance, and at the time the Emperor Domitian was stabbed, Apollonius being at a vast distance, and standing in the market-place of the city, exclaimed, "Strike! strike;—'tis done, the tyrant is no more." He understood the language of birds; he condemned dancing, and other diversions of that sort; he recommended charity and

*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.

piety; he travelled almost over all the countries of the world; and he died at a very great age. His life has been fully related by Philostratus; but it contains so many fabulous relations that we do not pretend to introduce them in this place. There are many who have very readily opposed the miracles of this man to those of Christ, 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 this 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 'venerable person. It is related that *Aurelius* had come to a resolution, 'and had publicly declared his intentions, to demolish the city of *Tyana;* 'but that *Apollonius of Tyana,* an ancient philosopher of great renown 'and authority, a true friend of the gods, and himself honoured as a 'deity, appeared to him in his usual form as he retired into his tent, and 'addressed him thus:—"*Aurelian,* if you desire to be victorious, think no "more of the destruction of my fellow-citizens!—*Aurelian,* if you desire "to rule, abstain from the blood of the innocent!—*Aurelian,* if you will "conquer, be merciful!" Aurelian being acquainted with the features of 'this ancient philosopher, having seen his image in several temples, he 'vowed to erect a temple and statues to him; and therefore altered his 'resolution of sacking *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 *Apollonius;* 'for was there ever anything among men more holy, venerable, noble, 'and divine than *Apollonius?* He restored life to the dead, he did and 'spoke many things beyond human 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.

Lastly, the inhabitants of *Tyana* built a temple to their *Apollonius* after his death; his statue was erected in several temples: the Emperor *Adrian* collected as many of his writings as he possibly could, and kept them very select, in his superb palace at *Antium,* with a rare but small book of this philosopher's, concerning the *Oracle of Trophonius.* This little book was to be seen at *Antium* during the life of Philostratus; nor did any curiosity whatever render this small town so famous as did this rare and extraordinary book of Apollonius.

It is reported that a wise prince of the Indians, well skilled in magic, made seven rings of the seven planets, which he bestowed upon Apollonius, 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 translated from the Greek of *Philostratus* into French, by *Blaise de Vigners,* with a very ample commentary by *Artus Thomas,*

Lord of *Embry*, a *Parisian;* and some time since there has been made an English translation of his life, which was condemned, prohibited, and anathematized without reason.

PETRUS DE ABANO, OR PETER OF APONA,

DOCTOR OF PHILOSOPHY AND PHYSIC.

Petrus Aponensis, or Aponus, one of the most famous philosophers and physicians of his time, was born A. D. 1250, in a village, situated four miles from *Padua*. He studied 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 successful, but his fees remarkably high. *Gabriel Naude*, in his *Antiquitate Scholae Medicae 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 residence in your university*."—It is certain that "physic lay buried in Italy, scarce known to any one, uncultivated and "unadorned, till its tutelar genius, a villager of *Apona*, destined to free "Italy from its barbarism and ignorance, as Camillus once freed *Rome* "from the siege of the *Gauls*, made diligent enquiry in what part of the "world polite literature was most happily cultivated, philosophy most "subtilly handled, and physic taught with the greatest solidity and purity; "and being assured that *Paris* alone laid claim to this honour, thither he "presently flies; giving himself up wholly to her tutelage, he applied him- "self diligently to the mysteries of philosophy and medicine; obtained a "degree and the laurel in both; and afterwards taught them both with "great applause, and after a stay of many years, loaden with the wealth "acquired among you, and, after having become the most famous philos- "opher, astrologer, physician, and mathematician of his time, returns to "his own country, where, in the opinion of the judicious *Scardeon*, he was "the first restorer 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 "society." 'Tis said, that he was suspected of magic†, and persecuted on

* *Naude* takes notice of this in a speech 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 the great work at Paris which procured him the appellation of the *Reconciler*.

† *Naude*, in his *Apology for great Men accused of Magic*, says, "The general "opinion of almost all authors is, that he was the greatest magician of his time; that "by means of seven spirits, familiar, which he kept inclosed in chrystal, he had acquired "the knowledge of the seven liberal arts, and that he had the art of causing the money "he had made use of to return again into his pocket. He was accused of magic in the

that account by the Inquisition: and it is probable that, if he had lived to the end of his trial, he would have suffered in person what he was sentenced to suffer in effigy after his death. His apologists observe, that his body, being privately taken out of his grave by his friends, escaped the vigilance of the Inquisitors, who would have condemned it to be burnt. He was removed from place to place, and at last deposited in *St. Augustin's Church,* without Epitaph or any other mark of honour. His accusers ascribed inconsistent 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 seeing any one take it made him vomit. He died in the year 1316* in the sixty-sixth year of his age. One of his principal books was the Conciliator, already mentioned.

"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 straw, "or ozier, representing his person, was publicly burnt at Padua; that by so rigorous "an example, and by the fear of incurring a like penalty, they might suppress the "reading of three books which he had composed on this subject: 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 second, that which Trithemius "calls *Elucidarium Necromanticum Petri de Abano;* and a third, called by the same "author *Liber experimentorum mirabilium de Annulis secundem, 28 Mansiom Lunae.*" Now it is to be noted, that Naude lays no stress upon these seeming 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 everything out of the vulgar track to be suspected as diabolical, especially as he was very much given to study, and acquainted with the harmony of the celestial bodies and the proportions of nature, and addicted to curious and divinatory science. "He was one "(says he) who appeared as a prodigy of learning amidst the ignorance of that age, "and who, besides his skill in languages and physic, had carried his enquiries so far "into the occult sciences of abstruse and hidden nature, that, after having given most "ample proofs, by his writings concerning physiognomy, geomancy, and chiromancy, "what he was able to perform in each of these, he quitted them all together with his "youthful curiosity to addict himself wholly to the study of philosophy, physic, and "astrology; which studies proved so advantageous to him, that, not to speak of the two "first, which introduced him to all the popes and sovereign pontiffs of his time, and "acquired him the reputation which at present he enjoys among learned men, it is cer"tain that he was a great master in the latter, which appears not only by the astro"nomical figures which he caused 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 im"provement of astronomy, but by the testimony of the renowned mathematician *Regio* "*Montanus,* who made a fine panegyric on him, in quality of an astrologer, 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 score of magic that the Inquisition sentenced him to death, but because he endeavored to account for the wonderful effects in nature by the *influences of the celestial bodies,* not attributing them to *angels* or *daemons;* so that heresy, instead of magic, seems to have been the ground of his falling under the tyranny of the sage fathers of the Roman Catholic faith, as being one who *opposed* the doctrine of spiritual beings.

