Three Books of Occult Philosophy

written by
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Completely Annotated, with Modern Commentary

The Foundation Book of Western Occultism

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Three Books of Occult Philosophy, or of
Magick; Written by that Famous Man

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BOOK I.

Chap. i. How Magicians Collect vertues from the three-fold World, is
declared in these three Books.

Seeing there is a three-fold World, Elementary, Celestiall, and
Intellectual, and every inferior is governed by its superior, and receiveth the influence of
the vertues thereof, so that the very original, and chief Worker of all doth by Angels, the
Heavens, Stars, Elements, Animals, Plants, Metals, and Stones convey from himself the
vertues of his Omnipotency upon us, for whose service he made, and created all these
things: Wise men conceive it no way irrationall that it should be possible for us to ascend
by the same degrees through each World, to the same very originall World it self, the
Maker of all things, and first Cause, from whence all things are, and proceed; and also to
enjoy not only these vertues, which are already in the more excellent kind of things, but also besides these, to draw new vertues from above. Hence it is that they seek after the vertues of the Elementary world, through the help of Physick [=medicine], and Naturall Philosophy in the various mixtions of Naturall things, then of the Celestiall world in the Rayes, and influences thereof, according to the rules of Astrologers, and the doctrines of Mathematicians, joyning the Celestiall vertues to the former: Moreover, they ratifie and confirm all these with the powers of divers Intelligencies, through the sacred Ceremonies of Religions. The order and process of all these I shall endeavor to deliver in these three Books: Whereof the forst contains naturall Magick, the second Celestiall, and the third Ceremoniall. But I know not whether it be an unpardonable presumption in me, that I, a man of so little judgement and learning, should in my very youth so confidently set upon a business so difficult, so hard, and intricate as this is. Wherefore, whatsoever things have here already, and shall afterward be said by me, I would not have any one assent to them, nor shall I my self, any further then they shall be approved of by the Universall Church, and the Congregation of the Faithfull.

Chap. ii. What Magick is, What are the Parts thereof, and how the Professors thereof must be Qualified.

Magick is a faculty of wonderfull vertue, full of most high mysteries, containing the most profound Contemplation of most secret things, together with the nature, power, quality, substance, and vertues thereof, as also the knowledge of whole nature, and it doth instruct us concerning the differing, and agreement of things amongst themselves, whence it produceth its wonderfull effects, by uniting the vertues of things through the application of them one to the other, and to their inferior sutable subjects, joyning and knitting them together thoroughly by the powers, and vertues of the superior Bodies. This is the most perfect and chief Science, that sacred and sublimer kind of Phylosophy [philosophy], and lastly the most absolute perfection of all most excellent Philosophy. For seeing that all regulative Philosophy is divided into Naturall, Mathematicall, and Theologicall: (Naturall Philosophy teacheth the nature of those things which are in the world, searching and enquiring into their Causes, Effects, Times, Places, Fashions, Events, their Whole, and Parts, also

The Number and the Nature of those things,
Cal'd Elements, what Fire, Earth, Aire forth brings:
From whence the Heavens their beginnings had;
Whence Tide, whence Rainbow, in gay colours clad.
What makes the Clouds that gathered are, and black,
To send forth Lightnings, and a Thundring crack;
What doth the Nightly Flames, and Comets make;
What makes the Earth to swell, and then to quake:
What is the seed of Metals, and of Gold

All these things doth naturall Philosophy, the viewer of nature contain, teaching us according to Virgil's Muse.
Whence all things flow,
Whence Mankind, Beast; whence Fire, whence Rain, and Snow,
Whence Earth-quakes are; why the whole Ocean beats
Over his Banks, and then again retreats;
Whence strength of Hearbs [herbs], whence Courage, rage of Bruits [brutes],
All kinds of Stone, of Creeping things, and Fruits.

But Mathematicall Philosophy teacheth us to know the quantity of naturall Bodies, as
extended into three dimensions, as also to conceive of the motion, and course of
Celestiall Bodies.

As in great hast [haste],
What makes the golden Stars to march so fast;
What makes the Moon sometimes to mask her face,
The Sun also, as if in some disgrace.

And as Virgil sings,

How th' Sun doth rule with twelve Zodiack Signs,
The Orb thats measur'd round about with Lines,
It doth the Heavens Starry way make known,
And strange Eclipses of the Sun, and Moon.
Arcturus also, and the Stars of Rain,
The Seaven Stars likewise, and Charles his Wain,
Why Winter Suns make tow'rs the West so fast;
What makes the Nights so long ere they be past?

All which is understood by Mathematicall Philosophy.

Hence by the Heavens we may foreknow
The seasons all; times for to reap and sow,
And when 'tis fit to launch into the deep,
And when to War, and when in peace to sleep,
And when to dig up Trees, and them again
To set; that so they may bring forth amain.

Now Theologicall Philosophy, or Divinity, teacheth what God is, what the Mind, what an
Intelligence, what an Angel, what a Divell [devil], what the Soul, what Religion, what
sacred Institutions, Rites, Temples, Observations, and sacred Mysteries are: It instructs us
also concerning Faith, Miracles, the vertues of Words and Figures, the secret operations
and mysteries of Seals, and as Apuleius saith, it teacheth us rightly to understand, and to
be skilled in the Ceremoniall Laws, the equity of Holy things and rule of Religions. But
to recollect my self) these three principall faculties Magick comprehends, unites, and
actuates; deservedly therefore was it by the Ancients esteemed as the highest, and most
sacred Philosophy. It was, as we find, brought to light by most sage Authours [authors],
and most famous Writers; amongst which principally Zamolxis and Zoroaster were so famous, that many believed they were the inventors of this Science. Their track 
[footsteps] Abbaris the Hyperborean, Charmondas, Damigeron, Eudoxus, Hermippus followed: there were also other eminent, choice men, as Mercurius Tresmegistus 
[Trismegistus], Porphyrius [Porphyry], Iamblicus [Iamblichus], Plotinus, Proclus, Dardanus, Orpheus the Thracian, Gog the Grecian, Germa the Babilonian [Babylonian], 
Apollonius of Tyana, Osthanes also wrote excellently in this Art; whose Books being as it were lost, Democritus of Abdera recovered, and set forth with his own Commentaries. 
Besides Pythagoras, Empedocles, Democritus, Plato, and many other renowned Philosophers travelled far by Sea to learn this Art: and being returned, published it with wonderfull devoutness, esteeming of it as a great secret. Also it is well known that 
Pythagoras, and Plato went to the Prophets of Memphis to learn it, and travelled through almost all Syria, Egypt, Judea, and the Schools of the Caldeans [Chaldaeans], that they might not be ignorant of the most sacred Memorials, and Records of Magick, as also that they might be furnished with Divine things. Whosoever therefore is desirous to study in this Faculty, if he be not skilled in naturall Philosophy, wherein are discovered the qualities of things, and in which are found the occult properties of every Being, and if he be not skilful in the Mathematicks, and in the Aspects, and Figures of the Stars, upon which depends the sublime vertue, and property of every thing; and if he be not learned in Theologie [theology], wherein are manifested those immateriall substances, which dispence [dispense], and minister all things, he cannot be possibly able to understand the rationality of Magick. For there is no work that is done by meer Magick, nor any work that is meerly Magicacl, that doth not comprehend these three Faculties.

Chap. iii. Of the four Elements, their qualities, and mutuall mixtions.

There are four Elements, and originall grounds of all corporeall things, Fire, Earth, Water, Aire, of which all elementated inferiour bodies are compounded; not by way of heaping them up together, but by transmutation, and union; and when they are destroyed, they are resolved into Elements. For there is none of the sensible Elements that is pure, but they are more or less mixed, and apt to be changed one into the other: Even as Earth becoming dirty, and being dissolved, becomes Water, and the same being made thick and hard, becometh Earth again; but being evaporated through heat, passeth into Aire, and that being kindled, passeth into Fire, and this being extinguished, returns back again into Aire, but being cooled again after its burning, becometh Earth, or Stone, or Sulphur, and this is manifested by Lightening [lightning]: Plato also was of that opinion, that Earth was wholly changeable, and that the rest of the Elements are changed, as into this, so into one another successively. But it is the opinion of the subtiller sort of Philosophers, that Earth is not changed, but relented and mixed with other Elements, which do dissolve it, and that it returns back into it self again. Now, every one of the Elements hath two specificall qualities, the former whereof it retains as proper to it self, in the other, as a mean, it agrees with that which comes next after it. For Fire is hot and dry, the Earth dry and cold, the Water cold and moist, the Aire moist and ot. And so after this manner the Elements, according to two contrary qualities, are contrary one to the other, as Fire to
Water, and Earth to Aire. Moreover, the Elements are upon another account opposite one to the other: For some are heavy, as Earth and Water, and others are light, as Aire and Fire. Wherefore the Stoicks called the former passives, but the latter actives. And yet once again Plato distinguished them after another manner, and assigns to every one of them three qualities, viz. to the Fire brightness, thinness and motion, but to the Earth darkness, thickness and quietness. And according to these qualities the Elements of Fire and Earth are contrary. But the other Elements borrow their qualities from these, so that the Aire receives two qualities of the Fire, thinness and motion; and one of the Earth, viz. darkness. In like manner Water receives two qualities of the Earth, darkness and thickness, and one of Fire, viz. motion. But Fire is twice more thin then Aire, thrice more movable, and four times more bright: and the Aire is twice more bright, thrice more thin, and four times more moveable then Water. Wherefore Water is twice more bright then Earth, thrice more thin, and four times more movable. As therefore the Fire is to the Aire, so Aire is to the Water, and Water to the Earth; and again, as the Earth is to the Water, so is the Water to the Aire, and the Aire to the Fire. And this is the root and foundation of all bodies, natures, vertues, and wonderfull works; and he which shall know these qualities of the Elements, and their mixtions, shall easily bring to pass such things that are wonderfull, and astonishing, and shall be perfect in Magick.

Chap. iv. Of a three-fold consideration of the Elements.

There are then, as we have said, four Elements, without the perfect knowledge whereof we can effect nothing in Magick. Now each of them is three-fold, that so the number of four may make up the number of twelve; and by passing by the number of seven into the number of ten, there may be a progress to the suprem Unity, upon which all vertue and wonderfull operation depends. Of the first Order are the pure Elements, which are neither compounded nor changed, nor admit of mixtion, but are incorruptible, and not of which, but through which the vertues of all naturall things are brought forth into act. No man is able to declare their vertues, because they can do all things upon all things. He which is ignorant of these, shall never be able to bring to pass any wonderfull 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 vertue, when they are thus reduced to their simplicity, doth above all things perfect all occult, and common operations of nature: and these are the foundation of the whole naturall Magick. Of the third Order are those Elements, which originally and of themselves are not Elements, but are twice compounded, various, and changeable one into the other. They are the infallible Medium, and therefore 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 Naturall, Celestiall, or Supercelestiall; they are full of wonders, and mysteries, and are operative, as in Magick Naturall, so Divine: For from these, through them, proceed the bindings, loosings, and transmutations of all things, the knowing and foretelling of things to come, also the driving forth of evil, and the gaining of good spirits. Let no man, therefore, without these three sorts of Elements, and the knowledge thereof, be confident that he is able to work any thing in the occult Sciences of Magick, and Nature. But whosoever shall know how to reduce those of one Order, into those of another, impure into pure,
compounded into simple, and shall know how to understand distinctly the nature, vertue, 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 Naturall things, and Celestiall secrets.

Chap. v. Of the wonderfull Natures of Fire, and Earth.

There are two things (saith Hermes) viz. Fire and Earth, which are sufficient for the operation of all wonderfull things: the former is active, the latter passive. Fire (as saith Dionysius) 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 unknown; When it is by it self (no other matter coming to it, in which it should manifest its proper action) it is boundless, and invisible, of it self sufficient for every action that is proper to it, moveable, yielding it self after a maner to all things that come next to it, renewing, guarding nature, enlightening, not comprehended by lights that are vailed [veiled] over, clear, parted, leaping back, bending upwards, quick in motion, high, always raising motions, comprehending another, not Comprehended it self, not standing in need of another, secretly increasing of it self, and manifesting its greatness to things that receive it; Active, Powerfull, Invisibly present in all things at once; it will not be affronted or opposed, but as it were in a way of revenge, it will reduce on a sudden things into obedience to it self; incomprehensible, impalpable, not lessened, most rich in all disensions of it self. Fire (as saith Pliny) is the boundless, and mischievous part of the nature of things, it being a question whether it destroys, or produceth most things. Fire it self is one, and penetrates through all things (as say the Pythagorians) also spread abroad in the Heavens, and shining: but in the infernall place streightened, dark, and tormenting, in the mid way it partakes of both. Fire therefore in it self is one, but in that which receives it, manifold, and in differing subjects it is distributed in a different manner, as Cleanthes witnesseth in Cicero. That fire then, which we use is fetched out of other things. It is in stones, and is fetched out by the stroke of the steele; it is in Earth, and makes that, after digging up, to smoake [smoke]: it is in Water, and heats springs, and wells: it is in the depth of the Sea, and makes that, being tossed with winds, warm: it is in the Aire, and makes it (as we oftentimes see) to burn. And all Animals, and living things whatsoever, as also all Vegetables are preserved by heat: and every thing that lives, lives by reason of the inclosed heat. The properties of the Fire that is above, are heat, making all things Fruitfull, and light, giving life to all things. The properties of the infernall Fire are a parching heat, consuming all things, and darkness, making all things barren. The Celestiall, 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 Celestiall 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 Light, are augmented, not only by that light, which is Divine, of the Sun, and Celestiall, 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 significant saying of Pythagoras, Do not speak of God without a Light) and they commanded that for the driving away of wicked spirits, Lights and Fires should be kindled by the Corpses of the dead, and that they should not be removed until the expiations were after a Holy manner performed, and they 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 Custome 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 Celestiall rays, and influences; in it are contained the seeds, and Seminall vertues of all things; and therefore it is said to be Animall, Vegetable, and Minerall. It being made fruitfull by the other Elements, and the Heavens, brings forth all things of it self; It receives the abundance of all things, and is, as it were the first fountain, from whence all things spring, it is the Center, foundation, and mother of all things. Take as much of it as you please, seperated, washed, depurated, subtilized, if you let it lye [lie] in the open Aire a little while, it will, being full, and abounding with Heavenly vertues, of it self bring forth Plants, 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 unto its simplicity by a convenient washing. It is the first matter of our Creation, and the truest Medicine that can restore, and preserve us.

Chap. vi. Of the wonderfull Natures of Water, Aire, and Winds.

The other two Elements, viz. Water, and Aire, are not less efficacious then the former; neither is nature wanting to work wonderfull things in them. There is so great a necessity of Water, that without it no living thing can live. No Herb [herb], nor Plant whatsoever, without the moistening of Water can branch forth. In it is the Seminary vertue 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 fruitfull; whether they be imbied 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 bring forth a living soul. But he ascribes a twofold production of things to Water, viz. of things swimming in the Waters, and of things flying in the Aire 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 Hearbs [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 Spirituall regeneration cannot be done without it, as Christ himself testified to Nicodemus. Very great also is the vertue of it in the Religious Worship of God, in expiations, and purifications; yea, the necessity of it is no less then that of Fire. Infinite are the benefits, and divers are the uses thereof, as being that by vertue of which all things subsist, are generated, nourished and increased. Thence 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 *Pliny* saith, Waters swallow up the Earth, extinguish flames, ascend on high, and by the stretching forth of the clouds, challenge the Heaven for their own: the same falling become the Cause of all things that grow in the Earth. Very many are the wonders that are done by Waters, according to the Writings of *Pliny, Solinus*, and many other Historians, of the wonderfull vertue whereof, *Ovid* also makes mention in these Verses.

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Hornd Hammons Waters at high noon
Are cold; hot at Sun-rise and setting Sun.
Wood, put in bub'ling Athemas is Fir'd,
The Moon then farthest from the Sun retir'd;
Circonian streams congeal his guts to Stone
That thereof drinks, and what therein is thrown.
Crathis and Sybaris (from the Mountains rol'd)
Color the hair like Amber or pure Gold.
Some fountains, of a more prodigious kinde,
Not only change the body but the minde.
Who hath not heard of obscene Salmacis?
Of th' Æthiopian lake? for, who of this
But only tast [taste], their wits no longer keep,
Or forthwith fall into a deadly sleep.
Who at Clitorius fountain thirst remove,
Loath Wine, and abstinent, meer Water love.
With streams oppos'd to these Lincestus flowes:
They reel, as drunk, who drink too much of those.
A Lake in fair Arcadia stands, of old
Call'd Pheneus; suspected, as twofold:
Fear, and forbear to drink thereof by night:
By night unwholesome, wholesome by day-light.

*Josephus* also makes relation of the wonderfull nature of a certain river betwixt *Arcea*, and *Raphanea*, Cities of *Syria*: which runs with a full Channell all the Sabbath [Sabbath] Day, and then on a sudden ceaseth, as if the springs were stopped, and all the six dayes you may pass over it dry-shod: but again, on the seaventh day (no man knowing the reason of it) the Waters return again in abundance, as before. Wherefore the inhabitants thereafter called it the Sabbath-day river, because of the Seaventh day, which was holy to the Jews. The Gospel also testifies to a sheep-pool, into which whosoever stepped first, after the Water was troubled by the Angel, was made whole of whatsoever disease he had. The same vertue, 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 *Heraclea*, neer 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 [threatened] the destruction of fruits, *Jupiters* Priest of *Lyceus* went, and after the offering of Sacrifices, devoutly praying to the Waters of the Spring, holding a Bough of an Oke [oak] in his hand, put it down to the bottome of the hallowed Spring; Then the waters being troubled, a Vapour ascending from thence into the Air was blown into Clouds, with
which being joyned together, the whole Heaven was overspread: which being a little after
dissolved into rain, watered all the Country most wholesomely. Moreover Ruffus a Physitian
of Ephesus, besides many other Authours, wrote strange things concerning the wonders of Waters, which, for ought I know, are found in no other Authour.

It remains that I speak of the Aire. This is a vitall spirit, passing through all Beings,
giving life, and subsistence to all things, binding, moving, and filling all things. Hence it
is that the Hebrew Doctors reckon it not amongst the Elements, but count it as a Medium
or glew, joyning things together, and as the resounding spirit of the worlds
instrument. It immediately receives into it self the influences of all Celestiall bodies, and
then communicates them to the other Elements, as also to all mixt bodies: Also it
receives into it self, as it were a divine Looking-glass, the species of all things, as well
naturall, as artificiall, 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 sleep, as when they be awake, and
affords matter for divers strange Dreams and Divinations. Hence they say it is, that a man
passing by a place where a man was slain, or the Carkase newly hid, is moved
with fear and dread; because the Aire in that place being full of the dreadfull species of
Man-slaughter, doth, being breathed in, move and trouble the spirit of the
man with the like species, whence it is that be comes to be afraid. For every thing that
makes a sudden impression, astonisheth nature. Whence it is, that many Philosophers
were of opinion that Aire is the cause of dreams, and of many other impressions of the
mind, through the prolonging of Images, or similitudes, or species (which are fallen from
things and speeches, multiplied in the very Aire) untill 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 hindred, expecting to meet such kind of species, is informed by them. For the species
of things, although of their own proper nature they are carryed to the senses of men, and
other animals in generall, may notwithstanding get some impression from the Heaven,
whilest they be in the Aire, by reason of which, together with the aptness and disposition
of him that receives them, they may be carryed to the sense of one rather then of
another. And hence it is possible naturally, and far from all manner of superstition, no
other spirit coming between, that a man should be able in a very time to signifie his mind
unto another man, abiding at a very long and unknown distance from him; although he
cannot precisely give an estimate of the time when it is, yet of necessity it must be within
24 hours; and I my self know how to do it, and have often done it. The same also in time
past did the Abbot Tritemius both know and do. Also, when certain
appearances, not only spirituall, but also naturall 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 offer, and shew themselves to us as well through light as motion, as well to the
sight as to other senses, and sometimes work wonderfull things upon us, as Plotinus
proves and teacheth. And we 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, and Men, and other things, which when the clouds are gone,
presently vanish. And Aristotle in his Meteors shews, that a Rainbow is conceived in a
cloud of the Aire, as in a Looking-glass. And Albertus saith, that the effigies of bodies
may by the strength of nature, in a moist Aire be easily represented, in the same manner as the representations of things are in things. And Aristotle tells of a man, to whom it happened by reason of the weakness of his sight, that the Aire that was near to him, became as it were a Looking-glass to him, and the optick beam did reflect back upon himself, and could not penetrate the Aire, so that whithersover he went, he thought he saw his own image, with his face towards him, go before him. In like manner, by the artificialnes of some certain Looking-glasses, may be produced at a distance in the Aire, beside 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 kin to themselves, and without life. And it is well known, if in a dark place where there is no light but by the coming in of a beam of the sun somewhere through a little hole, a white paper, or plain Looking-glass be set up against that light, that there may be seen upon them, whatsoever things are done without, being shined upon by the Sun. And there is another sleight, or trick yet more wonderfull. 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, whose resemblances being multiplied in the Aire, and caught upward, and reflected back together with the beams of the Moon, any other 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 often do, and which is not unknown to some in these dayes, I will not except my self. And all these, and many more, and greater then these, are grounded in the very nature of the Aire, and have their reasons, and causes declared in Mathematicks, and Opticks. And as these resemblances are reflected back to the sight, so also sometimes to the hearing, as is manifest in the Echo. But there are more secret arts then these, and such whereby any one may at a very remote distance hear, and understand what another speaks, or whispers softly.

There are also from the airy Element Winds. For they are nothing else, but Air moved and stirred up. Of these there are four that are principall, blowing from the four corners of the Heaven, viz. Notus from the South, Boreas from the North, Zephyrus from the West, Eurus from the East, which Pontanus comprehending in these verses, saith,

\[
\begin{align*}
\text{Cold Boreas from the top of \textit{lym}pus [Olympus] blows,} \\
\text{And from the bottom cloudy Notus flows.} \\
\text{From setting Phoebus fruitfull Zeph'rus flies,} \\
\text{And barren Eurus from the Suns up-rise.}
\end{align*}
\]

Notus is the Southern Wind, cloudy, moist, warm, and sickly, which Hieronimus calls the butler of the rains. Ovid describes it thus,

\[
\begin{align*}
\text{Out flies South-wind, with dropping wings, who shrowds} \\
\text{His fearful aspect in the pitchie clouds,} \\
\text{His white Haire stream's, his Beard big-swnoln with showres [showers];} \\
\text{Mists binde his Brows, rain from his Bosome powres [pours].}
\end{align*}
\]
But Boreas is contrary to Notus, and is the Northern Wind, fierce, and roaring, and discussing clouds, makes the Aire serene, and binds the Water with Frost. Him doth Ovid thus bring in speaking of himself.

\[
\begin{align*}
&\text{Force me befits: with this thick cloud I drive;} \\
&Toss the blew Billows, knotty Okes [oaks] up-rive; \\
&Congeal soft Snow, and beat the Earth with haile; \\
&When I my brethren in the Aire assaile, \\
&(For thats our Field) we meet with such a shock, \\
&That thundring Skies with our encounters rock \\
&And cloud-struck lightning flashes from on high, When through the \\
&Crannies of the Earth I flie, \\
&And force her in her hollow Caves, I make \\
&The Ghosts to tremble, and the ground to quake.
\end{align*}
\]

And Zephyrus, which is the Western Wind, is most soft, blowing from the West with a pleasant gale, it is cold and moist, removing the effects of Winter, bringing forth Branches, and Flowers. To this Eurus is contrary, which is the Eastern wind, and is called Apeliotes; it is waterish, cloudy, and ravenous. Of these two Ovid sings thus:

\[
\begin{align*}
&\text{To Persis and Sabea, Eurus flies;} \\
&\text{Whose gums perfume the blushing Mornes up-rise;} \\
&\text{Next to the Evening, and the Coast that glows} \\
&\text{With setting Phoebus, flowry Zeph'rus blows;} \\
&\text{In Scythia horrid Boreas holds his rain,} \\
&Beneath Boites, and the frozen Wain: \\
&\text{The land to this oppos'd doth Auster steep} \\
&\text{With fruitfull showres, and clouds which ever weep.}
\end{align*}
\]

Chap. vii. Of the kinds of Compounds, what relation they stand in to the Elements, and what relation there is betwixt the Elements themselves, and the soul, senses, and dispositions of men.

Next after the four simple Elements follow the four kinds of perfect Bodies compounded of them, and they are Stones, Metals, Plants, and Animals: and although unto the generation of each of these all the Elements meet together in the composition, yet every one of them follows, and resembles one of the Elements, which is most predominant. For all Stones are earthy, for they are naturally heavy, and descend, and so hardened with dryness, that they cannot be melted. But Metals are waterish, and may be melted, which Naturalists confess, and Chymists [chemists] finde to be true, viz. that they are generated of a viscous Water, or waterish argent vive. Plants have such an affinity with the Aire, that unless they be abroad in the open Aire, they do neither bud, nor increase. So also all Animals
Have in their Natures a most fiery force,
And also spring from a Celestiall source.

And Fire is so natural to them, that that being extinguished they presently dye [die]. And again every one of those kinds is distinguished within itself by reason of degrees of the Elements. For amongst the Stones they especially are called earthy that are dark, and more heavy; and those waterish, which are transparent, and are compacted of water, as Crystall, Beryll, and Pearls in the shells [shells] of Fishes: and they are called airy, which swim upon the Water, and are spongy [spongeous], as the Stones of a Sponge, the pumice Stone, and the Stone Sophus: and they are called fiery, out of which fire is extracted, or which are resolved into Fire, or which are produced of Fire: as Thunderbolts, Fire-stones, and the Stone Asbestus [asbestos]. Also amongst Metals, Lead, and Silver are earthy; Quicksilver is waterish: Copper, and Tin are airy: and Gold, and Iron are fiery. In Plants also, the roots resemble the Earth, by reason of their thickness: and the leaves, Water, because of their juice: Flowers, the Aire, because of their subtlety, and the Seeds the Fire, by reason of their multiplying spirit. Besides, they are called some hot, wine cold, sonic moist, some dry, borrowing their names from the qualifies of the Elements. Amongst Animals also, some are in comparison of others earthy, and dwell in the bowels of the Earth, as Worms and Moles, and many other small creeping Vermine; others are watery, as Fishes; others airy, which cannot live out of the Aire: others also are fiery, living in the Fire, as Salamanders, and Crickets, such as are of a fiery heat, as Pigeons, Estriches [ostriches], Lions, and such as the wise man calls beasts breathing Fire. Besides, in Animals the Bones resemble the Earth, Flesh the Aire, the vital spirit the Fire, and the humors the Water. And these humors also partake of the Elements, for yellow choler [choler] is instead of Fire, blood instead of Aire, Phlegm [phlegm] instead of Water, and black choler [choler], or melancholy instead of Earth. And lastly, in the Soul itself, according to Austin [Augustine], the understanding resembles Fire, reason the Aire, imagination the Water, and the senses the Earth. And these senses also are divided amongst themselves by reason of the Elements, for the sight is fiery, neither can it perceive without Fire, and Light: the hearing is airy, for a sound is made by the striking of the Aire; The smell, and tast [taste] resemble the Water, without the moisture of which there is neither smell, nor tast [taste]; and lastly the feeling is wholly earthy, and taketh gross bodies for its object. The actions also, and the operations of man are governed by the Elements. The Earth signifies a slow, and firm motion; The water signifies fearfulness, & sluggishness, and remisseness in working: Aire signifies cheerfulness [cheerfulness], and an amiable disposition: but Fire a fierce, quick and angry disposition. The Elements therefore are the first of all things, and all things are of, and according to them, and they are in all things, and diffuse their virtues through all things.

Chap. viii. How the Elements are in the Heavens, in Stars, in Divels [devils], in Angels, and lastly in God himself.

It is the unanimous consent of all Platonists, that as in the original, and exemplary World, all things are in all; so also in this corporeal world, all things are in all; so also the Elements are not only in these inferior bodies, but also in the Heavens, in Stars, in Divels [devils], in Angels, and lastly in God, the maker and originall example of all things. Now
in these inferiour bodies the Elements are accompanied with much gross matter; but in
the Heavens the Elements are with their natures, and vertues, viz. after a Celestiall, and
more excellent manner, then in sublunary things. For the firmness of the Celestiall Earth
is there without the grossness of Water: and the agility of the Aire without running over
its bounds; the heat of Fire without burning, only shining, and giving life to all things by
its heat. Amongst the Stars, also, some are fiery, as Mars, and Sol; airy, as Jupiter, and
Venus: watery, as Saturn, and Mercury: and earthy, such as inhabit the eighth Orbe, and
the Moon (which notwithstanding by many is accounted watery) seeing, as if it were
Earth, it attracts to it self the Celestiall waters, with which being imbibed, it doth by
reason of its neerness [nearness] to us power [pour] out, and communicate to us. There
are also amongst the signes, some fiery, some earthy, some airy, some watery: the
Elements rule them also in the Heavens, distributing to them these four threefold
considerations Of every Element, viz. the beginning, middle, and end: so Aries possesseth
the beginning of Fire, Leo the progress, and increase, and Sagittarius the end. Taurus the
beginning of the Earth, Virgo the progress, Capricorn the end. Gemini the beginning of
the Aire, Libra the progress, Aquarius the end. Cancer the beginning of Water, Scorpius
[Scorpio] the middle, and Pisces the end. Of the mixtions therefore of these Planets and
Signes, together with the Elements are all bodies made. Moreover Divels [devils] also are
upon this account distinguished the one from the other, so that some are called fiery,
some earthy, some airy, and some watery. Hence also those four Infernall Rivers, fiery
Phlegethon, airy Cocytus, watery Styx, earthy Acheron. Also in the Gospel we read of
Hell Fire, and eternall Fire, into which the Cursed shall be commanded to go: and in the
Revelation we read of a Lake of Fire, and Isaiah speaks of the damned, that the Lord will
smite them with corrupt Aire. And in Job, They shall skip from the Waters of the Snow
to extremity of heat, and in the same we read, That the Earth is dark, and covered with
the darkness of death, and miserable darkness. Moreover also these Elements are placed
in the Angels in Heaven, and the blessed Intelligencies; there is in them a stability of their
essence, which is an earthly vertue, in which is the stedfast seat of God; also their mercy,
and piety is a watery cleansing vertue. Hence by the Psalmist they are called Waters,
where he speaking of the Heavens, saith, Who rulest the Waters that are higher then the
Heavens [Ps148.4]; also in them their subtil [subtle] breath is Aire, 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, Who makest Angels thy Spirits, and thy Ministers a
flaming fire. Also according to orders of Angels, some are fiery, as Seraphin [Seraphim],
and authorities, and powers; earthy as Cherubin [Cherubim]; watery as Thrones, and
Archangels: airy as Dominions, and Principalities. Do we not also read of the original
maker of all things, that the earth shall he opened and bring forth a Saviour? Is it not
spoken of the same, that he shall be a fountain of living Water, cleansing and
regenerating? Is not the same Spirit breathing the breath of life; and the same according
to Moses, and Pauls testimony, A consuming Fire? That Elements therefore are to be
found every where, and in all things after their manner, no man can deny: First in these
inferiour bodies feculent and gross, and in Celestials more pure, and clear; but in
supercelestial living, and in all respects blessed. Elements therefore in the exemplary
world are Idea's of things to be produced, in Intelligencies are distributed powers, in
Heavens are vertues, and in inferiour bodies gross forms.
Chap. ix. Of the vertues of things Naturall, depending immediatly upon Elements.

Of the naturall vertues of things, some are Elementary, as to heat, to cool, to moisten, to dry; and they are called operations, or first qualities, and the second act: for these qualities only do wholly change the whole substance, which none of the other qualities can do. And some are in things compounded of Elements, and these are more then first qualities, and such are those that are maturating, digesting, resolving, mollifying, hardening, restringing, absterging, corroding, burning, opening, evaporating, strengthening, mitigating, claglutinating, obstructing, expelling, retaining, attracting, repercussing, stupifying, bestowing, lubrifying, and many more. Elementary qualities do many things in a mixt body, which they cannot do in the Elements themselves. And these operations are called secondary qualities, because they follow the nature, and proportion of the mixtion of the first vertues, as largely it is treated of in Physick Books. As maturation, which is the operation of naturall heat, according to a certain proportion in the substance of the matter. Induration is the operation of cold; so also is congelation, and so of the rest. And these operations sometimes act upon a certain member, as such which provoke Urine, Milk, the Menstrua, and they are called third qualities, which follow the second, as the second do the first. Accordingly therefore to these first, second, and third qualities many diseases are both cured, and caused. Many things also there are artificially made, which men much wonder at; as is Fire, which burns Water, which they call the Greek Fire, of which Aristotle teacheth many compositions in his particular Treatise of this subject. In like manner there is made a Fire that is extinguished with Oyl, and is kindled with cold Water, when it is sprinkled upon it; and a Fire which is kindled either with Rain, Wind, or the Sun; and there is made a Fire, which is called burning Water, the Confection whereof is well known, and it consumes nothing but it self: and also there are made Fires that cannot be quenched, and incombustible Oyles, and perpetuall Lamps, which can be extinguished neither with Wind, nor Water, nor any other way; which seems utterly incredible, but that there had been such a most famous Lamp, which once did shine in the Temple of Venus, in which the stone Asbestos did burn, which being once fired can never be extinguished. Also on the contrary, Wood, or any other combustible matter may be so ordered, that it can receive no harm from the Fire; and there are made certain Confections, with which the hands being anointed, we may carry red hot Iron in them, or put them into melted Metall, or go with our whole bodies, being first anointed therewith, into the Fire without any manner of harm, and such like things as these may be done. There is also a kind of flax, which Pliny calls Asbestum, the Greeks call Ασβεζον, which is not consumed by Fire, of which Anaxilaus saith, that a Tree compassed about with it, may be cut down with insensible blows, that cannot be heard.

Chap. x. Of the Occult Vertues of things.