* If this be true, as we read in *Tomasini, Elog, Vitor, Illustr, p.* 22, *Naude* must be mistaken where he says, that "Peter Aponus being accused at the age of 80 years, "died A. D. 1305." *Freherus* affirms the same upon the authority of *Bernardin Scardeon.*

APULEIUS,

THE PLATONIC PHILOSOPHER.

LUCIUS APULEIUS, a Platonic philosopher, publicly known by the famous work of the *Golden Ass*, lived in the second century under the Antonines. He was a native of *Madaura*, a *Roman* colony in *Africa;* his family was considerable; he had been well educated, and possessed a graceful exterior; he had wit and learning; but was suspected of magic. He studied first at *Carthage*, then at *Athens*, and afterwards at *Rome*, where he acquired the Latin tongue without any assistance. An insatiable curiosity to know everything induced him to make several voyages, and enter himself into several religious fraternities. He would see the bottom of their mysteries. He spent almost his entire estate in travelling; insomuch, that being returned to *Rome*, and having a desire to dedicate himself to the service of *Osiris*, 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 necessary sum: after this he gained his living by pleading; and, as he was eloquent and subtile, he did not want causes, some of which were very considerable. But he improved his fortunes much more by a lucky marriage than by pleading. A widow, whose name was Prudentilla, neither young nor fair, but who had a good estate, thought him worth her notice. He was not coy, nor was he solicitous to keep his fine person, his wit, his neatness, and his eloquence, for some young girl; he married this rich widow cheerfully (and with the most becoming philosophy overcame all turbulent passions which might draw him into the snares of beauty,) at a country house near Oea, a maritime town of Africa. This marriage drew upon him a troublesome law-suit. The relations of this lady's two sons urged that he had made use of the art of magic to possess himself of her person and money; they accused him of being worse than a magician, *viz.* a wizard, before *Claudius*

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 sixteenth century, saying, "*Peter of Apona*, a physician "of *Padua*, who flourished under Clement VII, debauched his imagination so far by "reading the *Arabian* philosophers, and by too much studying the astrology of "Alfraganus, that he was put into the Inquisition upon the suspicion of magic, etc." See *Rapin Reflex, sur la Philosophioe, n.* 28, *p.* 360. *Vossius* has followed *Gesner*, and makes an observation worthy to be considered. He says, that *Peter of Apona* sent his book, *De Medicina Omnimoda*, to pope *John* XXII, who was elected in the year 1316, and held the *Pontifical Chair* seventeen 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.

Maximus, Proconsul of *Africa.* He defended himself with great vigour*. His apology, which he delivered before the judges, furnishes us with examples of the most shameful artifices, that the villainy of an impudent

* Besides the accusation of magic, they reproached him with his beauty, his fine hair, his teeth, and his looking-glass. To the two first particulars he answered he was sorry their accusation was false.—"How do I wish," replied he, "that these heavy "accusations of beauty, fine hair, etc., were just! I should, without difficulty, reply, "as *Paris* in *Homer* does to Hector

——————— nor thou despise the charms,
With which a lover golden Venus arms.
Soft moving speech and pleasing outward shew,
No wish can gain them, but the God's bestow.
POPE.

"Thus would I reply to the charge of beauty. Besides that, even philosophers are "allowed to be of a liberal aspect; 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; since, besides that nature has bestowed but a very moderate degree "of beauty on me, my continual application to study wears off every bodily grace, "and impairs my constitution. My hair, which I am falsely accused of curling and "dressing by way of ornament, is, as you see, far from being beautiful and delicate: "on the contrary, it is perplexed and entangled like a bundle of flocks or tow, and so "knotty through long neglect of combing, and even of disentangling, as never to be "reduced to order." As to the third particular, he did not deny his having sent a very exquisite powder for the teeth to a friend, together with some verses, containing an exact description of the effects of the powder. He alleged 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 adversary into ridicule; though, in all probability, he had given occasion enough for censure by too great an affectation, of distinguishing himself from other learned men. Observe with how much ease some causes are defended, although the defendant be a little in the wrong "I observe 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 poison. But, surely, it is not "beneath a philosopher to study cleanliness, and to let no part of the body be foul, "or of an ill savour, especially the mouth, the use of which is the most frequent and "conspicuous, whether a man converses with another, or speaks in public, or says his "prayers in a temple. For speech is previous to every action of man, and, as an "excellent poet says, proceeds from the Wall of the Teeth."

We may make the same 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 dressing himself, he is justly liable to censure. Morality in *Apuleius's* time was much stricter than at present as to external behaviour, for he durst not avow his making use of his looking-glass. He maintains that he *might* do it, and proves it by several philosophical reasons, which, to say the truth, are much more ingenious than judiciously applied; but he denies that he ever consulted his looking-glass; for he says, alluding to this ludicrous accusation, "Next follows the "long and bitter harangue about the looking-glass; in which, so heinous is the crime "that *Pudens* almost burst himself with bawling out —'A philosopher to have a looking-"glass!'—Suppose I should confess that I have, that you may not believe there is "really something in your objection, if I should deny it; it does not follow from "hence that I must necessarily make a practice of dressing 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 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-glass, it is incumbent "upon him to prove farther at what time, and in what place, and in the presence of "whom, I made use of it; since you determine it to be a greater crime in a *philosopher* "to see a looking-glass, than for the *profane* to behold the attire of *Ceres.*"

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 Oea, the audience cried out with one voice, that he 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 cities did him the same honour. It is said that his wife held the candle to him whilst he studied; but this is not to be taken literally; it is rather a figure of Gallic eloquence in Sidonis Appollinaris, *Legentibus meditantibusque candelas & candelabra tenuerunt.* Several critics have published notes on Apuleius: witness *Phillipus Beraldus,* who published very large notes on the *Golden Ass,* at *Venice,* in folio, ann. 1504, which were reprinted in 8vo, at Paris, and at several other places. *Godescalk Stewichius, Peter Colvius, John Wiewer,* &c. have written on all the works of *Apuleius. Precius* published the *Golden Ass* and the Apology, separately, with a great many observations. The annotations of *Casaubon,* and those of *Scipio Gentilis,* on the Apology, are very scarce, and much valued: the first appeared in the year 1594, and the latter in 1607. The *Golden Ass* may be considered (as Bayle says) as a continued satire on the disorders which the pseudo-magicians, priests, pandars, and thieves filled the world with at that time. This observation occurs in Fleuri's annotations. A person who would take the pains, and had the requisite qualifications, might draw up a very curious and instructive commentary on this romance, and might inform the world of several things which the preceding commentaries have never touched upon. There are some very

* I shall instance one to shew that in all ages the spirit of calumny has put men upon forging proofs by false extracts from what a person has said or written. To convict Apuleius of practising magic, his accusers allege a letter which his wife had written during the time he paid his *devoirs* to her and affirmed that she had confessed, *in this letter,* that Apuleius was a *wizard,* and had actually bewitched her. It was no hard matter to make the court believe that she had written so, for they only read a few words of her letter, detached from what preceded or followed, and no one pressed them to read the whole. At last Apuleius covered them with confusion by reciting the whole passage from his wife's letter. It appeared, that far from complaining of Apuleius, she justified him, and artfully ridiculed his accusers. These are his words: you will find that precisely the same terms may either condemn or justify *Apuleius,* according as they are taken with or without what precedes them. "Being "inclined to marry, for the reasons which I have mentioned, you yourself persuaded me "to make choice of this man, being fond of him, and being desirous, by my means, to "make him one of the family. But now, at the instigation of wicked men, *Apuleius* "must be informed against as a magician (or wizard), and I, forsooth, am enchanted "by him. I certainly love him: come to me before my reason fails me." He aggravates this kind of fraud as it deserves; his words deserve to be engraved in letters of gold, to deter (if possible) all calumniators from practising the like cheats. He says, "There are many things which, produced alone, may seem liable to calumny. Any "*discourse* may furnish matter of accusation, if what is connected with foregoing words "be robbed of its introduction; if some things be suppressed at pleasure, and if what "is spoken by way of reproach to others, for inventing a calumny, be pronounced by "the reader as an assertion of the truth of it."

obscene passage in this book of Apuleius. It is generally believed that this author has inserted some curious episodes in it of his own invention; amongst others, that of *Psyche. Horum certe noster itae imitator fuit, ut e suo penu enumerabilia protulerit, atque inter caetera venustissimum illud Psyches,* Ἐπεισόδιον. This episode furnished *Moliere* with matter for an excellent Dramatic Piece, and *M. de la Fontaine* for a fine Romance.

ARISTOTLE,

THE PERIPATETIC.

Aristotle, commonly called the Prince of Philosophers, or the Philosopher, by way of excellence, was the founder of a sect which surpassed, and at length even swallowed up all the rest. Not but that it has had reverse of fortune in its turn; especially in the seventeenth century, in which it has been violently shaken, though the Catholic divines on the one side, and the Protestant on the other, have run (as to the quenching of fire) to its relief, and fortified themselves so strongly, by the secular arm, against the New Philosophy, that it is not like to lose its dominion. Mr. *Moreri* met with so many good materials in a work of Father Rapin, that he has given a very large account of Aristotle, enough to dispense with any assistance. Accordingly, I design not to enlarge upon it as far as the subject 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* practiced 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 several things of a *Jew,* and much less to a story 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 say that he was a disciple of *Socrates* for three years, for *Socrates* died 15 years before *Aristotle* was born. *Aristotle's* behaviour towards his master *Plato* is variously related: some will have it that, through prodigious vanity and ingratitude, he set up altar against altar: that is, he erected a school in *Athens* during *Plato's* life, and in opposition to him: others say that he did not set up for a professor until his master's death. We are told some things concerning his amours which are not altogether to his advantage. It was pretended that his conjugal affection were idolatrous, and that, if he had not retired from *Athens,* the process for irreligion, which the priests had commenced against him, would have been attended with the same consequences as that against *Socrates.* Though he deserved 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 falsehood to say, *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* scrupled not in some measure to affirm that, if it had not been for *Aristotle*, the church would have wanted some of its articles of faith. The Christians are not the only people who have authorized his philosophy; the *Mahometans* are little less 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 persons who know what philosophy is, to find that *Aristotle's* authority was so much respected in the schools, for several ages, that when a disputant quoted a passage from this philosopher, he who maintained the *thesis* durst not say *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 schools. The parliaments which have proscribed all other philosophy but that of *Aristotle*, are more excusable than the doctors: for whether the members of parliament were really persuaded that this philosophy was the best of any, or was not, the public good might induce them to prohibit new opinions, lest the academical divisions should extend their malignant influence to the disturbance of the tranquility of the state. What is most astonishing to wise men is, that the professors should be so strongly prejudiced in favor of *Aristotle's philosophy*. Had this prepossession been confined to poetry and rhetoric, it had been less wonderful: but they were found of the weakest of his works; I mean his Logic and Natural Philosophy*. This justice, 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 consequence, since he maintained the eternity of the world, and did not believe that providence extended itself to sublunary beings. As to the immortality of the soul, 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 Antony*

* To be convinced of the weakness of these works, we need only read *Gassendus* in his *Exercitationes Paradoxicoe adversos Aristoteleos*. He says enough there against *Aristotle'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, likewise, a criticism on his Natural Philosophy, his Metaphysics, and Ethics, in the same way; when, being alarmed at the formidable indignation of the *peripatetic* party against him, he chose rather to drop his work, than to expose himself to their vexatious persecutions. In *Aristotle's* Logic and Natural Philosophy, there are many things which discover the elevation and profundity of his genius.