There are also other vertues in things, which are not from any Element, as to expell poyson, to drive away the noxious vapours of Minerals, to attract Iron, or any
thing else; and these virtues are a sequell of the species, and form of this or that thing; whence also they being little in quantity, are of great efficacy; which is not granted to any Elementary quality. For these virtues having much form, and little matter, can do very much; but an Elementary vertue, because it hath more materiality, requires much matter for its acting. And they are called occult qualities, because their Causes lie hid, and mans intellect cannot in any way reach, and find them out. Wherefore Philosophers have attained to the greatest part of them by long experience, rather then by the search of reason: for as in the Stomack [stomach] the meat is digested by heat, which we know; so it is changed by a certain hidden vertue which we know not: for truly it is not changed by heat, because then it should rather be changed by the Fire side, then in the Stomack [stomach]. So there are in things, besides the Elementary qualities which we know, other certain imbred virtues created by nature, which we admire, and are amazed at, being such as we know not, and indeed seldom or never have seen. As we read in Ovid of the Phoenix, one only Bird, which renews her self:

All Birds from others do derive their birth,
But yet one Fowle there is in all the Earth,
Call'd by th' Assyrians Phoenix, who the wain
Of age, repairs, and sows her self again.

And in another place,

Ægyptus came to see this wondrous sight:
And this rare Bird is welcom'd with delight.

Long since Metreas [Matreas] brought a very great wonderment upon the Greeks, and Romans concerning himself. He said that he nourished, and bred a beast that did devour it self. Hence many to this day are solicitous, what this beast of Matreas should be. Who would not wonder that Fishes should be digged out of the Earth, of which Aristotle, Theophrastus, and Polybius the Historian makes mention? And those things which Pausanius wrote concerning the singing Stones? All these are effects of occult vertues. So the Estrich [ostrich] concocts cold, and most hard Iron, and digests it into nourishment for his body; whose Stomack [stomach] they also report, cannot be hurt with red hot Iron. So that little Fish called Echeneis doth so curb the violence of the Winds, and appease the rage of the Sea, that, let the Tempests be never so imperious, and raging, the Sails also bearing a full Gale, it doth notwithstanding by its meer touch stay the Ships, and makes them stand still, that by no means they can be moved. So Salamanders, and Crickets live in the Fire; although they seem sometimes to burn, yet they are not hurt. The like is said of a kind of Bitumen, with which the weapons of the Amazons were said to be smeared over, by which means they could be spoiled neither with Sword nor Fire; with which also the Gates of Caspia, made of Brass, are reported to be smeared over by Alexander the great. We read also that Noah's Ark was joyned together with this Bitumen, and that it endured some thousands of years upon the Mountains of Armenia. There are many such kind of wonderfull things, scarce credible, which notwithstanding are known by experience. Amongst which Antiquity makes mention of Satyrs, which were Animals, in shape half men, and half bruits [brutes], yet capable of speech, and reason; one whereof
S. Hierome reporteth, spake once unto holy Antonius the Hermite, and condemned the errour of the Gentiles, in worshipping such poor creatures as they were, and desired him that he would pray unto the true God for him; also he affirms that there was one of them shewed openly alive, and afterwards sent to Constantine the Emperour.

Chap. xi. How Occult Vertues are infused into the severall kinds of things by Idea's, through the help of the Soul of the World, and rayes of the Stars: and what things abound most with this Vertue.

Platonists say that all inferiour bodies are exemplified by the superiour Ideas. Now they define an Idea to be a form, above bodies, souls, minds, and to be one, simple, pure, immutable, indivisible, incorporeal, and eternall: and that the nature of all Idea's is the same. Now they place Idea's in the first place in very goodness it self (i.e.) God, by way of cause; and that they are distinguished amongst themselves by some relative considerations only, least whatsoever is in the world, should be but one thing without any variety, and that they agree in essence, least God should be a compound substance. In the second place, they place them in the very intelligible it self (i.e.) in the Soul of the world, differing the one from the other by absolute forms, so that all the Idea's in God indeed are but one form: but in the Soul of the world they are many. They are placed in the minds of all other things, whether they be joyned to the body, or separated from the body, by a certain participation, and now by degrees are distinguished more, and more. They place them in nature, as certain small seed of forms infused by the Idea's, and lastly they place them in matter, as Shadows. Hereunto may be added, that in the Soul of the world there be as many Seminal Forms of things, as Idea's in the mind of God, by which forms she did in the Heavens above the Stars frame to her self shapes also, and stamped upon all these some properties; on these Stars therefore, shapes, and properties, all vertues of inferiour species, as also their properties do depend; so that every species hath its Celestiall shape, or figure that is suitable [suitable] to it from which also proceeds a wonderfull power of operating, which proper gift it receives from its own Idea, through the Seminal forms of the Soul of the world. For Idea's are not only essential causes of every species, but are also the causes of every vertue, which is in the species: and this is that which many Philosophers say, that the properties which are in the nature of things (which vertues indeed are the operations of the Idea's) are moved by certain vertues, \textit{viz.} such as have a certain, and sure foundation, not fortuitous, nor casuall, but efficacious, powerfull, and sufficient, doing nothing in vain. Now these Vertues do not err in their actings, but by accident, \textit{viz.} by reason of the impurity, or inequality of the matter: For upon this account there are found things of the same species, more, or less powerful, according to the purity, or indisposition of the matter; for all Celestial Influences may be hindred by the indisposition, and insufficiency of the matter. Whence it was a Proverb amongst the Platonists, That Celestial Vertues were infused according to the desert of the matter: Which also Virgill makes mention of, when he sings,

\begin{quote}
Their natures fiery are, and from above,
And from gross bodies freed, divinely move.
\end{quote}
Wherefore those things in which there is less of the *Idea* of the matter (*i.e.* such things which have a greater resemblance of things separated, have more powerfull vertues in operation, being like to the operation of a separated *Idea*. We see then that the situation, and figure of Celestials is the cause of all those excellent Vertues, that are in inferiour species.

**Chap. xii. How it is that particular Vertues are infused into particular Individuals, even of the same Species.**

There are also in many Individuals, or particular things, peculiar gifts, as wonderfull, as in the species, and these also are from the figure, and situation of Celestiall Stars. For every Individuall, when it begins to be under a determined Horoscope, and Celestiall Constellation, Contracts together with its essence a certain wonderfull vertue both of doing, and suffering something that is remarkable, even besides that which it receives from its species, and this it doth partly by the influence of the Heaven, and partly through that obedientialness of the matter of things to be generated, to the Soul of the World, which obedientialness indeed is such as that of our bodies to our souls. For we perceive that there is this in us, that according to our conceptions of things, our bodies are moved, and that cheerfully, as when we are afraid of, or fly from any thing. So many times when the Celestiall souls conceive several things, then the matter is moved obedientially to it: Also in Nature there appear divers prodigies, by reason of the imagination of superiour motions. So also they conceive, & imagine divers vertues, not only things naturall, but also sometimes things artificial, and this especially if the Soul of the operator be inclined towards the same. Whence *Avicen* saith, that whatsoever things are done here, must have been before in the motions, and conceptions of the Stars, and Orbes. So in things, various effects, inclinations, and dispositions are occasioned not only from the matter variously disposed, as many suppose, but from a various influence, and diverse form; not truly with a specifical difference, but peculiar, and proper. And the degrees of these are variously distributed by the first Cause of all things, God himself, who being unchangeable, distributes to every one as he pleaseth, with whom notwithstanding second Causes, Angelical and Celestial, cooperate, disposing of the Corporeal matter, and other things that are committed to them. All vertues therefore are infused by God, through the Soul of the World, yet by a particular power of resemblances, and intelligences over-ruling them, and concourse of the rayes, and aspects of the Stars in a certain peculiar harmonious consent.

**Chap. xiii. Whence the Occult Vertues of things proceed.**

It is well known to all, that there is a Certain vertue in the Loadstone, by which it attracts Iron, and that the Diamond doth by its presence take away that vertue of the Loadstone: so also Amber, and jeat [jet] rubbed, and warmed draw a straw to them, and the Stone Asbestus [asbestos] being once fired is never, or scarce extinguished: a Carbuncle shines in the dark, the Stone Aetites put above the young fruit of Women, or Plants, strengthens them, but being put under, causeth abortion; the Jasper stencheth [stauncheth] blood; the
little fish *Echeneis* stops the ships: Rhubarb expels choller [choler]; the liver of the *Camelion* [Chameleon] burnt, raiseth showers, and thunders. The Stone Heliotrope dazles [dazzles] the sight, and makes him that wears it to be invisible, the Stone Lyucurcius takes away delusions from before the eyes, the perfume of the Stone Lypparis calts forth all the beasts, the Stone Synochitis brings up infernal Ghosts, the Stone Anachitis makes the images of the Gods appear. The Enneccis put under them that dream, causeth Oracles. There is an Herb [herb] in *Æthiopia* [Ethiopia], with which they report ponds, and lakes are dried [dried] up, and all things that are shut, to be opened; and we read of an Herb [herb] called Latace which the Persian Kings give to their Embassadours, that whithersoever they shall come, they shall abound with plenty of all things. There is also a Scythian Herb [herb], with which being tasted, or at least held in the mouth, they report the Scythians will endure twelve dayes hunger, and thirst; and *Apuleius* saith, that he was taught by an Oracle that there were many kinds of Hearbs [herbs], and Stones, with which men might prolong their lives for ever, but that it was not lawfull for men to understand the knowledge of those things, because, whereas they have but a short time to live, they study mischief with all their might, and attempt all manner of wickedness; if they should be sure of a very long time, they would not spare the Gods themselves. But from whence these vertues are, none of all these have shewed, who have set forth huge Volumes of the properties of things, not *Hermes*, not *Bochus*, not *Aaron*, not *Orpheus*, not *Theophrastus*, not *Thebith*, not *Zenothemis*, not *Zoroaster*, not *Evax*, not *Dioscorides*, not *Isaack* the Jew, not *Zacharias* the Babilonian [Babylonian], not *Albertus*, not *Arnoldus*; and yet all these have confessed the same, that *Zacharias* writes to Mithridites, that great power, and humane destinies are couched in the vertues of Stones and Hearbs [herbs]. But to know from whence these come, a higher speculation is required. *Alexander* the peripateticke not going any further then his senses, and qualities, is of the opinion that these proceed from Elements, and their qualities, which haply might be supposed to be true, if those were of the same species; but many of the operations of the Stones agree neither *in genere*, nor *specie*. Therefore *Plato*, and his Schollers [scholars] attribute these vertues to *Idea's*, the formers of things. But *Avicen* reduceth these kinds of operations to Intelligencies, *Hermes* to the Stars, *Albertus* to the specificall forms of things. And although these Authors seem to thwart one the other, yet none of them, if they be rightly understood, goes beside the truth: since all their sayings are the same in effect in most things. For God in the first place is the end, and beginning of all Vertues, he gives the seal of the *Idea's* to his servants the Intelligencies; who as faithfull officers sign all things intrusted [entrusted] to them with an Ideall Vertue, the Heavens, and Stars, as instruments, disposing the matter in the mean while for the receiving of those forms which reside in Divine Majesty (as saith *Plato* in *Timeus*) and to be conveyed by Stars; and the Giver of forms distributes them by the Ministry of his Intelligencies, which he hath set as Rulers, and Controllers over his Works, to whom such a power is intrusted in things committed to them, that so all Vertues of Stones, Hearbs [herbs], Metals, and all other things may come from the Intelligencies, the Governours. The Form therefore, and Vertue of things comes first from the *Idea's*, then from the ruling, and governing Intelligencies, then from the aspects of the Heavens disposing, and lastly from the tempers of the Elements disposed, answering the influencies of the Heavens, by which the Elements themselves are ordered, or disposed. These kinds of operations therefore are performed in these inferiour things by express forms, and in the Heavens by disposing
vertues, in Intelligencies by mediating rules, in the original Cause by Idea's, and exemplary forms, all which must of necessity agree in the execution of the effect, and virtue of every thing.

There is therefore a wonderfull vertue, and operation in every Hearb [herb] and Stone, but greater in a Star, beyond which, even from the governing Intelligencies every thing receiveth, and obtains many things for it self, especially from the Supream Cause, with whom all things do mutually, and exactly correspond, agreeing in an harmonious consent, as it were in Hymnes, alwaies praising the highest Maker of all things, as by the three Children in the fiery furnace were all things called upon to praise God with singings. Bless ye the Lord all things that grow upon the Earth, and all things which move in the Waters, all fowls of the Heavens, Beasts, and Cattle, together with the sons of men. There is therefore no other cause of the necessity of effects, then the connexion [connection] of all things with the first Cause, and their correspondency with those Divine patterns, and eternall Idea's, whence every thing hath its determinate, and particular place in the exemplary world, from whence it lives, and receives its originall being; And every vertue of Hearbs [herbs], Stones, Metals, Animals, Words, and Speeches, and all things that are of God, is placed there. Now the first Cause, which is God, although he doth by Intelligencies, and the Heavens work upon these inferiour things, doth sometimes (these Mediums being laid aside, or their officiating being suspended) works those things immediatly by himself, which works then are called Miracles: But whereas secondary causes, which Plato, and others call handmaids, do by the Command, and appointment of the first Cause, necessarily act, and are necessitated to produce their effects, if God shall notwithstanding according to his pleasure so discharge, and suspend them, that they shall wholly desist from the necessity of that Command, and appointment; then they are called the greatest Miracles of God. So the fire in the Chaldeans furnace did not burn the Children: So also the Sun at the Command of Joshua went back from its course the space of one whole day; so also at the prayer of Hezekiah it went back ten degrees, or hours. So when Christ was Crucified the Sun was darkened, though at full Moon: And the reasons these operations can by no rationall discourse, no Magick, or occult, or profound Science whatsoever be found out, or understood, but are to be learned, and inquired into by Divine Oracles only.

Chap. xiv. Of the Spirit of the World, what it is, and how by way of medium it unites occult Vertues to their subjects.

Democritus and Orpheus, and many Pythagorians having most diligently searched into the vertues of Celestiall things, and natures of inferior things, said, That all things are full of God, and not without cause: For there is nothing of such transcending vertues, which being destitute of Divine assistance, is content with the nature of it self. Also they called those Divine Powers which are diffused in things, Gods: which Zoroaster called Divine allurements, Synesius Symbolicall inticements, others called them Lives, and some also Souls, saying, that the vertues of things did depend upon these; because it is the property of the Soul to be from one matter extended into divers things, about which it operates: So is a man, who extends his intellect unto intelligible things, and his imagination unto imaginable things; and this is that which they understood, when they said, viz. That the
Soul of one thing went out, and went into another thing, altering it, and hindering the operations of it: As the Diamond hinders the operation of the Loadstone, that it cannot attract Iron. Now seeing the Soul is the first thing that is moveable, and as they say, is moved of it self; but the body, or the matter is of it self unable, and unfit for motion, and doth much degenerate from the Soul, therefore they say there is need of a more excellent Medium, viz. Such a one that may be as it were no body, but as it were a Soul, or as it were no Soul, but as it were a body, viz. by which the soul may be joyned to the body. Now they conceive such a medium to be the spirit of the World, viz. that which we call the quintessence: because it is not from the four Elements, but a certain first thing, having its being above, and besides them. There is therefore such a kind of spirit required to be, as it were the medium, whereby Celestiall Souls are joyned to gross bodies, and bestow upon them wonderfull gifts. This spirit is after the same manner in the body of the world, as ours is in the body of man. For as the powers of our soul are communicated to the members of the body by the spirit, so also the Vertue of the Soul of the World is diffused through all things by the quintessence: For there is nothing found in the whole world, that hath not a spark of the Vertue thereof. Yet it is more, nay most of all infused into those things which have received, or taken in most of this spirit: Now this spirit is received or taken in by the rayes of the Stars, so far forth as things render themselves conformable to them. By this spirit therefore every occult property is conveyed into Hearbs, Stones, Metals, and Animals, through the Sun, Moon, Planets, and through Stars higher then the Planets. Now this spirit may be more advantageous to us, if any one knew how to separate it from the Elements: or at least to use those things chiefly, which do most abound with this spirit. For these things, in which this spirit is less drowned in a body, and less checked by matter, do more powerfully, and perfectly act, and also more readily generate their like: for in it are all generative, & seminary Vertues. For which cause the Alchymists endeavour to separate this spirit from Gold, and Silver; which being rightly separated, and extracted, if thou shalt afterward project upon any matter of the same kind (i.e.) any Metall, presently will turn it into Gold, or Silver. And we know how to do that, and have seen it done: but we could make no more Gold, then the weight of that was, out of which we extracted the spirit. For seeing that is an extense form, and not intense, it cannot beyond its own bounds change and imperfect body into a perfect: which I deny not, but may be done by another way.

Chap. xv. How we must find out, and examine the Vertues of things by way of similitude.