† *Pomponatius* and *Niphus* had a great quarrel on this subject. The first maintained that the immortality of the soul was inconsistent 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 *Doemonomania*.

Venerius published a system of philosophy, in which he discovered several inconsistencies between *Aristotle's* doctrine and the truths of religion. Campanella maintained the same in his book *de Reductione ad Religionem*, which was approved at *Rome* in the year 1630. It was not long since maintained in *Holland*, in the prefaces to some books, that the doctrine of this philosopher differed but little from Spinozism. In the meantime, if some Peripatetics may be believed, he was not ignorant of the mystery of the Trinity. He made a very good end, and enjoys eternal happiness. He composed a great number of books; a great part of which is come down to us. It is true some critics raise a thousand scruples about them. He was extremely honoured in his own city, and there were not wanting heretics who worshipped *his* image with that of *Christ*. There is extant some book which mentions, that, before the Reformation, there were churches in *Germany* in 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 see *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 *heretics*. After all, it is no wonder that the *Peripatetic* philosophy, as it has been taught for several centuries, found so many protectors; or that the interests of it are believed to be inseparable from those of theology: for it accustoms the mind to acquiesce without evidence. The union of interests may be esteemed as a pledge to the *Peripatetics* of the immortality of their sect, and an argument to abate the hopes of the new philosophers.—Considering, withal, that there are some doctrines of Aristotle 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 so loud against the *peripatetic* philosophy. The kind of death, which in some respects does much honour to the memory of *Aristotle*, is, that which some have reported, *viz.* that his vexation at not being able to discover the cause of the flux and reflux of the *Euripus* occasioned the distemper of which he died. Some say, that being retired into the island of *Eubaea*, to avoid a process against him for irreligion, he poisoned himself: but why should he quit *Athens* to free himself from persecution this way? HESYCHIUS affirms, not only that sentence of death was pronounced against him for an hymn which he made in honour of his father-in-law, but also that he swallowed aconite in execution of this sentence. If this were true, it would have been mentioned by more authors.

The number of ancient and modern writers who have exercised their pens on *Aristotle*, either in commenting on, or translating, him, is endless. A catalogue of them is to be met with in some of the editions of his works,

but not a complete one. See a treatise of Father Labbe, entitled *Aristotelis & Platonis Groecorum Interpretum, typis hactenus editorum brevis conspectus;* A short view of the Greek interpreters of Aristotle and Plato *hitherto published;* printed at *Paris* in the year 1657, in 4to. Mr. *Teissier* names four authors who have composed the life of *Aristotle: Ammonius, Guarini of Verona, John James Beurerus,* and *Leonard Aretin.* He forgot *Jerome Gemusoeus,* physician and professor of philosophy at *Basil,* author of a book, *De Vita Aristotelis, et ejus Operum Censura.—The Life of Aristotle, and a Critique on his Works.*

ARTEMIDORUS OF EPHESUS,

THE SOMNAMBULIST, OR DREAMER.

Artemidorus (who wrote so largely upon Dreams) was a native of *Ephesus.* He lived under *Antonius Pius,* as he informs us himself, where he says, he knew an *Athlete,* who having dreamt that he had lost his sight, obtained the prize in the games which that Emperor ordered to be celebrated. No author has ever taken more pains upon so useful a subject than *Artemidorus* has done. He bought up all that had been written upon the subject of dreams, which amounted to several volumes, but he spent 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 assemblies of Greece, in Italy, and in the most populous islands; and he collected everywhere all the dreams he could hear of, and the events they had. He despised the censure of those grave and supercilious persons, who treat all pretenders to predictions as sharpers, or imposters, and without regarding the censures of these *Catos,* he frequented those diviners many years. In a word, he devoted all his time and thoughts to the science of dreams. He thought that his great labour in making so many collections, &c., had enabled him to warrant his interpretations by reason and experience, but unfortunately he never 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 resemblances, as those on which that interpreter proceeds. I say nothing of the injury done to *intelligences,* to whose direction we must necessarily impute our dreams if we expect to find in them any presage of futurity*. *Artemidorus* took great pains to instruct his son in

*I find in Artemidorus some of the most trifling incidents in dreams noted by him to presage very extraordinary things; such, as if any one dreams of his nose, or his teeth, or such like trifling subjects, such particular events they must denote.—Now, as I cannot attribute a true and significant dream to any other cause than the celestial *intelligences,* or an evil *doemon,* or else to the soul itself, (which possesses an inherent prophetic virtue, as I have fully treated of in my *Second Book of Magic, where we have spoken of prophetic dreams*),—I say, from which of these causes a

the same science, 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 books to one *Cassius Maximus*, and the other two to his son.—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 *Basil*, in the year 1539. *Artemidorus* wrote a treatise 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.

Under this article of *Babylonians* I shall just give the reader a general sketch of the antiquity of occult learning among the Chaldeans of *Babylon*, so famous for their speculations in astrology. *Diodorus Siculus* informs us, that the inhabitants of Babylon assert, that their city was very ancient; for they counted four hundred and seventy-three thousand years, from the first observations of their astrologers to the coming of *Alexander*. Others say, that the *Babylonians* boasted of having preserved in their archives the observations which their astrologers had made on nativities for the space of four hundred and seventy thousand years; from hence I ought to correct a passage of *Pliny*, which some authors make use of improperly, either to confute the antiquity of Babylon, or for other purposes. Aris-

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dream proceeds, we must ascribe 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 nose itching, or a tooth falling out, and a hundred other toys like these.—I say, such modes of dictating to us a fore-knowledge of events to happen, cannot but be unworthy of their wisdom, subtilty, or power, and if they cannot instruct us by better signs, how great is their ignorance, and if they will not, how great is their malice; therefore all such trifling dreams are to be altogether rejected as vain and insignificant, for we must remember that *"a dream comes through the multitude of business,"* and often otherwise; but such dreams as we are to notice, and draw predictions of future accidents and events, are those where the dream is altogether consistent, not depending upon any prior discourse, accidents, or any other like circumstances; likewise that the person who would wish to dream true dreams, should so 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 sublime contemplation, a religious desire of being informed of any misfortune, accident, or event which might introduce misery, poverty, or distraction of mind; so as when we know it, to deprecate the same by prayer to the divine wisdom, that he would be pleased to divert the evil impending, or to enable us to meet the same with fortitude, and endure it with patience till the will of the Deity is accomplished. These are the things which we ought to be desirous to receive information of by *dream, vision*, or the like, and of which many are often truly forewarned, and thereby foretell things to come, also presage of the death of certain friends; all which I know by experience to be true and probable.

totle knew without doubt that the *Babylonians* boasted of having a series of astronomical observations comprehending a prodigious number of centuries. He was desirous to inform himself of the truth of this by means of *Calisthenes*, who was in Alexander's retinue, but found a great mistake in the account; for it is pretended that *Calisthenes* assured him that the astronomical observations he had seen in *Babylon*, comprehended no more than 1903 years. *Simplicius* reports this, and borrows it from *Porphyry*. If *Calisthenes* 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 *Ctesias*, 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†, who prostituted their bodies to strangers for money, under the idea of performing their devotions required by Venus. Observe, that these sums were afterwards applied to religious uses.

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 sixteenth century. He was born at *Cologne* on the 14th of *September*, 1486. He descended from a noble and ancient family of Nettesheim in Belgia; desiring to walk in the steps of his ancestors, who

* Amongst the Babylonians there were celestial observations for four hundred and seventy thousand years, inscribed on pillars or tables or bricks. *Berosius* and *Critodemus*, who make the least of it, say four hundred and ninety years.

† This lascivious ceremony was very ancient. *Jeremiah's* letter inserted in the Book of *Baruch* touches something on it, but in an obscure manner, and wants a commentary taken out of *Herodotus*. Jeremiah's text runs thus:—"The women also with "cords about them sat in the ways—but if any of them, drawn by some that passeth "by, lie with him, she reproacheth her fellow, that she was not thought as worthy as "herself, nor her cord broken."—There was a law in *Babylon* which obliged all the women of the country to seat themselves near the temple of *Venus*, and there to wait an opportunity of copulating with a stranger, etc., etc.

†† As he himself asserts in his preface to his three books of Occult Philosophy and Magic, where he says, "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.

for many generations had been employed by the princes of the house of *Austria*, he entered early into the service of the Emperor *Maximilian*. He had at first the employ of Secretary; but as he was equally qualified for the *sword* as the *pen*, he afterwards turned soldier, and served the Emperor for seven years in his *Italian* army. He signalized himself on several occasions, 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 physic. He was a man possessed 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 searcher into the mysteries of nature, and was early in search of the philosopher's stone; and it appears that he had been recommended to some princes as a master of the art of alchymy*, and very fit for the grand projection. He had a very extensive knowledge of things in general, as likewise in the learned languages. He was a pupil to *Trithemius*, who wrote upon the nature, ministry and offices of intelligences and spirits. He was of an unsettled temper, and often changed his situation, and was so unfortunate as to draw upon himself the indignation of the Popish 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 heresy and error; how then could they suffer *Agrippa* to explain the mysteries of *Reuchlinus de Verbo Mirifico* with impunity? It was the subject of the lectures which he read at *Dole* in 1509 with great reputation. To ingratiate himself the better with *Margaret of Austria*, governess of the *Austrian Netherlands*, he composed at that time a treatise on the excellency of women; but the persecution he suffered from the monks prevented him from publishing it; he gave up the cause, and came into *England*, where he wrote on *St. Paul's* Epistles, although he had another very private affair upon his hands. Being returned to *Cologne*, he read public lectures there on the question 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* sent for him to *Pisa*. *Agrippa* would have displayed his abilities there in quality of theologist of the council, if that assembly had continued. This would not have been the way to please the Court of *Rome*, or to deserve the obliging letter he received from *Leo X*, and from whence we may conclude that he altered his opinion. From that time he

* I have no authority to say, that ever he was in possession of the *great secret* of transmutation, neither can I gather any such information from his writings; the only circumstance relative to this is what himself says in occult phliosophy, *that he had made gold, but no more than that out of which the soul was extracted.*

taught divinity publicly at *Pavia*, and at *Turin*. He likewise read lectures on *Mercurius Trismegistus* at *Pavia*, in the year 1515. He had a wife who was handsome and accomplished, by whom he had one son; he lost 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 sons and one daughter, who died. It appears by the second book of his letters, that his friends endeavoured in several places to procure him some honourable settlement, 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, syndic, and orator. The persecutions which the monks had raised against him, as well on account of his having refuted the common opinion concerning the three husbands of *St. Anne*, as because he had protected a country-woman, who was accused of witchcraft, made him leave the city of *Metz*.

The story is as follows:—A country-woman, who was accused of witchcraft, was proposed (by the *Dominician, Nicholas Savini*, Inquisitor 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 so irregular a proceeding, but could not prevent the woman from being put to the *question;* however, he was the instrument of proving her innocence. Her accusers were condemned to a fine. The penalty was too mild, and far from retaliation. This country-woman was of *Vapey*, a town situated near the gates of *Metz*, and belonging to the chapter of the cathedral. There appeared in *Messin*, who was the principal accuser of this woman, such sordid passions, and such a total ignorance of literature and philosophy, that *Agrippa*, in his letter of June 2, 1519, treats the town of Metz as—*"the step-mother of learning and virtue."* This satirical reflexion of Agrippa's might give rise to the proverb—*"Metz*, the covetous, and step-mother of arts and sciences."—What induced him to treat of the monogamy of *St. Anne* was his seeing, that *James Faber Stapulensis*, 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 forsaking a city, which the seditious inquisitors had made an enemy to learning and true merit. It is indeed the fate of all cities where such persons grow powerful, of whatsoever 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 solicit the pension 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 practice physic there as he had done at *Geneva*. The year following he went to *Lyons*, and obtained a pension from