It is now manifest that the occult properties in things are not from the nature of the Elements, but infused from above, hid from our senses, and scarce at last known by our reason, which indeed come from the Life, and the Spirit of the World, through the rayes of the Stars: and can no otherwise but by experience, and conjecture be enquired into by us. Wherefore, he that desires to enter upon this study must consider, that every thing moves, and turns it self to its like, and inclines that to it self with all its might, as well in property, viz. Occult vertue, as in quality, viz. Elementary vertue. Sometimes also in substance it self, as we see in Salt, for whatsoever hath long stood with Salt, becomes Salt: for every agent, when it hath begun to act, doth not attempt to make a thing inferiour to it self, but as much as may be, like, and suitable [suitable] to it self. Which also we
manifestly see in sensible Animals, in which the nutritive Vertue doth not change the
meat into an Hearb [herb], or a Plant, but turns it into sensible flesh. In what things
therefore there is an excess of any quality, or property, as heat, cold, boldness, fear,
sadness, anger, love, hatred, or any other passion, or Vertue; whether it be in them by
nature, or sometimes also by art, or chance, as boldness in a harlot; these things do very
much move, and provoke to such a quality, passion, or Vertue. So Fire moves to Fire, and
Water moves to Water, and be that is bold moves to boldness. And it is well known
amongst Physitians [physicians], that brain helps the brain, and lungs, the lungs. So also
it is said, that the right eye of a Frog helps the soreness of a mans right eye, and the left
eye thereof helps the soreness of his left eye, if they be hanged about his neck in a Cloth
of its naturall Colour: The like is reported of the eyes of a Crab. So the foot of a Tortoise
helps them that have the Gout in their being applyed thus, as foot to foot, hand to hand,
right to right, left to left.

After this manner they say, that any Animall that is barren causeth another to be barren;
and of the Animall, especially the Testicles, Matrix [womb], or Urin [urine]. So they
report that a woman shall not conceive, if she drink every moneth of the Urin [urine] of a
Mule, or any thing steeped in it. If therefore we would obtain any property or Vertue, let
us seek for such Animals, or such other things whatsoever, in which such a property is in
a more eminent manner then in any other thing, and in these let us take that part in which
such a property, or Vertue is most vigorous: as if at any time we would promote love, let
us seek some Animall which is most loving, of which kind are Pigeons, Turtles,
Sparrows, Swallows, Wagtailes: and in these take those members, or parts, in which the
Venerall [venereal, i.e. sexual] appetite is most vigorous, such as the heart, testicles,
matrix [womb], yard [penis], sperme, and menstrues. And it must be done at that time
when these Animals have this affection most intense: for then they do provoke, and draw
love. In like manner to increase boldness, let us look for a Lyon [lion], or a Cock, and of
these let us take the heart, eyes, or forehead. And so we must understand that which
Psellus the Platonist saith, viz. that Dogs, Crows, and Cocks conduce much to
watchfulness: also the Nightingale, and Bat, and horn Owle [horned owl], and in these
the heart, head, and eyes especially. Therefore it is said, if any shall carry the heart of a
Crow, or a Bat about him, he shall not sleep till he cast it away from him. The same doth
the head of a Bat dryed [dried], and bound to the right arme of him that is awake, for if it
be put upon him when he is asleep, it is said, that he shall not be awaked till it be taken
off from him. After the same manner doth a Frog, and an Owle make one talkative and of
these specially the tongue, and heart; So the tongue also of a Water-frog laid under the
head, makes a man speak in his sleep, and the heart of a scrich-Owle [screech-owl] laid
upon the left breast of a woman that is asleep is said to make her utter all her secrets. The
same also the heart of the horn Owle [horned owl] is said to do, also the sewet [suet] of a
Hare laid upon the breast of one that is asleep. Upon the same account do Animals that
are long lived, conduce to long life; and whatsoever things have a power in themselves,
to renew themselves, conduce to the renovation of our body, and restoring of youth,
which Physitians [physicians] have often professed they know to be true; as is manifest of
the Viper, and Snake. And it is known that Harts renew their old age by the eating of
Snakes. After the same manner the Phoenix is renewed by a fire which she makes for her
self; and the like vertue there is in a Pellican [pelican], whose right foot being put under
warm dung, after three moneths [months] there is of that generated a Pellican [pelican]. Therefore some Physitians [physicians] by some certain confections made of Vipers, and Hellebor [hellebore], and the flesh of some such kind of Animals do restore youth, and indeed do sometimes restore it so, as Medea restored old Pileas. It is also believed that the blood of a Bear, if it be sucked out of her wound, doth increase strength of body, because that Animall is the strongest creature.

Chap. xvi. How the operations of several Vertues pass from one thing into another, and are communicated one to the other.

Thou must know, that so great is the power of naturall things, that they not only work upon all things that are neer them, by their Vertue, but also besides this, they infuse into them a like power, through which by the same Vertue they also work upon other things, as we see in the Loadstone, which Stone indeed doth not only draw Iron Rings, but also infuseth a Vertue into the Rings themselves, whereby they can do the same, which Austin [Augustine] and Albertus [Magnus] say they saw. After this manner it is, as they say, that a common harlot, grounded in boldness, and impudence doth infect all that are neer her, by this property, whereby they are made like her self. Therefore they say that if any one shall put on the inward garment of an Harlot, or shall have about him that looking glass, which she daily looks into, he shall thereby become bold, confident, impudent, and wanton. In like manner they say, that a cloth that was about a dead Corpse hath received from thence the property of sadness, and melancholy; and that the halter wherewith a man was hanged hath certain wonderfull properties. The like story tells Pliny, if any shall put a green Lizard made blind, together with Iron, or Gold Rings into a glass-vessel, putting under them some earth, and then shutting the vessel, and when it appears that the Lizard hath received his sight, shall put him out of the glass, that those Rings shall help sore eyes. The same may be done with Rings, and a Weasel [weasel], whose eyes after they are with any kind of prick put out, it is certain are restored to sight again. Upon the same account Rings are put for a certain time in the nest of Sparrows, or Swallows, which afterwards are used to procure love, and favor.

Chap. xvii. How by enmity and friendship the vertues of things are to be tried, and found out.

In the next place it is requisite that we consider that all things have a friendliness, and enmity amongst themselves, and every thing hath something that it fears & dreads, that is an enemy, and destructive to it; and on the contrary something that it rejoyceth, and delighteth in, and is strengthened by. So in the Elements, Fire is an enemy to Water, and Aire to Earth, but yet they agree amongst themselves. And again, in Celestiall bodies, Mercury, Jupiter, the Sun, and Moon are friends to Saturn; Mars, and Venus enemies to him, all the Planets besides Mars are friends to Jupiter, also all besides Venus hate Mars; Jupiter, and Venus love the Sun, Mars, Mercury, and the Moon are enemies to him, all besides Saturne love Venus; Jupiter, Venus, and Saturne are friends to Mercury, the Sun, Moon, and Mars his enemies; Jupiter, Venus, Saturne are friends to the Moon, Mars, and Mercury her enemies. There is another kind of enmity amongst the Stars, viz. when they have opposite houses; as Saturne to the Sun and Moon, Jupiter to Mercury, Mars to
Venus. And their enmity is stronger, whose exaltations are opposite: as of Saturne, and the Sun; of Jupiter, and Mars; of Venus, and Mercury. But their friendship is the strongest, who agree in nature, quality, substance, and power; as Mars with the Sun, as Venus with the Moon, as Jupiter with Venus, as also their friendship whose exaltation is in the house of another, as that of Saturne with Venus, of Jupiter with the Moon, of Mars with Saturn, of the Sun with Mars, of Venus with Jupiter, of the Moon with Venus. And of what sort the friendships, and enmities of the superiours be, such are the inclinations of things subjected to them in these inferior. These dispositions therefore of friendship, and enmity are nothing else but certain inclinations of things of the one to another, desiring such, and such a thing if it be absent, and to move towards it, unless it be hindered, and to acquiesse in it when it is obtained, shunning the contrary, and dreading the approach of it, and not resting in, or being contented with it. Heraclitus therefore being guided by this opinion, professed that all things were made by enmity & friendship. Now the inclinations of Friendship are such in Vegetables and Minerals, as is that attractive inclination, which the Loadstone hath upon Iron, and the Emerald upon riches, and favour; the Jasper upon the birth of any thing, and the Stone Achates upon Eloquence; In like manner there is a kind of Bituminous Clay that draws Fire, and leaps into it, wheresoever it sees it: Even so doth the root of the Hearb Aproxis draw Fire from afar off. Also the same inclination there is betwixt the male palme, and female: whereof when the bough of one shall touch the bough of the other, they fold themselves into mutual embraces, neither doth the female bring forth fruit without the male. And the Almond tree, when she is alone is less fruitfull. The Vines love the Elme, and the Olive-tree, and myrtle love one the other: also the Olive-tree, and Fig tree. Now in Animals there is amity betwixt the Blackbird, and Thrush, betwixt the Crow, and Heron, betwixt Peacocks, and Pigeons, Turtles, and Parrats. Whence Sappho writes to Phaon.

To Birds unlike oftimes joyned are white Doves; 
Also the Bird that's green, black Turtle loves.

Again, the Whale, and the little Fish his guide are friendly. Neither is this amity in Animals amongst themselves, but also with other things, as with Metals, Stones, and Vegetables, so the Cat delights in the Hearb Nip [catnip], by rubbing her self upon which she is said to conceive without a male; and there be Mares in Cappadocia, that expose themselves to the blast of the wind, and by the attraction thereof conceive. So Frogs, Toads, Snakes, and all manner of creeping poisonous things delight in the Plant called Pas-flower, of whom, as the Physicians say, if any one eat, he shall dye with laughing. The Tortoise also when he is hunted by the Adder, eats Origanum [origano], and is thereby strengthened: and the Stork, when he hath eat Snakes, seeks for a remedy in Origanum [origano]; and the Weasel, when he goes to fight with the Basilisk, eats Rue, whence we come to know that Origanum [origano], and Rue are effectuall against poison. So in some Animals there is an imbred skil, and medicinall art; for when the Toad is wounded with a bite or poison of another Animall, he is wont to go to Rue, or Sage, and Rub the place wounded, and so escapes the danger of the poison. So men have learned many excellent remedies of diseases, & vertues of things from bruits; So Swallows have shewed us that Sallendine is very medicinable for the sight, with which they cure the eyes of their young, and the pye when
she is sick, puts a Bay-leaf into her nest, and is recovered. In like maner, Cranes, Dawes [jackdaws], Partridges [partridges], Blackbirds purge their nauseous stomacks [stomachs] with the same, with which also Crows allay the poison of the Chameleon; and the Lyon [lion], if he be feavorish [feverish], is recovered by eating of an Ape. The Lapwing being surfeited [surfeited] with eating of Grapes, cures himself with Southernwood; so the Harts have taught us that the Hearn [herb] Ditany is very good to draw out Darts; for they being wounded with an Arrow, cast it out by eating of this Hearn [herb]: the same do Goats in Candy. So Hinds, a little before they bring forth, purge themselves with a certain Hearn [herb] called Mountain Osier. Also they that are hurt with Spiders, seek a remedy by eating of Crabs: Swine also being hurt by Snakes cure themselves by eating of them; and Crows when they perceive they are poisoned with a kinde of French poison, seek for cure in the Oake; Elephants, when they have swallowed a Chameleon help themselves with the wild olive. Bears being hurt with Mandrakes, escape the danger by eating of Pismires [ants]. Geese, Ducks, and such like watery fowle, cure themselves with the Hearn [herb] called will-sage. Pigeons, Turtles, Hens, with the Hearn [herb] called Pellitory of the wall. Cranes with Bull-rushes [bulrushes]. Leopards cure themselves, being hurt, with the HEarb [herb] called Wolfes-bane, by mans dung: Boars with Ivy, Hinds with the Hearn [herb] called Cinnara.

Chapter xviii. Of the Inclinations of Enmities.

On the contrary there are inclinations of Enmities, and they are as it were the odium, and anger, indignation, and a certain kind of obstinate contrariety of nature, so that any thing shuns its contrary, and drives it away out of its presence. Such kinds of inclinations hath Rhubarb against Choller [choler], Treacle against poison, the Saphir [sapphire] Stone against hot biles [boils], and feavorish [feverish] heats, and diseases of the eyes; the Amethyst against drunkenness, the Jasper against Flux of blood, and offensive imaginations, the Emmarld [emerald], and Agnus Castus against Lust, Achates against poison, Piony [peony] against the Falling sickness, Corall against the ebullition of black Choller [choler], and pains of the stomack [stomach]. The Topaze against spirituall heats, such as are covetousness, lust, and all manner of excesses of love. The like inclination is there also of Pismire [ants] against the Hearn [herb] Origanum [origano], and the wing of a Bat, and the heart of a Lapwing, from the presence of which they flie [fly]. Also Origanum [origano] is contrary to a certain poisonous fly, which cannot endure the Sun, and resists Salamanders, and loathes Cabbage with such a deadly hatred, that they destroy one the other; so Cucumbers hate oile, and will run themselves into a ring least they should touch it. And it is said that the Gall of a Crow makes men afraid, and drives them sway from where it is, as also certain other things; so a Diamond doth disagree with the Loadstone, that being set by it, it will not suffer Iron to be drawn to it; and sheep fly from Frog-parsley as from some deadly thing: and that which is more wonderfull, nature hath pictured the sign of this death in the livers of sheep, in which the very figure of Frog-parsley being described, doth naturally appear; So Goats do so hate garden basil, as if there were nothing more pernicious. And again, amongst Animals, Mice, and Weesels [weasels] do disagree; whence it is said that Mice will not touch Cheese, if the brains of a Weesel [weasel] be put in the rennet, and besides that the Cheese will not be corrupt with age. So a Lizard is so contrary to Scorpions, that it makes them afraid with its very sight,
as also it puts them into a cold sweat; therefore they are killed with the oile of them, which oile also cures the wounds made by Scorpions. There is also an enmity betwixt Scorpions, and Mice: wherefore if a Mouse be applied to a prick or wound made by a Scorpion, it cures it, as it is reported. There is also an enmity betwixt Scorpions, and Stalabors, Aspes, and Wasps. It is reported also that nothing is so much an enemy to Snakes as Crabs, and that if Swine be hurt therewith they eat them, and are cured. The Sun also being in Cancer, Serpents are tormented. Also the Scorpion, and Crocodil kill one the other; and if the Bird Ibis doth but touch a crocodile with one of his feathers, he makes him immovable; the Bird called Bustard flies away at the sight of a horse; and a Hart runs away at the sight of a Ram, as also of a Viper. An Elephant trembles at the hearing of the grunting of a Hog, so doth a Lyon [lion] at the sight of a Cock: And Panthers will not touch them that are annointed [anointed] all over with the broth of a Hen, especially if Garlick hath been boiled in it. There is also enmity betwixt Foxes, and Swans, Buls [bulls], and Daws [jackdaws]. Amongst Birds also some are at a perpetuall strife one with another, as also with other Animals, as Daws [jackdaws], and Owles, the Kite, and Crows, the Turtle, and Ring-taile, Egepis, and Eagles, Harts, and Dragons. Also amongst Water Animals there is enmity, as betwixt Dolphins, and Whirpools, Mullets, and Pikes, Lampreys, and Congers: Also the fish called Pourcontrel makes the Lobster so much afraid, that the Lobster seeing the other but neer him, is struck dead. The Lobster, and Conger tear one the other. The Civet Cat is said to stand so in awe of the Panther, that he hath no power to resist him, or touch his skin: and they say that if the skins of both of them be hanged up one against the other, the haires of the Panthers skin fall off. And Orus Apollo saith in his Hieroglyphicks, if any one be girt about with the skin of the Civet Cat, that he may pass safely through the middle of his enemies, and not at all be afraid. Also the Lamb is very much afraid of the Wolf, and flies from him. And they say that if the taile, or skin, or head of a Wolf be hanged upon the sheep-coate, the sheep are much troubled, and cannot eat their meat for fear. And Pliny makes mention of a Bird, called Marlin, that breaks Crows Eggs; whose young are so annoyed by the Fox that she also will pinch, and pull the Foxes whelps, and the Fox herself also: which when the Crows see, they help the Fox against her, as against a common enemy. The little Bird called a Linnet living in Thistles, hates Asses, because they eat the Flowers of Thistles. Also there is such a bitter enmity betwixt the little bird called Esalon, and the Asse, that their blood will not mix together, and that at the braying of the Asse both the eggs and young of the Esalon perish. There is also such a disagreement betwixt the Olive-tree and a Harlot, that if she Plant it, it will either be alwayes unfruitfull, or altogether wither. A Lyon [lion] fears nothing so much as fired Torches, and will be tamed by nothing so much as by these: and the Wolf fears neither sword, nor spear, but a stone, by the throwing of which a wound being made, worms breed in the Wolf. A Horse fears a Camell, so that he cannot endure to see so much as his picture. An Elephant when he rageth, is quieted by seeing of a Cock. A Snake is afraid of a man that is naked, but pursues a man that is cloathed. A mad Bull is tamed by being tyed to a Fig-tree. Amber draws all things to it besides Garden Basill, and those things, which are smeared with oile, betwixt which there is a kinde of a naturall Antipathy.
Chapter xix. How the Vertues of things are to be tryed and found out, which are in them specifically, or in any one Individuall by way of speciall gift.

Moreover thou must consider that the Vertues of things are in some things according to the species, as boldness, and courage in a Lyon [lion], & Cock: fearfulness in a Hare, or Lamb, ravenousness in a Wolf, treachery, and deceitfulness in a Fox, flattering in a Dog, covetousness in a Crow, and Daw [jackdaw], pride in a Horse, anger in a Tygre [tiger], and Boar, sadness, and melancholy in a Cat, lust in a sparrow, and so of the rest. For the greatest part of natural Vertues doth follow the species. Yet some are in things individually; as there be some men which do so wonderfully abhor the sight of a Cat, that they cannot look upon her without quaking; which fear it is manifest is not in them as they are men. And *Avicen* tels of a man that lived in his time, whom all poisonous things did shun, all of them dying, which did by chance bite him, he himself not being hurt, and *Albertus* reports that in a City of the *Ubians* he saw a wench who would catch Spiders to eat them, and being much pleased with such a kind of meat, was wonderfully nourished therewith. So is boldness in a Harlot, fearfulness in a Thief. And upon this account it is that Philosophers say, that any particular thing that never was sick, is good against any manner of sickness: therefore they say that a bone of a dead man, who never had a feavor [fever], being laid upon the patient, frees him of his quartane. There are also many singular vertues infused into particular things by Celestiall bodies, as we have shewed before.

Chapter xx. That naturall Vertues are in some things throughout their whole substance, and in other things in certain parts, and members.

Again thou must consider, that the vertues of things are in some things in the whole (i.e.) the whole substance of them, or in all their parts, as that little fish *Echeneis*, which is said to stop a ship by its mere touch, this it doth not do according to any particular part, but according to the whole substance. So the Civet Cat hath this in its whole substance, that Dogs by the very touch of his shadow hold their peace. So Salendine is good for the sight, not according to any one but all its parts, not more in the root then in the leaves, and seeds; and so of the rest. But some vertues are in things according to some parts of it, viz. only in the tongue, or eyes, or some other members, and parts; so in the eyes of a Basilisk, is a most violent power to kill men, assoon as they see them: the like power is there in the eyes of the Civet Cat, which makes any Animall that it hath looked upon, to stand still, to be amazed, and not able to move it self. The like vertue is there in the eyes of some Wolves [wolves], which if they see a man first, make him amazed, and so hoarse, that if he would cry out, he hath not the use of his voice: Of this *Virgil* makes mention, when he sings,

*Moeris is dumb, hath lost his voice, and why?*

*The Wolf on Moeris first hath cast his eye.*

So also there were some certain women in *Scythia*, and amongst the *Illyrians*, and *Triballians*, who as often as they looked angrily upon any man, were said to slay him.
Also we read of a certain people of Rhodes, called Telchines, who corrupted all things with their sight, wherefore Jupiter drowned them. Therefore Witches, when they would after this manner work by witchcraft, use the eyes of such kind of Animals in their waters for the eyes, for the like effects. In like manner do Pismires [ants] fly from the heart of a Lapwing, not from the head, foot, or eyes. So the gall of Lizards being bruised in Water is said to gather Weesels [weasels] together, not the taile or the head of it; and the gall of Goats put into the Earth in a brazen Vesel [vessel], gathers Frogs together; and a Goats liver is an enemy to Butterflies and all Maggots, and dogs shun them that have the heart of a Dog about them, and Foxes will not touch those poultry that have eaten the liver of a Fox. So divers things have divers vertues dispersed variously through several parts, as they are from above infused into them according to the diversity of things to be received; as in a mans body the bones receive nothing but life, the eyes sight, the ears hearing. And there is in mans body a certain little bone, which the Hebrews call LVZ, of the bignes of a pulse that is husked, which is subject to no corruption, neither is it overcome with Fire, but is always preserved unhurt, out of which, as they say, as a Plant out of the seed, our Animall bodies shall in the Resurrection of the dead spring up. And these vertues are not cleared by reason, but by experience.

Chapter xxi. Of the Vertues of things which are in them only in their life time, and such as remain in them even after their death.

Moreover we must know that there are some properties in things only whilest they live, and some that remain after their death. So the little fish Echeneis stops the ships, and the Basilisk, and Catablepa kill with their sight, when they are alive; but when they are dead do no such thing. So they say that in the Colick, if a live Duck be applyed to the belly, it takes away the pain, and her self dies: like to this is that which Archytas says. If you take a heart newly taken out of an Animall, and whilst it is yet warm, and hang it upon one that hath a quartane feavor [fever], it drives it away. So if any one swallow the heart of a Lapwing, or a Swallow, or a Weesel [weasel], or a Mole whilst it is yet warm with naturall heat, it shall be helpfull to him for remembering [remembering], understanding, and foretelling: Hence is this generall rule, viz. That whatsoever things are taken out of Animals, whether they be Stones, any Member, Excrements, as Haire, Dung, Nailes, they must be taken from those Animals, whilst they be yet living; and if it be possible, that so they may be alive afterwards. Whence they say, when you take the tongue of a Frog, you must put the Frog into the water again; and if you take the tooth of a Wolf, you must not kill the Wolf; and so of the rest. So writes Democritus, if any one take out the tongue of a water-Frog, yet living, no other part of the body sticking to it, and she be let go into the Water again, & lay it upon the place where the heart beats, of a woman, she shall answer truly whatsoever you ask her. Also they say, that if the eyes of a Frog be before Sun rising bound to the sick party, and the Frog be let go again blind into the Water, they will drive away tertian ague; as also that they will, being bound with the flesh of a Nightingale in the skin of a Hart, keep one alwaies watchfull without sleep. Also the ray of the fork fish being bound to the Navil [navel], is said to make a woman have an easie travel, if it be taken from it alive, and it put into the Sea again. So they say the right eye of a Serpent being applyed, doth help the watering of the eyes, if the Serpent be let go alive. And there is a certain fish, or great Serpent called Myrus, whose eye, if it be pulled
out, and bound to the forehead of the patient, is said to cure the inflammation [inflammation] of the eyes, and that the eye of the fish grows again, and that he is taken blind that did not let the fish go. Also the teeth of all Serpents, being taken out whilst they are alive, and hanged about the patient, are said to cure the quartane. So doth the tooth of a Mole taken out whilst she is alive, being afterwards let go, cure the tooth-ach [toothache]; and Dogs will not bark at those that have the taile of a Weasel [weasel] that is escaped. And Democritus relates that the tongue of a Chameleon, if it be taken from her alive, doth conduce to a good success in trials, and is profitable for women that are in travel, if it be about the outside of the house, for you must take heed that it be not brought into the house, because that would be most dangerous; Moreover there be some properties that remain after death: and of these the Platonists say, that they are things in which the Idea of the matter is less swallowed up, in these, even after death that which is immortall in them, doth not cease to work wonderfull things. So in the Hearbs [herbs], and Plants pulled asunder, and dryed, that vertue is quick, and operative which was infused at first into them by the Idea. Thence it is, that as the Eagle all her life time doth overcome all other birds: so also her feathers after her death destroy, and consume the feathers of all other birds. Upon the same account doth a Lyons [lion's] skin destroy all other skins: and the skin of the Civet Cat destroyes the skin of the Panther: and the skin of a Wolf corrodes the skin of a Lamb: And some of these do not do it by way of a corp oreall contact, but also sometimes by their very sound. So a drum made of the skin of a Wolf, makes a drum made of a Lamb skin not to sound. Also a drum made of the skin of the fish called Rotchet, 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 [intestines] of a Wolf, and being strained [strung] upon a Harp, or Lute with strings made of sheeps guts, will make no harmony.

Chapter xxii. How inferior things are subjected to superior bodies, and how the bodies, the actions, and dispositions of men are ascribed to Stars, and Signes.

It is manifest that all things inferiour are subject to the superiour, and after a manner (as saith Proclus) they are one in the other, viz. in inferiour are superiour, and in superiour are inferiour: so in the Heaven are things Terrestrial, but as in their cause, and in a Celestiall manner; and in the Earth are things Celestiall, but after a Terrestrial manner, as in an effect. So we say that there be here certain things which are Solary, and certain which are Lunar, in which the Sun, and Moon make a strong impression of their vertue. Whence it is that these kind of things receive more operations, and properties, like to those of the Stars, & Signes which they are under: So we know that Solary things respect the heart, & head, by reason that Leo is the house of the Sun, and Aries the exaltation of the Sun: so things under Mars are good for the head, and testicles, by reason of Aries, and Scorpio. Hence they whose senses faile, and heads ake [ache] by reason of drunkenness, if they put their testicles into cold Water, or wash them with Vinegar, find present help. But in reference to these it is necessary to know how mans body is distributed to Planets, & Signes. Know therefore that according to the doctrine of the Arabians, the Sun rules
over the brain, heart, the thigh, the marrow, the right eye, and the spirit; also the tongue, 
the mouth, and the rest of the Organs of the senses, as well internall as externall; also the 
hands, feet, legs, nerves, and the power of imagination. That Mercury rules over the 
spleen, stomach [stomach], bladder, womb, and right ear, as also the faculty of the 
common sense. That Saturn rules over the liver and fleshy part of the stomach [stomach].  
That Jupiter over the belly, and navill [navel], whence it is written by the Ancients, 
that the effigies of a navil [navel] was laid up in the temple of Jupiter Hammon. Also some 
attribute to him the ribs, breast, bowels, blood, arms, and the right hand, and left ear, and 
the powers natural. And some set Mars over the blood, and veins, the kidneys [kidneys], 
the bag of the gall [gall bladder], the buttocks, the back, motion of the sperm, and the 
irascible power. Again they set Venus over the kidneys [kidneys], the testicles, the 
privities, the womb, the seed, and concupiscible power; as also the flesh, fat, belly, 
breast, navill [navel], and all such parts as server to venerall [venereal] acts, also the Os 
sacrum, the back bone [backbone], and loins; as also the head, mouth, with which they 
give a kiss, as a token of love. Now the Moon, although she may challenge the whole 
body, and every member thereof according to the variety of the Signes: yet more 
particularly they ascribe to her the brain, lungs, marrow of the back bone [backbone], the 
stomach [stomach], the menstrues, and all other excrements, and the left eye, as also the 
power of increasing. But Hermes saith, That there are seven holes in the head of an 
Animall, distributed to the seven Planets, viz. the right ear to Saturne, the left to Jupiter, 
the right nostril [nostril] to Mars, the left to Venus, the right eye to the Sun, the left to 
the Moon, and the mouth to Mercury. The severall Signes also of the Zodiack take care of 
their members. So Aries governs the head, and face, Taurus the neck, Gemini the armes, 
and shoulders, Cancer the breast, lungs, stomach [stomach], and armes, Leo heart, 
stomach [stomach], liver, and back, Virgo the bowels, and bottome of the stomach 
[stomach], Libra the kidnies [kidneys], thighs, and buttocks, Scorpius [Scorpio] the 
genitals, the privities, and womb, Sagittarius the thigh, and groins, Capricornus the 
knees, Aquarius the legs and shins, Pisces the feet. And as the triplicities of these Signes 
answer one the other, and agree in Celestials, so also they agree in the members, which is 
sufficiently manifest by experience, because with the coldness of the feet, the belly, and 
breast are affected, which members answer the same triplicity; whence it is, if a medicine 
be applied to the one, it helps the other, as by the warming of the feet, the pain of the 
belly ceaseth. Remember therefore this order, and know, that things which are under any 
one of the Planets, have a certain particular aspect, or inclination to those members that 
are attributed to that Planet, and especially to the houses, and exaltations thereof. For the 
rest of the dignities, as those triplicities, and markes, and face, are of little account in this; 
upon this account therefore Piony [peony], Balme, Clove-gilliflowers, Citron-pils, sweet 
Marjoram, Cynnamon [cinnamon], Saffron, Lignum Aloes, Frankincense, Amber, Musk, 
and Myrrh help the head, and heart; by reason of sol [the Sun], Aries, and Leo: so doth 
Rib-wort, the Hearb [herb] of Mars, help the head, and testicles by reason of Aries, and 
Scorpio: and so of the rest. Also all things under Saturne conduce to sadness, and 
melancholly [melancholy]; those under Jupiter to mirth, and honour; those under Mars to 
boldness, contention, and anger; those under the Sun to glory, victory and courage; those 
under Venus to love, lust, and concupiscence; those under Mercury to Eloquence; those 
under the Moon to a common life. Also all the actions, and dispositions of men are 
distributed according to the Planets. For Saturne governes old men, Monkes, melancholly
[melancholy] men, and hid treasures; and those things which are obtained with long journeys, and difficulty; but Jupiter, those that are Religious, Prelates, Kings, and Dukes, and such kind of gains that are got lawfully: Mars rules over Barbers, Chirurgeons, Physicians, Sergeants, Executioners, Butchers, all that make fires, Bakers, Souldiers, who are every where called Martial men. Also do the other Stars signify their office, as they are described in the books of Astrologers.

Chapter xxiii. How we shall know what Stars naturall things are under, and what things are under the Sun, which are called Solary.

Now it is very hard to know, what Star, or Signe every thing is under: yet it is known through the imitation of their rayes, or motion, or figure of the superiours. Also some of them are known by their colours and odours, also some by the effects of their operations, answering to some Stars. So then Solary things, or things under the power of the Sun are, amongst Elements, the lucid flame; in the humours, the purer blood, and spirit of life; amongst tastes, that which is quick, mixed with sweetness. Amongst Metals, Gold by reason of its splendor, and its receiving that from the Sun which makes it cordiall. And amongst stones, they which resemble the rayes of the Sun by their golden sparklings, as doth the glittering stone Aetites which hath power against the Falling-sickness, and poisons: so also the stone, which is called the eye of the Sun, being of a figure like to the Apple of the eye, from the middle whereof shines forth a ray, it comforts the brain, and strengthens the sight; So the Carbuncle which shines by night, hath a vertue against all aery, and vaporous poison: so the Chrysolite stone is of a light green colour, in which, when it is held against the Sun, there shines forth a golden Star; and this comforts those parts that serve for breathing, & helps those that be Astmaticall, and if it be bored through, and the hole filled with the Mane of an Asse, and bound to the left arme, it drives away idle imaginations, and melancholy fears, and puts away foolishness: So the stone called Iris, which is like Crystall in colour, being often found with six corners, when under some roof part of it is held against the rayes of the Sun, and the other part is held in the shadow, it gathers the rayes of the Sun into it self, which, whilst it sends them forth, by way of reflection, makes a Rain-bow appear on the opposite wall. Also the Stone Heliotropion [heliotrope] green like the Jasper, or Emerald, beset with red specks [i.e. bloodstone], makes a man constant, renowned, and famous, also it conduceth to long life: And the vertue of it indeed is most wonderfull upon the beams of the Sun, which it is said to turn into blood (i.e.) to appear of the colour of blood, as if the Sun were eclypsed [eclipsed], viz. When it is joyned to the juice of a Hearb [herb] of the same name, and be put into a vessell of Water: There is also another vertue of it more wonderfull, and that is upon the eyes of men, whose sight it doth so dim, and dazzel, that it doth not suffer him that carries it to see it, & this it doth not do without the help of the Hearb [herb] of the same name, which also is called Heliotropium [heliotrope], (i.e.) following the Sun. These vertues doth Albertus Magnus, and William of Paris confirm in their writings. The Hyacinth also hath a vertue from the Sun against poisons, and pestiferous vapours; it makes him that carries it to be safe, and acceptable; it conduceth also to riches, and wit, it strengthens the heart; being held in the mouth, it doth wonderfully cheer up the mind. Also there is the stone Pyrophylus, of a red mixture, which Albertus Magnus saith Æsculapius, makes mention of in one of his Epistles unto
Octavius Augustus, saying, that there is a certain poison so wonderfull cold, which preserves the heart of man being taken out from burning, so that if for any time it be put into the Fire, it is turned into a stone, and this is that stone which is called Pyrophylus, from the fire. It hath a wonderfull vertue against poison, and it makes him that carries it, to be renowned and dreadfull to his enemies. But above all, that stone is most Solary, which Apollonius is reported to have found, and which is called Pantaura, which draws other stones to it, as the Loadstone doth Iron, most powerfull against all poisons; it is called by some Pantherus, because it is spotted like the beast called the Panther. It is therefore also called Pantochras, because it contains all colours. Aaron calts it Evanthum. There are also other Solary stones, as the Topazius, Chrysopassus, the Rubine, and Balagius. So also is Auripigmentum, and things of a golden colour, and very lucid. Amongst plants also and trees, those are Solary, which turn towards the Sun, as the Marygold [marigold], and those which fold in their leaves when the Sun is neer upon setting, but when it riseth unfold their leaves by little and little. The Lote-tree also is Solary, as is manifest by the figure of the fruit & leaves. So also Piony [peony], Sallendine, Balme, Ginger, Gentian, Dittany, & Vervin [vervain], which is of use in prophecing [prophesying], and expiations, as also driving away evill spirits. The Bay-tree also is consecrate to Phoebus, so is the Cedar, the Palm tree, the ash, the Ivie [ivy], and Vine, and whatsoever repel poisons, and lightnings, and those things which never fear the extremeties of the Winter. Solary also are Mint, Mastick, Zedoary, Saffron, Balsome [balsam], Amber, Musk, Yellow honey, Lignum aloes, Cloves, Cinnamon, Calamus, Aromaticus, Pepper, Frankincense, sweet Marjoram, also Libanotis, which Orpheus calts the sweet perfume of the Sun. Amongst Animals those are Solary which are magnanimous, courageous [courageous], ambitious of victory, and renown: as the Lyon [lion], King of beasts, the Crocodile, the spotted Wolf, the Ram, the Boar, the Bull, King of the herd, which was by the Egyptians at Heliopolis dedicated to the Sun, which they called Verites; and an Ox was consecrate to Apis in Memphi [Memphis], and in Herminthus a Bull by the name of Pathis. The Wolf also was consecrate to Apollo, and Latona. Also the beast called Baboon is Solary, which twelve times in a day, viz. every hour barks, and in time of Equinoctium [equinox] pisceth [urinates] twelve times every hour: the same also it doth in the night, whence the Egyptians did Engrave him upon their Fountains. Also amongst birds these are Solary, The Phoenix, being but one of that kind, and the Eagle, the Queen of birds, also the Vulture, the Swan, and those which sing at the rising Sun, and as it were call upon it to rise, as the Cock, Crow, also the Hawk, which because it in the Divinity of the Egyptians is an emblem of the spirit, and light, is by Porphyrius [Porphyry] reckoned amongst the Solary birds. Moreover, all such things as have some resemblance of the works of the Sun, as Worms shining in the night, and the Beetl [beetle], which is a creature that lies under Cow-dung, also according to Appious interpretation, such whose eyes are changed according to the course of the Sun, are accounted Solary, and those things which come of them. And amongst fish, the Sea Calf is chiefly Solary, who doth resist lightning, also shell fish, and the fish called Pulmo, both which shine in the night, and the fish called Stella [i.e. starfish] for his parching heat, and the fish called Strombi [i.e. strombite or sea-snail], that follow their King, and Margari [i.e. oyster], which also have a King, and being dried, are hardened into a stone of a golden colour.
Chapter xxiv. What things are Lunary, or under the power of the Moon.