Francis I. He was in the service of that prince's mother in quality of her physician, but made no great improvement of his fortune there; neither did he follow that princess when she departed from *Lyons* in the month of *August*, 1525, to conduct her daughter to the frontiers of *Spain*. He danced attendance at *Lyons* for some time to employ the interest of his friends in vain, to obtain the payment of his pension, and before he received it he had the vexation to be informed that he was struck out of the list. The cause of this disgrace was, that having received orders from his mistress to enquire by the rules of astrology what turn the affairs of *France* would take, he expressed his disapprobation too freely, that the princess should employ him in such a vain curiosity, instead of making use of his abilities in more important affairs. The lady took this lesson very ill, but she was highly incensed when she heard that *Agrippa* had, by the *Rules of Astrology*, the *Cabala*, or some other art, predicted new triumphs to the constable of *Bourbon*.*—*Agrippa*, finding himself discarded, murmured, stormed, threatened and wrote; but, however, he was obliged to look out for another settlement. He cast 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 causes of these delays was the rough proceeding of the Duke of *Vendome*, who instead of signing the pass for *Agrippa* tore it up, saying, "he would not sign any passport for a conjurer." In the year 1529 the King of *England* sent *Agrippa* a kind invitation to come into his territories, and at the same time he was invited by the Emperor's chancellor, by an *Italian* marquiss, 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 princess. He published by way of prelude, *The History of the Government of Charles V.* and soon after he was

* See Agrippa's words in his 29th Epist. lib. iv, p. 854, which are as follows:—"I wrote to the *Soncohal*, desiring him to advise her not to misapply my abilities any "longer in so unworthy an art; that I might for the future avoid these follies, since I "had it in my power to be of service to her by much happier studies." But the greatest misfortune was, that "*this unworthy art*," and "these follies," as he called them, predicted success to the opposite party, as you may judge by his own words—"I remember I told the *Seneschal* in a letter, that in casting the constable of *Bourbon's* "nativity, I plainly discovered that he would this year likewise gain the victory over your armies."—They who are acquainted with the history of these times, must see plainly that Agrippa could not pay his court worse to Francis I, than by promising good success to the constable. From that Agrippa was looked upon as a *Bourbonist:* to silence this reproach he represented the service he had done to *France*, by dissuading 4000 foot soldiers from following the Emperor's party, and by engaging them in the service of *Francis I.* He alleged the refusal of the great advantages which were promised him when he left *Fribourg*, if he would enter into the constable's service. It appears by the 4th and 6th Letter of Book V. that he held a strict correspondence with that prince in 1527. He advised and counseled, yet refused to go and join him, and promised him victory. He assured 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.

obliged to compose that princess's funeral oration, whose death was in some manner the life of our *Agrippa;* for she had been strangely prejudiced against him: the same ill office was done him with his Imperial Majesty. His treatise 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 pension as historiographer, nor prevent his being imprisoned at *Brussels* in the year 1531, but he was soon released. The following year he made a visit 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 embarrassed on account of his salary being stopped, made him stay longer in the country of *Cologne* than he desired. He strenuously opposed the inquisitors, who had put a stop to the printing of his *Occult Philosophy* 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 spite of them the impression was finished, which is that of the year 1533. He continued at *Bonn* till the year 1535, and was then desirous of returning to *Lyons.* He was imprisoned in *France* for something he had said against the mother of Francis I., but was released at the request of certain persons, and went to *Grenoble,* where he died the same year, 1535. Some say that he died in the hospital (but this is mere malice, for his enemies reported everything that envy could suggest to depreciate his worth and character). He died at the house of the Receiver General of the province of Dauphiny, whose son was first president of *Grenoble.* Mr. *Allard,* at p. 4, of the *Bibliotheque of Dauphine,* says, 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 said that he was a Lutheran*. Burnet in his history of the Reformation asserts, 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 likewise in his declamation on the vanity of the sciences, where he says—"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 these twenty years, and to espouse a harlot." In respect of the charge of magic diabolical being preferred against him by *Martin del Rio*

Agrippa, in his Apolog. cap. 19, speaks in lofty terms of *Luther,* and with such contempt of the adversaries of that reformer that it is plain from hence *Sixtus Sienensis* affirmed that *Agrippa* was a Lutheran.

and others who confidently asserted, that *Agrippa* paid his way at inns, *&c.*, with pieces of horn, casting an illusion over the senses, whereby those who received them took them for real money; together with the story of boarder at *Louvain*, who, in *Agrippa's* absence, raised the devil in his study, and thereby lost his life; and *Agrippa's* coming home, and seeing the spirits dancing at the top of the house, his commanding one of them into the dead body, and sending it to drop down at the market-place: all these stories, asserted by *Martin del Rio*, are too ridiculous to be believed by men of sense or science, they being no way probable even if he had dealt in the Black Art.—As to *magic*, in the sense it is understood by us, there is no doubt of his being a proficient in it, witness his three books on Occult Philosophy; to say nothing here of the fourth, which we have good authority to say was never written by *Agrippa*, as we shall shew presently, where we shall treat of the history of his *Occult Philosophy*.—In a word, to sum up the character of Agrippa, we must do him the justice to acknowledge, that notwithstanding his impetuous temper which occasioned him many broils, yet from the letters which he wrote to several of his most intimate friends, without any apparent design of printing them, he was a man used to religious reflexions, and the practice of Christianity; that he was well versed in many of the chiefest and most secret operations of nature, *viz.*, the sciences of natural and celestial magic; that he certainly performed strange things (in the vulgar eye) by the application of *actives* to *passives*, 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 domestic, has given several curious and interesting anecdotes which throw great light upon the mysterious character of *Agrippa*, and serve to free him from the scandalous imputation of his being a professor of the BLACK ART. Now, because *Agrippa* continued whole weeks in his study, and yet was acquainted with almost every transaction in several countries of the world, many silly people gave out, that a black dog, which *Agrippa* kept was an evil spirit, by whose 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 see on what sort of reports he founded his opinions of this great man. We wonder that *Gabriel Naude* had not the precaution to object to the accusers of *Agrippa*, the great number of historical falsehoods of which they (his accusers) stand convicted. *Naude* supposes that the monks and others of the ecclesiastical order did not think of crying down the *Occult Philosophy* till a long time after it was published; he affirms that they exclaimed against that work, only in revenge for the injuries 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 universities, the preachers, and the divines,

saw themselves 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 sometimes more copious than choice in this subject, and writing in a disturbed, rather than in a composed style." He lashes vice, and commends virtue, every where, and in every person: but there are some 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, describe the history 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, several manuscript copies of it were dispersed almost all over *Europe*. It is not necessary to observe that most of them were faulty, which never fails to happen in the like cases. They were preparing to print it from one of these bad copies; which made the author resolve 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 mistaken in asserting that *Agrippa*, in his more advanced years, having corrected and enlarged his work, shewed 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 some other persons, whom the Emperor's council appointed to examine it.

"This book has been lately examined and approved by certain prelates "of the church, and doctors, thoroughly versed both in sacred and profane "literature, and by commissaries particularly deputed for that purpose by "CAESAR'S council: after which, it was admitted by the whole council, and "licensed by the authentic diploma of his Imperial Majesty, and the stamp "of the CAESAREAN Eagle in red wax; and was afterwards publicly "printed and sold at ANTWERP, and then at PARIS, without any oppo-"sition."

After the death of *Agrippa** a *Fourth Book* was added to it by another hand. *Jo. Wierus de Magis*, cap. 5. p. 108, says, "To these (books of "Magic) may very justly be added, a work lately published, and ascribed "to my late honoured host and preceptor, HENRY CORNELIUS AGRIPPA, "who has been dead more than forty years; whence I conclude it is

* "In the treatise I am composing of the vices and erroneous opinions of the "*Dominicus*, in which I shall expose to the whole world their vicious practices, such as "the sacrament often infected with poison—numberless pretended miracles—kings and "princes taken off with poison—cities and states betrayed—the populace seduced—"heresies avowed—and the rest of the deeds of these heroes and their enormous "crimes." See AGRIPPA *Opera*, T. ii. p. 1037.

"unjustly inscribed to his names, under the title of *The Fourth Book of* "*the Occult Philosophy*, or of Magical Ceremonies, which pretends like- "wise 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 sufficient to add, that he wrote *A Commentary on the Art of Raimundus Lullius* and *A Dissertation on the Original of Sin*, wherein he teaches that the fall of our first parents proceeded from their unchaste love. He promised a work against the *Dominicans*, which would have pleased many persons both within and without the pale of the church of *Rome*. He held some 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 differed but little from the speculations of our Quietists. Now many suppose that the fourth book of the *Occult Philosophy* is the Key which Agrippa means in his letters to have reserved to himself; but it may be answered, with great shew of probability, that he amused the world with this Key to cause himself to be courted by the curious. *James Gohory* and *Vigenere* say, that he pretended to be master of the Practice of the Mirror of *Pythagoras*, and the secret of extracting the spirit of gold from its body, in order to convert silver and copper into fine gold. But he explains what he means by this Key, where he says, in the Epist. 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 sublime 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 himself to the study of the *Occult Sciences, viz. Aurelius de Aquapendente Austin*, friar, where he says, "What surprising accounts we meet with, "and how great writings there are made of the invincible power of the "Magic Art, of the prodigious images of Astrologers, of the amazing "transmutations of Alchymists, and of that blessed stone by which, "MIDAS-like, all metals are transmuted into gold: all of which are found "to be vain, fictitious, and false, as often as they are practised literally." Yet he says, "Such things are delivered and writ by great and grave philosophers, whose traditions who dare say 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, he adds, look for the principle of these "grand operations without ourselves: it is an internal spirit within us, "which can very well perform whatsoever the monstrous *Mathematicians*,

"the prodigious *Magicians*, the wonderful *Alchymists*, and the bewitching "*Necromancers*, can effect."

Nos habitat, non tartara; sed nec sidera cœli,
Spiritus in nobis qui viget, illa facit.
See AGRIPPA *Epist. 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 scarce, as very rarely to be met with, and are sold at a very high price by the booksellers.

ALBERTUS MAGNUS.

*Albertus Magnus**, a *Dominican*, bishop of *Ratisbon*, and one of the most famous doctors of the XVIII 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 several employs which were conferred upon him, and the success of his lectures in several towns. It is likewise said, that he practised midwifery, and that he was in search 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 served 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 some spirits, might form certain articulate sounds. Though he was well qualified to be the inventor of artillery, there is reason to believe, that they who ascribed the invention of it to him are mistaken. It is said that he had naturally a very dull wit, and that he was upon the point of leaving the cloister, because he despaired of attaining what his friar's habit required of him, but that the Holy Virgin appeared to him, and asked him in which he would chuse to excel, in philosophy or divinity; that he made choice of philosophy, and that the Holy Virgin told him he should surpass all men of his time in that science, but that, as a punishment 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 sense, and so improved in all the sciences, that he quickly surpassed his preceptors; but that, three years before his death, he forgot in an instant all that he knew: and that, being at a stand in the middle of a lecture on divinity at *Cologne*, and endeavouring in vain to recal his ideas, he was sensible that it was the accomplishment of the prediction. Whence arose the saying, that he was miraculously converted from an ass into a philosopher, and, afterwards, from a philosopher into an ass. Our Albertus was

* Albertus Magnus' famous book, Egyptain Secrets, or White and Black Art for Man and Beast, is now sold by Messrs. de Laurence, Scott & Co. Price $1.25 Foreign 5s 2d.