These things are Lunary, amongst the Elements, viz. the Earth, then the Water, as well that of the Sea, as of the Rivers, and all moist things, as the moisture of Trees, and Animals, especially they which are White, as the Whites of Eggs, fat, sweat, flegme [phlegm], and the superfluities of bodies. Amongst tastes [tastes], salt, and insipid; amongst Metals, Silver; amongst stones, Crystall, the Silver Marcasite, and all those stones that are White, and Green. Also the stone Selenites (i.e.) Lunary, shining from a white body, with a yellow brightness, imitating the motion of the Moon, having in it the figure of the Moon which daily increaseth, or decreaseth as doth the Moon. Also Pearls, which are generated in shells [shells] of fishes from the droppings of Water, also the Berill [beryl]. Amongst Plants and Trees, these are Lunar, as the Selenotropion, which turns towards the Moon, as doth the Heliotropion towards the Sun, and the Palme tree sends forth a bough at every rising of the Moon; Hyssope also, and Rosemary, Agnus Castu, and the Olive-tree, are Lunary. Also the Herb [herb] Chinosta, which increaseth, and decreaseth with the Moon, viz. in substance, and number of leaves, not only in Sap, and vertue, which indeed is in some sort common to all Plants, except Onions, which are under the influence of Mars, which have contrary properties; As amongst flying things the Saturnine bird, called a Quaile is a great enemy to the Moon and Sun. Lunary Animals are such as delight to be in mans company, and such as do naturally excell in love, or hatred, as all kinds of Dogs: The Chameleon also is Lunar, which alwaies assumes a colour according to the variety of the colour of the object: as the Moon changeth her nature according to the variety of the Signe which it is found in. Lunar also are Swine, Hinds, Goats, and all Animals whatsoever, that observe, and imitate the motion of the Moon: As the Baboon, and Panther, which is said to have a spot upon her shoulder like the Moon, increasing into a roundness, and having horns that bend inwards. Cats also are Lunar, whose eyes become greater or less, according to the course of the Moon: and those things which are of like nature, as Menstruous blood, of which are made wonderfull and strange things by Magicians; The Civet-Cat also changing her sex, being obnoxious to divers Sorceries, and all Animals that live in water as well as on land: as Otters, and such as prey upon fish. Also all Monstrous beasts, such as without any manifest seed are equivocally generated, as Mice, which sometimes are generated by Coition, sometimes of the putrefaction of the Earth. Amongst fowle, Geese, Ducks, Didoppers, and all kind of watery fowl as prey upon fish, as the Heron, and those that are equivocally produced, as Wasps of the Carasses [carcasses] of horses: Bees of the putrefaction of Cows, small Flies of putrefied wine, and Betles [beetles] of the flesh of Asses; but most Lunar of all is the two-horned Betle [beetle], horned after the manner of a Bull: which digs under Cow-dung, and there remains for the space of twenty eight daies, in which time the Moon measures the whole Zodiac, and in the twenty ninth day, when it thinks there will be a conjunction of their brightness, it opens the dung and casts it into Water, from whence then come Betles [beetles]. Amongst fish these are Lunar, Ælurus, whose eyes are changed according to the course of the Moon, and whatsoever
observes the motion of the Moon, as the Tortoise, the Echeneis, Crabs, Oisters [oysters], Cockles, and Frogs.

**Chapter xxv. What things are Saturnine, or under the power of Saturne.**

Saturnine things, amongst Elements, are Earth, and also Water: amongst humors, black Choller [choler] that is moist, as well natural, as adventitious, adust Choller [choler] excepted. Amongst tastes [tastes], soure, tart, and dead. Amongst Metals, Lead, and Gold, by reason of its weight, and the golden Marcasite. Amongst stones, the Onix [onyx], the Ziaazaa, the Camonius, the Saphir [sapphire], the brown Jasper, the Chalcedon, the Loadstone, and all dark, weighty, earthy things. Amongst Plants, and Trees the Daffodill, Dragon-wort [dragon's wort], Rue, Cummin [cumin], Hellebor [Hellebore], the tree from whence Benzoin comes, Mandrake, Opium, and those things which stupifie, and those things which are never sown, and never bear fruit, and those which bring forth berries of a dark colour, and black fruit, as the black Fig-tree, the Pine-tree, the Cypress-tree, and a certain tree used at burials, which never springs afresh with berries, rough, of a bitter tast [taste], of a strong smell, of a black shadow, yielding a most sharp pitch, bearing a most unprofitable fruit, never dies with age, deadly, dedicated to Pluto, as is the Herb [herb] pas-flower, with which they were wont Anciently to strow the graves before they put the dead bodies into them, wherefore it was lawful to make their Garlands at feasts with all Herbs [herbs], and Flowers besides pas-flowers, because it was mournfull, and not conducing to mirth. Also all creeping Animals, living apart, and solitary, nightly, sad, contemplative, dull, covetous, fearfull, melancholy [melancholy], that take much pains, slow, that feed grosly, and such as eat their young. Of these kinds therefore are the Ape, the Cat, the Hog, the Mule, the Camel, the Bear, the Mole, the Asses, the Wolf, the Hare, the Dragon, the Basilisk, the Toad, all Serpents, and creeping things, Scorpions, Pismires [ants], and such things as proceed from putrefaction in the Earth, in Water, or in the ruines of houses, as Mice, and many sorts of Vermin. Amongst birds those are Saturnine, which have long necks, and harsh voices, as Cranes, Estriches [ostriches], and Peacocks, which are dedicated to Saturn, and Juno. Also the scrich-Owle [screech-owl], the horn-Owle [horned-owl], the Bat, the Lapwing, the Crow, the Quaile, which is the most envious bird of all. Amongst fishes, the Eel, living apart from all other fish; the Lamprey, the Dog-fish, which devours her young, also the Tortoise, Oisters [oysters], Cockles, to which may be added Sea-spunges [sea-sponges], and all such things as come of them.

**Chapter xxvi. What things are under the power of Jupiter, and are called Jovial.**

Things under Jupiter, amongst Elements, are the Aire: amongst humors, blood, and the spirit of life, also all things which respect the increase [increase], nourishment, and vegetation of the life. Amongst tastes [tastes] such as are sweet, and pleasant. Amongst Metals, Tin, Silver, and Gold, by reason of their temperateness: Amongst stones, the Hyacinth, Beril [beryl], Saphir [sapphire], the Emerald [emerald], green Jasper, and aivery colours: Amongst Plants and Trees, Sea-green, Garden Basil, Bugloss, Mace, Spike,
Mints, Mastick, Elicampane, the Violet, Darnell, Henbane, the Poplar tree, and those which are called lucky trees, as the Oke [oak], the tree æsculus [horse-chestnut] which is like an Oke [oak] but much bigger, the Holm tree, the Beech tree, the Hasle [hazel] tree, the Service tree, the white Fig tree, the Pear tree, the Apple tree, the Vine, the Plum tree, the Ash, the Dog-tree, and the Olive tree, and also Oile. Also all manner of Corn, as Barley, Wheat, also Raisins, Licorish [licorice], Sugar, and all such things whose sweetness is manifest, and subtle, partaking somewhat of an astringent, and sharp tast [taste], as are Nuts, Almonds, Pine-apples [pineapples], Filberds [filberts], Pistake Nuts [pistachios], roots of Peony, Mirabolaus, Rhubarb, and Manna, Orpheus adds Storax. Amongst Animals such as have some stateliness, and wisdom in them, and those which are mild, well trained up, and of good dispositions, as the Hart and Elephant, and those which are gentle, as Sheep and Lambs: Amongst birds, those that are of a temperate complexion, as Hens, together with the Yolk of their Eggs. Also the Partridge, the Pheasant, the Swallow, the Pellican [pelican], the Cuckow [cuckoo], the Stork, birds given to a kind of devotion which are Emblemes of gratitude. The Eagle is dedicated to Jupiter; she is the Ensigne of Emperours, and an Embleme of Justice, and Clemency. Amongst fish, the Dolphin, the fish called Anchia [anchovy], the Sheath fish, by reason of his devoutness.

Chapter xxvii. What things are under the power of Mars, and are called Martial.

These things are Martiall, amongst Elements, Fire, together with all adust, and sharp things: Amongst humours, Choller [choler]; also bitter tastes [tastes], tart, and burning the tongue, and causing tears: Amongst Metals, Iron, and red Brass; and all fiery, red, and sulphureous things: Amongst Stones the Diamond, Loadstone, the Blood-stone [bloodstone], the Jasper, the stone that consists of divers kinds, and the Amethyst [amethyst]. Amongst Plants, and Trees, Hellebor, Garlick, Euphorbium, Cartabana, Armoniack, Radish, the Laurell, Wolfs-bane [wolfsbane], Scammony, and all such as are poisonous [poisonous], by reason of too much heat, and those which are beset round about with prickles, or by touching the skin, burn it, prick it, or make it swell, as Cardis, the Nettle, Crow-foot, and such as being eaten cause tears, as Onyons [onions], Ascolonia, Leeks, Mustardseed, and all thorny Trees, and the Dog-tree, which is dedicated to Mars. And all such Animals as are warlike, ravenous, bold, and of clear fancy, as the Horse, Mule, Goat, Kid, Wolf, Libard [leopard], the wild Ass; Serpents also, and Dragons full of displeasure and poysion [poison]; also all such as are offensive to men, as Gnats, Flies, Baboon, by reason of his anger. All birds that are ravenous, devour flesh, break bones, as the Eagle, the Faulcon [falcon], the Hawk, the Vultur [vulture]; and those which are called the fallall Birds, as the Horn-Owl, the Scrich-Owl [screech-owl], Castrels, Kites, and such as are hungry, and ravenous, and such as make a noise in their swallowing, as Crows, Daws, the Pie, which above all the rest is dedicated to Mars. And amongst Fishes, the Pike, the Barbell, the Fork-fish, the Fish that hath horns like a Ram, the Sturgeon, the Glacus, all which are great devourers, and ravenous.
Chapter xxviii. What things are under the power of Venus, and are called Venereall.

These things are under *Venus*, amongst Elements, Aire, and Water; amongst humours, Flegm [phlegm], with Blood, Spirit, and Seed; amongst tastes [tastes], those which are sweet, unctuous, and delectable; amongst Metals, Silver, and Brass, both yellow, and red; amongst Stones, the Berill [beryl], Chrysolite, Emerald [emerald], Saphir [sapphire], green Jasper, Corneola [carnelian], the stone Aetites, the Lazull [lazuli] stone, Corall, and all of a fair, various, white, and green Colour; amongst Plants and Trees the Vervin [vervain], Violet, Maidenhaire, Valerian, which by the Arabian is called Phu; also Thyme, the gum Ladanum, Amber-grise [ambergris], Musk, Sanders [sandalwood], Coriander, and all sweet perfumes, and delightfull, and sweet fruits, as sweet Pears, Figs, Pomegranats [pomegranates], which the Poets say was, in Cyprus, first sown by *Venus*. Also the Rose of *Lucifer* was dedicated to her, also the Myrtle tree of *Hesperus*. Moreover all luxurious, delicious Animals, and of a strong love, as Dogs, Conies, stinking Sheep, and Goats, both female, and male, which generates sooner then any other Animall, for they say that he couples after the seventh day of his being brought forth; also the Bull for his disdain, and the Calf for his wantonness. Amongst birds the Swan, the Wagtail, the Swallow, the Pellican [pelican], the Burgander, which are very loving to their yong [young]. Also the Crow, and Pigeon, which is dedicated to *Venus*, and the Turtle [turtledove], one whereof was Commanded to be offered at the purification, after bringing forth. The Sparrow also was dedicated to *Venus*, which was Commanded in the Law to be used in the purification, after the Leprosie [leprosy], a martiall disease, then which nothing was of more force to resist it. Also the Egyptians called the Eagle *Venus*, because she is prone to Venery, for after she hath been trod thirteen times a day, if the Male call her, she runs to him again. Amongst fishes, these are Venereall, the lustfull Pilchards, the lecherous [lecherous] Gilthead, the Whiting for her love to her yong [young], Crab fighting for his Mate, and Tithymallus for its fragrance, and sweet smell.

Chapter xxix. What things are under the power of Mercury, and are called Mercuriall.

Things under *Mercury* are these; amongst Elements, Water, although it moves all things indistinctly; amongst humors, those especially which are mixed, as also the Animall spirit; amongst tastes [tastes] those that are various, strange, and mixed: amongst Metals, Quick-silver, Tin, the Silver Marcasite; amongst stones, the Emerald [emerald], Achates [agates], red Marble, Topaze, and those which are of divers colours, and various figures naturally, & those that are artificiall, as glass, & those which have a colour mixed with yellow, and green. Amongst Plants, and Trees, the Hazle [hazel], Five-leaved-grass, the Hearb [herb] Mercury, Fumitory, Pimpernell, Marjoram, Parsly [parsley], and such as have shorter and less leaves, being compounded of mixed natures, and divers colours.
Animals also, that are of quick sense, ingenious, strong, inconstant, swift, and such as become easily acquainted with men, as Dogs, Apes, Foxes, Weesels [weasels], the Hart, and Mule; and all Animals that are of both sexes, and those which can change their Sex, as the Hare, Civet-Cat, and such like. Amongst birds, those which are naturally witty, melodious, and inconstant, as the Linet, Nightingale, Blackbird, Thrush, Lark, the Gnat-sapper, the bird Calandra, the Parret [parrot], the Pie, the Bird Ibis, the bird Porphyrio, the black Betle [beetle] with one horn. And amongst fish, the fish called Trochius, which goes into himself, also Pourcontrell for deceitfulness, and changeableness, and the Fork fish for its industry; the Mullet also that shakes off the bait on the hook with his taile.

Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.

Moreover whatsoever is found in the whole world is made according to the governments of the Planets, and accordingly receives its vertue. So in Fire the enlivening light thereof is under the government of the Sun, the heat of it under Mars, in the Earth, the various superficies thereof under the Moon, and Mercury; and the starry Heaven, the whole mass of it under Saturne, but in the middle Elements, Aire is under Jupiter, and Water the Moon, but being mixed are under Mercury, and Venus. In like manner naturall active causes observe the Sun, the matter the Moon, the fruitfulness of active causes Jupiter, the fruitfulness of the matter, Venus, the sudden effecting of any thing, Mars, and Mercury, that for his vehemency, this for his dexterity, and manifold vertue: But the permanent continuation of all things is ascribed to Saturne. Also amongst Vegetables, every thing that bears fruit is from Jupiter, and every thing that bears Flowers is from Venus, all Seed, and Bark is from Mercury, and all roots from Saturne, and all Wood from Mars, and leaves from the Moon. Wherefore, all that bring forth fruit, and not Flowers, are of Saturne and Jupiter, but they that bring forth Flowers, and Seed, and not fruit, are of Venus, and Mercury; These which are brought forth of their own accord without Seed, are of the Moon, and Saturn; All beauty is from Venus, all strength from Mars, and every Planet rules, and disposeth that which is like to it. Also in stones, their weight, Clamminess, and Sliptickness is of Saturne, their use, and temperament of Jupiter, their hardness from Mars, their life from the Sun, their beauty and fairness from Venus, their occult vertue from Mercury, and their common use from the Moon.