a very little man*, and, after living eighty-seven 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 *Ratisbon;* 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 such a vast number of books, that they amount to twenty-one volumes in folio, in the edition 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* says, "that he read in a book wrote by Bacon, that a man might "foretell things to come by means of the mirror *Almuchesi,* composed "according to the rules of perspective; provided he made use of it under "a good constellation, and first brought his body into an even and tem-"perate state of chymistry." This is agreeable to what *John Picus* has maintained, that *Bacon* gave himself only to the study of *Natural Magic.* This friar sent several instruments of his own invention to pope Clement IV. Several of his books have been published (but they are now very scarce) *viz., Specula Mathematica & Perspectiva, Speculum Alchymiae, De Mirabili Potestate Artis & Naturae, Epistolae, cum Notis, &c.* In all probability he did not perform any thing by any compact with devils, but has only ascribed to things a surprising efficacy which they could not naturally have. He was well versed in judicial astrology. His Speculum Astrologiæ was condemned by Gerson and Agrippa. Francis Picus and many others have condemned it only because the author maintains in it, that, with submission to better judgments, books of magic ought to be carefully preserved, 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 sharply 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 since. It is wonderful, considering the age wherein he lived,

* When he came before the Pope, after standing some time in his presence, his Holiness desired him to rise, thinking he had been kneeling.

how he came by such a depth of knowledge on all subjects. His treatises are compared with that elegancy, conciseness, and strength, and abound with such just and exquisite observations on nature, that, among the whole line of chymists, we do not know one that can pretend to contend with him. The reputation of his uncommon learning still survives 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 treatises; amongst which, such as are yet extant have beauties enough to make us sensible of the great loss of the rest. What relates to chymistry are two small pieces, wrote at *Oxford*, which are now in print, and the manuscripts to be seen in the public library at *Leiden;* having been carried thither among *Vossius'* manuscripts from *England*. In these treatises he clearly shews how imperfect metals may be ripened into perfect ones. He entirely adopts *Geber's* notion, that mercury is the common basis of all metals, and sulphur the cement; and shews that it is by a gradual depuration of the mercurial matter by sublimation, and the accession of a suptle sulphur by fire, that nature makes her gold; and that, if during the progress, any other third matter happen to intervene, besides the mercury and sulphur, some base metal arises: so that, if we by imitating her operations, ripen lead, we might easily change it into good gold.

Several of *Bacon's* operations have been compared with the experiments of Monsieur *Homberg*, made by that curious prince the duke of *Orleans;* by which it has been found that *Bacon* has described some of the very things which *Homberg* published as his own discoveries. For instance, *Bacon* teaches expressly, that if a pure sulphur 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 *Memoire de l'Academie Royale des Sciences*. His other physical writings shew no less genius and force of mind. In a treatise* *Of the secret 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 surpass nature herself.

This author's works are printed in 8vo and 12mo, under the title of *Frater Rogerius Baco de Secretis Artis & Naturae*, but they are become very rare. From a repeated perusal of them we may perceive that *Bacon* was no stranger 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 sulphur, nitre, and charcoal, which when separate have no sensible effect, when mingled together in a due proportion, and closely confined, yield a horrible crack. A more precise description of gunpowder cannot be given with words: and yet a Jesuit *Barthol. Schwartz*, some ages afterwards, has had the honour

* De Secretis Naturæ Operibus.

of the discovery. He likewise mentions a sort of inextinguishable fire, prepared by art, which indicates he knew something of phosphorus. And that he had a notion of the rarefaction of the air, and the structure of the air-pump is past contradiction. A chariot, he observes, might be framed on the principle of mechanics, which, being sustained 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. There are many curious speculations in this noble author, which will raise the admiration of the reader: but none of them will affect him with so much wonder, as to see a person of the most sublime merit fall a sacrifice to the wanton zeal of infatuated bigots.

RAYMOND LULLY,

A FAMOUS ALCHYMIST.

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 himself to chymistry, he soon began to preach another sort of doctrine; insomuch that, speaking of that art, he says it is only to be required by dint of experiment and practice, and cannot be conveyed to the understanding by idle words and sounds. He is the first author I can find, who considers 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, himself, beside what he wrote in the scholastic way, has a good many volumes wrote after his conversion: 'tis difficult to say how many; for it was a common practice with his disciples and followers to usher in their performances under their master's name. "I have perused *(says "Boerhaave)* the best part of his works, and find them, beyond expec- "tation, excellent: insomuch, that I have been almost tempted to doubt "whether they could be the work of that age, so full are they of the "experiments and observations which occur in our later writers, that "either the books must be supposititious, or else the ancient chymists "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 *Ofia 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 supposed 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 *Spanish* authors ascribe the occasion of

his journey to an amour: he had fallen in love, it seems, with a maiden of that country, who obstinately refused his addresses. Upon enquiring into the reason, she shewed him a cancered breast. *Lully*, like a generous gallant, immediately resolved on a voyage to *Mauritania*, where *Geber* had lived, to seek some 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*.

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 style 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 set over the fire, with the purest sulphur, will become gold, but that if either of them be sick or leprous, *i.e.*, infected with any impurity, instead of gold, some other metal will be produced. He adds, that as mercury and sulphur are sufficient for the making of all metals: so of these may an universal medicine, or metal, be produced for curing of all the sick; which some mistakenly understood of an universal metal, efficacies in all diseases 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 thirteenth century, but this is not assured. The whole art of *enamelling* is their invention, as is also, that of *colouring glass*, and precious stones, by application of thin metal plates. Their writings are in the form of processes, and they describe all their operations to the most minute circumstances. The treatise of *enamelling* is esteemed the greatest and most finished part of their works: whatever relates to the fusion, sepa-

*The history 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* asserts that "*Lully offered* EDWARD III. *king of England, a supply of six millions to make war against the Infidels.*" Besides manuscripts, the following printed pieces bear *Lully's* name, *viz. The Theory of the Philosopher's Stone: The Practise: The Transmutation of Metals: The Codicil: The Vade-Mecum: The Book of Experiments: The Explanation of his Testament: The Abridgements, or Accusations: and The Power of Riches.*

ration, 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 since taken for new discoveries. There is a very large work in folio, under their name, of the construction of chymical furnaces and instruments. Their writings are not cheaply purchased, as they are worthy of perusal. But they give none of the valuable secrets contained in the Great Book of Magical Art.

THE END OF BOOK ONE