Chapter xxxi. How Provinces, and Kingdomes are distributed to Planets.

Moreover the whole Orb of the Earth is distributed by Kingdoms, and Provinces to the Planets, and Signes: For Macedonia, Thracia, Illyria, Arriana, Gordiana, (many of which countries are in the lesser Asia) are under Saturne with Capricorn; but with Aquarius, under him are the Sauromatian Country, Oxiana, Sogdiana, Arabia, Phazania, Media and Æthiopia [Ethiopia], which Countries for the most part belong to the more inward Asia. Under Jupiter with Sagittarius are Tuscana, Celtica, Spaine, and happy Arabia: under
him with Pisces, are Lycia, Lydia, Cilicia, Pamphylia, Paphlagonia, Nasamonia, and Lybia. Mars with Aries governs Britany, France, Germany, Bastarnia, the lower parts of Syria, Idumea, and Judea: with Scorpio, he rules Syria, Comagena, Cappadocia, Metagonium, Mauritania, and Getulia. The Sun with Leo governs Italy, Apulia, Sicilia, Phencia, Chaldea, & the Orchenians. Venus with Taurus governs the Isles Cyclades, the Seas of little Asia, Cyprus, Parthia, Media, Persia: but with Libra she commands the people of the Island Bractia, of Caspia, of Seres, of Thebais, of Oasis, and of Troglydys. Mercury with Gemini, rules Hircania, Armenia, Mantiana, Cyrenaica, Marmarica, and the lower Egypt: but with Virgo, Greece, Achaia, Creta, Babylon, Mesopotamia, Assyria, and Ela, whence they of that place are in Scripture called Elamites. The Moon with Cancer governs Bithivia, Phrygia, Colchica, Numidia, Africa, Carthage, and all Carchedonia. These we have in this manner gathered from Ptolemies [Ptolemy's] opinion, to which according to the writings of other Astrologers many more may be added. But he which knows how to compare these divisions of Provinces according to the divisions of the Stars, with the Ministry [Ministry] of the ruling Intelligencies, and blessings of the Tribes of Israel, the lots of the Apostles, and typicall seales of the sacred Scripture, shall be able to obtain great and propheticall oracles concerning every Region, of things to come.

Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.

The like consideration is to be had in all things concerning the figures of the fixed Stars: so they will have the Terrestrial [terrestrial] Ram to be under the rule of the Celestiall Aries: and the Terrestrial Bull, and Ox to be under the Celestiall Taurus. So also that Cancer should rule over Crabs, and Leo over Lyons [lions]: Virgo over Virgins, and Scorpio over Scorpions. Capricorn over Goats. Sagittarius over Horses, and Pisces over Fishes. Also the Celestiall Ursa over Bears, Hydra over Serpents, and the Dog-star over Dogs, and so of the rest. Now Apuleius distributes certain and peculiar Herbs [herbs] to the Signes, and Planets, viz. To Aries the Herb [herb] Sange [sage], to Taurus Vervine [vervain] that growes straight, to Gemini Vervine [vervain] that growes bending, to Cancer Comfrey, to Leo Sowbread, to Virgo Calamint, to Libra Mug-wort, to Scorpio Scorpion-grass, to Sagittarius Pimpernell, to Capricorn the Dock, to Aquarius Dragon-wort [dragon's-wort], to Pisces Hart-wort. And to the Planets these, viz. to Saturne Sengreen, to Jupiter Agrimony, to Mars Sulphur-wort, to the Sun Marygold [marigold], to Venus Wound-wort, to Mercury Mulleine, to the Moon, Peony. But Hermes, whom Albertus follows, distributes to the Planets these, viz. to Saturne the Daffodill, to Jupiter Henbane, to Mars Rib-wort, to the Sun Knotgrass, to Venus Vervine [vervain], to Mercury Cinquefoile, to the Moon, Goos-foot. We also know by experience that Asparagus is under Aries, and Garden-basil under Scorpio: For of the shavings of Rams-horn sowed, comes forth Asparagus, and Garden Basill rubbed betwixt two stones, produceeth Scorpions. Moreover I will according to the doctrine of Hermes, and Thebit reckon up some of the more eminent Stars, whereof the first is called the head of Algol, and amongst stones, rules over the Diamond, amongst Plants, black Hellebor, and
Mugwort. The second are the Pleiades, or seven Stars, which amongst stones, rule over Crystall, and the stone Diodocus; amongst Plants, the Hearb [herb] Diacedon, and Frankincense, and Fennill [fennel]: and amongst Metals, Quick-silver [quicksilver]. The third is the Star Aldeboran, which hath under it, amongst stones, the Carbuncle, and Ruby: amongst Plants, the Milky Thistle, and Matry-silva. The fourth is called the Goat-Star, which rules, amongst stones, the Saphir [sapphire], amongst Plants, Horehound, Mint, Mugwort, and Mandrake. The fifth is called the great Dog-star, which amongst stones, rules over the Berill [beryl]: amongst Plants, Savin, Mugwort and Dragonwort: and amongst Animals the tongue of a Snake. The sixth is called the lesser Dog-star, and, amongst stones, rules over Achates [agates]: amongst Plants the Flowers of Marigold, and Penyroial [pennyroyal]. The seventh is called the Heart of the Lyon, which amongst stones, rules over the Granate; amongst Plants, Sallendine, Mugwort, and Mastick. The eighth is the Taile of the lesser Bear, which amongst stones, rules over the Loadstone, amongst Hearbs [herbs], Succory, whose leaves, and Flowers turn towards the North, also Mugwort, and the flowers of Perwinckle [periwinkle]; and amongst Animals the tooth of a Wolf. The ninth is called the Wing of the Crow, under which, amongst stones, are such stones as are of the Colour of the black Onyx stone: amongst Plants the Bur, Quadraginus, Henbane, and Comfrey; and amongst Animals the tongue of a Frog. The tenth is called Spica, which hath under it, amongst stones, the Emerald [emerald]: amongst Plants, Sage, Trifoile, Perwinkle [periwinkle], Mugwort, and Mandrake. The eleventh is called Alchamech, which amongst stones, rules over the Jasper: amongst Plants the Plantain. The twelfth is called Elpheia, under this, amongst stones, is the Topaze; amongst Plants, Rosemary, Trifoile, and Ivy. The thirteenth is called the Heart of the Scorpion, under which, amongst stones, is the Sardonius, and Amethist [amethyst]; amongst Plants long Aristolochy, and Saffron. The fourteenth is the Falling Vultur, under which, amongst stones, is the Chrysolite: amongst Plants Succory, and Fumitary. The fifteenth is the Taile of Capricorn under which, amongst stones, is the Chalcedone [chalcedony]: amongst Plants, Majoram [marjoram], Mugwort, and Nip [catnip], and the root of Mandrake.

Moreover this we must know, that every stone, or Plant, or Animall, or any other thing, is not governed by one Star alone, but many of them receive influence, not separated, but conjoinied, from many Stars. So amongst stones, the Chalcedony is under Saturne, and Mercury, together with the Taile of Scorpion, and Capricorn. The Saphir [sapphire] under Jupiter, Saturne, and the Star Alhajoth; Tutia is under Jupiter, and the Sun and Moon, the Emerald [emerald] under Jupiter, Venus, and Mercury, and the Star Spica. The Amethyst, as saith Hermes, is under Mars, Jupiter, and the Heart of the Scorpion. The Jasper, which is of divers kinds is under Mars, Jupiter, and the Star Alchamech, the Chrysolite is under the Sun, Venus, and Mercury, as also under the Star which is called the falling Vultur; the Topaze under the Sun, and the Star Elpheia: the Diamond under Mars, and the Head of Algol. In like manner amongst Vegetables, the Hearb [herb] Dragon is under Saturne, and the Celestial Dragon, Mastick, and Mints, are under Jupiter, and the Sun; but Mastick is also under the Heart of the Lyon, and Mint under the Goat star: Hellebor is dedicated to Mars, and the Head of Algol, Mosse, and Sanders, to the Sun, and Venus: Coriander to Venus, and Saturne. Amongst Animals, the Sea Calf is under the Sun, and Jupiter; The Fox, and Ape under Saturne, and Mercury: and
Domesticall Dogs under *Mercury*, and the *Moon*. And thus we have shewed more things in these inferiours by their superiours.

**Chapter xxxiii. Of the Seals, and Characters of Naturall things.**

All Stars have their peculiar Natures, properties, and conditions, the Seals and Characters whereof they produce through their rayes, 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 stamp't upon it, which is the significator of that Star, or harmony, conteining in it a peculiar vertue, differing from other vertues of the same matter, both generically, specifically, and numerically. Every thing therefore hath its Character pressed upon it by its Star for some particular effect, especially by that Star which doth principally govern it: And these Characters contain, and retain in them the peculiar natures, vertues, and roots of their Stars, and produce the like operations upon other things, on which they are reflected, and stir up, and help the influencies of their Stars, whether they be Planets, or fixed Stars, and figures, and Celestiall signs, *viz.* as oft as they shall be made in a fit matter, and in their due, and accustomed times. Which ancient wise men considering, such as laboured much in the finding out of the occult properties of things, did set down in writing the images of the Stars, their figures, Seals, Marks, Characters, such as nature her self did describ'e by the rayes of the Stars, in these inferior bodies, some in stones, some in Plants, and joynts, and knots of boughs, and some in divers members of Animals. For the Bay-tree, the Lote-tree, and the Marygold [marigold] are Solary Plants, and in their roots, and knots being cut off, shew the Characters of the Sun, so also in the bone, and shoulderblades in Animals: whence there arose a spatulary kind of divining (i.e.) by the shoulder-blades, and in stones, and stony things the Characters, and images of Celestiall things are often found. But seeing that in so great a diversity of things there is not a traditionall knowledge, only in a few things, which humane understanding is able to reach: Therefore leaving those things which are to be found out in Plants, and Stones, and other things, as also, in the members of divers Animals, we shall limit our selves to mans nature only, which seeing it is the compleatest image of the whole universe, containing in it self the whole heavenly harmony, will without all doubt abundantly afford us the Seals, and Characters of all the Stars, and Celestiall Influencies, and those as the more efficacious, which are less differing from the Celestiall nature. But as the number of the Stars is known to God alone, so also their effects, and Seals upon these inferior things: wherefore no humane intellect is able to attain to the knowledge of them. Whence very few of those things became known to us, which the ancient Philosophers, & Chyromancers [chiromancers] attained to, partly by reason, and partly by experience, and there be many things yet ly hid in the treasury of nature. We shall here in this place note some few Seals, and Characters of the Planets, such as the ancient Chyromancers [chiromancers] knew in the hands of men. These doth Julian call sacred, and divine letters, seeing that by them, according to the holy Scripture is the life of men writ in their hands. And there are in all Nations, and Languages alwaies the same, and like to them, and permanent; to which were added, and found out afterwards many more, as by the ancient, so by latter Chyromancers [chiromancers]. And they that would know them must
have recourse to their Volumes. It is sufficient here to shew from whence the Characters of Nature have their originall, and in what things they are to be enquired after.

There follow the Figures of Divine Letters.

The Letters, or Characters of Saturne.

The Letters, or Characters of Jupiter.

The Letters, or Characters of Mars.

The Letters, or Characters of the Sun.

The Letters, or Characters of Venus.

The Letters, or Characters of Mercury.

The Letters, or Characters of the Moon.
Chapter xxxiv. How by Naturall things, and their vertues we may draw forth, and attract the influencies, and vertues of Celestiall bodies.

Now if thou desirest to receive vertue from any part of the World, or from any Star, thou shalt (those things being used which belong to this Star) come under its peculiar influence, as Wood is fit to receive Flame, by reason of Sulphur, Pitch, and Oile. Nevertheless when thou dost to any one species of things, or individual, rightly apply many things, which are things of the same subject scattered amongst themselves, conformable to the same Idea, and Star, presently by this matter so opportunely fitted, a singular gift is infused by the Idea, by means of the soul of the world. I say opportunely fitted, viz. under a harmony like to the harmony, which did infuse a certain vertue into the matter. For although things have some vertues, such as we speak of, yet those vertues do so ly [lie] hid that there is seldom any effect produced by them: but as in a grain of Mustardseed, bruised, the sharpness which lay hid is stirred up: and as the heat of the fire doth make letters apparently seen, which before could not be read, that were writ with the juice of an Onion or milk: and letters wrote upon a stone with the fat of a Goat, and altogether unperceived, when the stone is put into Vinegar, appear and shew themselves. And as a blow with a stick stirs up the madness of a Dog, which before lay asleep, so doth the Celestiall harmony disclose vertues lying in the water, stirs them up, strengtheneth them, and makes them manifest, and as I may so say, produceth that into Act, which before was only in power, when things are rightly exposed to it in a Celestiall season. As for example; If thou dost desire to attract vertue from the Sun, and to seek those things that are Solary, amongst Vegetables, Plants, Metals, Stones, and Animals, these things are to be used, and taken chiefly, which in a Solary order are higher. For these are more available: So thou shalt draw a singular gift from the Sun through the beams thereof, being seasonably received together, and through the spirit of the world.

Chapter xxxv. Of the Mixtions of naturall things, one with another, and their benefits.

It is most evident, that in the inferiour nature all the powers of superior bodies are not found comprehended in any one thing, but are dispersed through many kinds of things amongst us: as there are many Solary things, whereof every one doth not contain all the vertues of the Sun: but some have some properties from the Sun, and others othersome. Wherefore it is sometimes necessary that there be mixtions in operations, that if a hundred or a thousand vertues of the Sun were dispersed through so many Plants, Animals, & the like, we may gather all these together, and bring them into one form, in which we shall see all the said vertues, being united, contained. Now there is a twofold vertue in commixtion, one, viz. which was first planted in its parts, and is Celestiall, the
other is obtained by a certain, and artificiall mixtion of things mixt amongst themselves, and of the mixtions of them according to certain proportions, such as agree with the heaven under a certain Constellation; And this vertue descends by a certain likeness, and aptness that is in things amongst themselves towards their superiours, and just as much as the following do by degrees correspond with them that go before, where the patient is fitly applyed to its agent. So from a certain composition of Hearbs [herbs], vapours, and such like, made according to naturall Philosophy, and Astronomy, there results a certain common form, endowed with many gifts of the Stars: as in the honey of Bees, that which is gathered out of the juice of innumerable Flowers, and brought into one form, contains the vertue of all, by a kind of divine, and admirable art of the Bees. Yet this is not to be less wondred at which Eudoxus Giudius reports of an artificiall kind of honey, which a certain Nation of Gyants [giants] in Lybia knew how to make out of Flowers, and that very good, and not far inferiour to that of the Bees. For every mixtion, which consists of many several things, is then most perfect, when it is so firmly compacted in all parts, that it becomes one, is every where firm to it self; and can hardly be dissipated: as we sometimes see stones, and divers bodies to be by a certain naturall power conglutinated, and united, that they seem to be wholly one thing: as we see two trees by grafting to become one, also Oisters [oysters] with stones by a certain occult vertue of nature, and there have been seen some Animals which have been turned into stones, and so united with the substance of the stone, that they seem to make one body, and that also homogeneous. So the tree Ebemy [ebony] is one while wood, and another while stone. When therefore any one makes a mixtion of many matters under the Celestiall influencies, then the variety of Celestiall actions on the one hand, and of naturall powers on the other hand, being joyned together doth indeed cause wonderfull thing, by ointments, by collyries, by fumes, and such like, which viz. are read in the book of Chiramis, Archyta, Democritus, and Hermes, who is named Alchorat, and of many others.

Chapter xxxvi. Of the Union of mixt things, and the introduction of a more noble form, and the Senses of life.

Moreover we must know, that by how much the more noble the form of any thing is, by so much the more prone, and apt it is to receive, and powerfull to act. Then the vertues of things do then become wonderfull, viz. when they are put to matters that are mixed, and prepared in fit seasons, to make them alive, by procuring life for them from the Stars, as also a sensible soul, as a more noble form. For there is so great a power in prepared matters which we see do then receive life, when a perfect mixtion of qualities seems to break the former contrariety. For so much the more perfect life things receive, by how much their temper is more remote from contrariety. Now the Heaven, as a prevalent cause doth from the beginning of every thing to be generated by the concoction, and perfect digestion of the matter, together with life, bestows Celestiall influences, and wonderfull gifts, according to the Capacity that is in that life, and sensible soul to receive more noble, and sublime vertues. For the Celestiall vertue doth otherwise lye asleep, as Sulphur kept from Flame, but in living bodies it doth alwaies burn, as kindled Sulphur,
then by its vapour it filleth all the places that are next to it; so certain wonderfull works are wrought, such as are read of in the book of Nemith, which is titled a Book of the Laws of Pluto, because such kind of monstrous generations are not produced according to the Laws of Nature. For we know that of Worms are generated Gnats, of a Horse Wasps, of a Calf, and Ox Bees, of a Crab, his legs being taken of [off], and he buried in the ground, a Scorpion; of a Duck dried into powder, and put into Water, are generated Frogs; but if it be baked in a Pie, and cut into pieces, and put into a moist place under the ground, Toads are generated of it: of the Hearb [herb] Garden Basil bruised betwixt two stones, are generated Scorpions, and of the hairs of a menstrual Woman put under dung, are bred Serpents; and the hair of a Horse taile put into Water, receiveth life, and is turned into a pernicious Worm. And there is an art wherewith by a Hen sitting upon Eggs may be generated a form like to a man, which I have seen, & know how to make, which Magicians say hath in it wonderfull vertues, and this they call the true Mandrake. You must therefore know which, and what kind of matters are either of nature, or art, begun, or perfected, or compounded of more things, and what Celestiall influencies they are able to receive. For a Congruity of naturall things is sufficient for the receiving of influence from Celestiall; because when nothing doth hinder the Celestials to send forth their lights upon inferiours, they suffer no matter to be destitute of their vertue. Wherefore as much matter as is perfect, and pure, is not unfit to receive the Celestiall influence. For that is the binding and continuity of the matter to the soul of the world, which doth so daily flow in upon things naturall, and all things which nature hath prepared, that it is impossible that a prepared matter should not receive life, or a more noble form.

Chapter xxxvii. How by some certain naturall, and artificiall preparations we may attract certain Celestiall, and vitall Gifts.

Platonists, together with Hermes, say, and Jarchus Brachmanus, and the Mecubals of the Hebrews confess, that all sublunary things are subject to generation, and corruption, and that also there are the same things in the Celestiall world, but after a Celestiall manner, as also in the intellectuall world, but in a far more perfect, and better fashion, and manner, but in the most perfect manner of all in the exemplary. And after this course, that every inferiour thing should in its kind answer its superiour, and through this the supream [Supreme] it self, and receive from heaven that Celestiall power they call the quintessence, or the spirit of the world, or the middle nature, and from the intellectuall world a spirituall and enlivening vertue transcending all qualities whatsoever, and lastly from the exemplary or originall world, through the mediation of the other, according to their degree receive the originall power of the whole perfection. Hence every thing may be aptly reduced from these inferiours to the Stars, from the Stars to their Intelligencies, and from thence to the first cause it self; from the series, and order whereof whole Magick, and all occult Philosophy flowes: For every day some naturall thing is drawn by art, and some divine thing is drawn by nature, which the Egyptians seeing, called Nature a Magicianess, (i.e.) the very Magickal power it self, in the attracting of like by like, and of suitable things by suitable. Now such kind of attractions by the mutuall correspondency of things amongst themselves, of superiours with inferiours, the Grecians called συµπαθιαν [sympathies]. So the earth agrees with cold water, the water with moist Aire, the Aire with Fire, the Fire with the Heaven in water; neither is Fire mixed with water,
but by Aire, nor the Aire with the Earth, but by water. So neither is the soul united to the body, but by the spirit, nor the understanding to the spirit but by the soul. So we see that when nature hath framed the body of an infant, by this very preparative she presently fetcheth the spirit from the Universe. This spirit is the instrument to obtain of God the understanding, and mind in the soul, and body, as in wood the dryness is fitted to receive oile, and the oile being imbibed is food for the Fire, the Fire is the vehiculum of light. By these examples you see how by some certain naturall, and artificiall preparations, we are in a capacity to receive certain Celestiall gifts from above. For stones, and Metals have a correspondency with Hearbs [herbs], Hearbs [herbs] with Animals, Animals with the Heavens, the Heavens with Intelligencies, and those with divine properties, and attributes, and with God himself, after whose image, and likeness all things are created. Now the first Image of God is the world, of the world, man, of man, beasts, of beasts, the Zeophyton (i.e.) half Animall, and half Plant; of Zeophyton, plants, of plants, metals, of metals, stones. And again in things spirituall, the Plant agrees with a bruit [brute] in Vegetation, a bruit [brute] with a man in sense, man with an Angel in understanding, an Angell with God in immortality. Divinity is annexed to the mind, the mind to the intellect, the intellect to the intention, the intention to the imagination, the imagination to the senses, the senses at last to things. For this is the band, and continuity of nature, that all superior vertue doth flow through every inferiour with a long, and continued series, dispersing its rays even to the very last things; and inferiours through their superiours, come to the very suprem [Supreme] of all. For so inferiours are successively joyned to their superiours, that there proceeds an influence from their head, the first cause, as a certain string stretched out, to the lowermost things of all, of which string if one end be touched, the whole doth presently shake, and such a touch doth sound to the other end, and at the motion of the inferiour, the superiour also is moved, to which the other doth answer, as strings in a Lute well tuned.

Chapter xxxviii. How we may draw not only Celestiall, and vitall, but also certain Intellectuall, and divine gifts from above.

Magicians teach that Celestial gifts may through inferiors being conformable to superiors be drawn down by opportune influencies of the Heaven; and so also by these Celestial [gifts], the Celestial Angels, as they are servants of the Stars, may be procured, and conveyed to us. Iamblichus, Proclus, and Synesius, with the whole School of Platonists confirm, that not only Celestiall, and vitall, but also certain Intellectuall, Angelicall, and divine gifts may be received from above by some certain matters, having a naturall power of divinity (i.e.) which have a naturall correspondency with the superiors, being rightly received, and opportunely gathered together according to the rules of Naturall Philosophy, and Astronomy: And Mercurius Trismegistus writes, that an Image rightly made of certain proper things, appropriated to any one certain Angel, will presently be animated by that Angel. Of the same also Austin [St. Augustine] makes mention in his eighth book De Civitate Dei [the City of God]. For this is the harmony of the world, that things supercelestial be drawn down by the Celestiall, and the super-naturall [supernatural] by naturall, because there is one operative vertue that is diffused through all kinds of things, by which vertue indeed, as manifest things are produced out of occult causes; so a Magician doth make use of things manifest, to draw forth things that are
occult, viz. through the rays of the Stars, through fumes, lights, sounds, and natural things, which are agreeable to Celestial: in which, besides corporeal qualities, there is a kind of reason, sense, and harmony, and incorporeal, and divine measures, and orders. So we read that the Ancients were wont often to receive some divine, and wonderfull thing by certain natural things: so the stone that is bred in the Apple of the eye of a Civet Cat, held under the tongue of a man, is said to make him to divine, or prophesie [prophesy]: The same is Selenite, the Moon stone [moonstone], reported to do, so they say that the Images of Gods may be called up by the stone called Anchitis, and that the Ghosts of the dead may be, being called up, kept up by the stone Synochitis. The like doth the Herb [herb] Aglauphotis do, which is called Marmorites, growing upon the Marbles of Arabia, as saith Pliny, and the which Magicians use. Also there is a Herb [herb] called Rheangelida, which Magicians drinking of, can prophesie [prophesy]. Moreover there are some Herbs [herbs] by which the dead are raised to life; whence Xanthus the Historian tells, that with a certain Herb [herb] called Balus, a young Dragon being killed, was made alive again, also that by the same a certain man of Tillum, whom a Dragon killed, was restored to life: and Juba reports, that in Arabia a certain man was by a certain Herb [herb] restored to life. But whether or no any such things can be done indeed upon man by the vertue of Herbs [herbs], or any other natural thing, we shall discourse in the following Chapter. Now it is certain, and manifest that such things can be done upon other animals. So if flies, that are drowned, be put into warm ashes, they revive. And Bees being drowned, do in like manner recover life in the juice of the Herb Nip [herb catnip]; and Eels being dead for want of water, if with their whole bodies they be put under mud in vinegar [vinegar], and the blood of a Vultur [vulture] being put to them, will all of them in a few daies recover life. They say that if the fish Echeneis be cut into peices [pieces], and cast into the sea, the parts will within a little time come together, and live. Also we know that the Pelican [pelican] doth restore her young [young] to life, being killed, with her own blood.

Chap. xxxix. That we may by some certain matters of the world stir up the Gods of the world, and their ministring spirits.

No man is ignorant that evil spirits, by evil, and profane [profane] Arts may be raised up as Psellus saith Sorcerers are wont to do, whom most detestable and abominable filthiness did follow, and accompany, such as were in times past in the sacrifices of Priapus, and in the worship of the Idol which was called Panor, to whom they did sacrifice with their privy members [genitals] uncovered. Neither to these is that unlike (if it be true, and not a fable) which is read concerning the detestable heresy of old Churchmen, and like to these are manifest in Witches and mischievous [mischievous] women, which wickednesses the foolish dotage of women is subject to fall into. By these, and such as these evil spirits are raised. As a wicked spirit spake once to John [John] of one Cynops a Sorcerer; all the power, saith he, of Satan dwells there, and he is entred into a confederacy with all the principalities together, and likewise we, with him, and Cynops obeys us, and we again obey him. Again, on the contrary side, no man is ignorant that supercelestial Angels or spirits may be gained by us through good works, a pure mind, secret prayers, devout humiliation, and the like. Let no man therefore doubt that in like manner by some certain matters of the world, the Gods of the world may be raised by us,
or at least the ministring spirits, or servants of these Gods, and as Mercurius [Hermes Trismegistus] saith, the airy spirits, not supercelestiall, much less higher. So we read that the antient [ancient] Priests made statues, and images, foretelling things to come, and infused into them the spirits of the stars, which were not kept there by constraint in some certain matters, but rejoicing [rejoiced] in them, viz. as acknowledging such kinds of matter to be suitable [suitable] to them, they do alwaies and willingly abide in them, and speak, and do wonderfull things by them: no otherwise then evill spirits are wont to do, when they possess mens bodies.

Chap. xl. Of bindings, what sort they are of, and in what wayes they are wont to be done.

WEE have spoken concerning the vertues, and wonderfull efficacy of naturall things. It remains now that we understand a thing of great wonderment: and it is a binding of men into love, or hatred, sickness or health, and such like. Also the binding of thieves, and robbers, that they cannot steale in any place; the binding of Merchants, that they cannot buy, or sell in any place; the binding of an army, that they cannot pass over any bound; the binding of ships, that no winds, though never so strong, shall be able to carry them out of the Haven. Also the binding of a mill, that it can by no force whatsoever be turned round: the binding of a Cisterne, or fountain, that the water cannot be drawn up out of them: The binding of the ground, that it cannot bring forth fruit: the binding of any place, that nothing can be built upon it: The binding of fire, that though it be never so strong, can burn no combustible thing that is put to it. Also the bindings 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 fly, or run away. And such like as these, which are scarce credible, yet often known by experience. Now there are such kind of bindings as these made by Sorceries, Collyries, Unguents, love potions, by binding to, and hanging up of things, by rings, by charmes, by strong imaginations, and passions, by images, and characters, by inchantments [enchantments], and imprecations, by lights, by sound, by numbers, by words, and names, invocations, sacrifices, by swearing, conjuring, consecrations, devotions, and by divers superstitions, and observations, and such like.

Chap. xli. Of Sorceries, and their power.

The force of Sorceries is reported to be so great, that they are believed to be able to subvert, consume, and change all inferiour things, according Virgils Muse.

Moeris for me these hearbs [herbs] in Pontus chose,
And curious drugs, for there great plenty grows;
I many times, with these, have Moeris spide [spied]
Chang’d to a wolfe, and in the woods to hide:
From Sepulchres would souls departed charm,
And Corn bear standing from anothers Farm.
Also in an other place, concerning the companions of Ulysses, whom

The cruell Goddess Circe there invests  
With fierce aspects, and chang'd to savage beasts.

And a little after,

When love from Picus Circe could not gaine  
Him with her charming wand, and hellish bane  
Chang'd to a bird, and spots his speckled wings  
With sundry colours

Now, there are some kinds of these sorceries mentioned by Lucan concerning that Sorceress Thessala, calling up ghosts, where he saith,

Here all natures products unfortunate;  
Fomr [foam] of mad Dogs, which waters fear and hate;  
Guts of the Lynx; Hyena's knot imbred;  
The marrow of a Hart with Serpents fed  
Were not wanting; no nor the sea Lamprey  
Which stops the ships; nor yet the Dragons eye.

And such as Apuleius tells of concerning Pamphila, that Sorceress, endeavouring to procure love; to whom Fotis a certain maid brought the haires of a goat (cut off from a bag or bottle [bottle] made with the skin thereof) instead of Bæotius a young mans haires: Now she (saith he) being out of her wits for the young man, goeth up to the tyled rough [tiled roof], and in the upper part thereof makes a great hole open to all the orientall, and other aspects, and most fit for these her arts, and there privately worships, having before furnished her mournfull house with suitable furniture, with all kinds of spices, with plates of Iron with strange words engraven upon them, with sterns of ships that were cast away, and much lamented, and with divers members of buryed carcasses [buried carcasses] cast abroad: here noses, and fingers, there the fleshy nailes of those that were hanged, and in another place the blood of them that were murdered, and their skulls mangled with the teeth of wild beasts; then she offers sacrifices (their enchanted entrails [enchanted entrails] lying panting), and sprinkles them with divers kinds of liquors; sometimes with fountain water, sometimes with cowes milk, sometimes with mountain honey, and mead: Then she ties those haires into knots, and layes them on the fire, with divers odours to be burnt. Then presently with an irresistible power of Magick, and blind force of the Gods, the bodies of those whose haires did smoke, and crash, assume the spirit of a man, and feel, and hear, and walk, and come whither the stink of their haire led them, and instead of Bæotius the young man, come skipping, and leaping with joy, and love into the house. Austin [Augustine] also reports, that he heard of some women Sorceresses, that were so versed in these kind of arts, that by giving cheese to men, they could presently turn them into working cattell [cattle], and the work being done, restored them into men again.

Chap. xlii. Of the wonderful vertues of some kinds of Sorceries.
Now I will shew you what some of the Sorceries are, that by the example of these there may be a way opened for the consideration of the whole subject of them. Of these therefore the first is menstrual blood, which, how much power it hath in Sorcery, we will now consider; for, as they say, if it comes over new wine, it makes it sour, and if it doth but touch the Vine it spoyleth it for ever, and by its very touch it makes all Plants, and Trees barren, and they that be newly set, to die; it burns up all the herbs in the garden, and makes fruit fall off from the Trees, it darkens the brightness of a looking glass, dulls the edges of knives, and razors, dims the beauty of Ivory, and makes Iron presently rusty, it makes brass rust, and smell very strong: it makes dogs mad, if they do but tast of it, and if they being thus mad shall bite any one, that wound is incurable: it kills whole hives of Bees, and drives them from the hives that are but touched with it, it makes linnen black that are boiled, it makes Mares cast their foal if they do but touch it, and makes women miscarry if they be but smeared with it: it makes Asses barren as long as they eat of the corn that hath been touched with it. The ashes of menstrual clothes, if they be cast upon purple garments that are to be washed, change the colour of them, and takes away colours from flowers. They say that it drives away tertian, and quartane Agues, if it be put into the woull of a black Ram, and tyed up in a silver bracelet, as also if the soles of the patients feet be noynted therewith, and especially if it be done by the woman her self, the patients not knowing of it; moreover it cures the fits of the falling sickness. But most especially it cures them that are afraid of water, or drink after they are bitten with a mad dog, if onely a menstrual cloth be put under the cup. Besides, they report, that if menstrual women shall walk naked about the standing corn, they make all cankers, worms, beetles, flies, and all hurtfull things fall off from the corn: but they must take heed that they do it before Sun rising, or else they will make the corn to wither. Also they say that they are able to expell hail, tempests, and lightnings, more of which Pliny makes mention of. Know this, that they are a greater poyson if they happen in the decrease of the Moon, and yet much greater, if they happen betwixt the decrease, and change of the Moon: But if they happen in the Eclypse of the Moon or Sun, they are an incurable poyson. But they are of greatest force of all, when they happen in the first years, even in the years of virginity, for if they do but touch the posts of the house there can no mischief take effect in it. Also they say that the threads of any garment touched therewith, cannot be burnt, and if they be cast into the fire, it will spread no further. Also it is said that the root of Peony being given with Castor oil, and smeared over with a menstrual cloth, cureth the falling sickness. Moreover if the stomack of a Hart be burnt or rosted, and to it be put a perfuming made with a menstrual cloth, it will make crass-bows useless for the killing of any game: The haires of a menstrual woman put under dung, breed Serpents: and if they be burnt, will drive away Serpents with their smell. So great a poisonous force is in them, that they are poysen to poysens creatures. There is also Hippomanes, which amongst Sorceries is not the least taken notice of, and it is a little venemous piece of flesh as big as a fig, and black, which is in the forehead of a Colt newly foaled, which unless the Mare her self doth presently eat, she will never after love her foals, or let it suck. And for this cause they say there is a most wonderful power in it to procure love, if it be powdered, and drank in a cup with the blood of him that is in love. There is also another
Sorcery, which is called by the same name, *viz.* Hippomanes, *viz.* a venemous [venymous] humour, issuing out of the share of a Mare what time she desires a horse, of which Virgill makes mention, when he sings

\[
\begin{align*}
\text{Hence comes that poison which the Shepherds call} \\
\text{Hippomanes, and from Mares groines doth fall,} \\
\text{The woefull [woeful] bane of cruell stepdames use,} \\
\text{And with a charme 'mongst powerfull drugs infuse.}
\end{align*}
\]

Of this doth Juvenall the Satyrist [Satirist] make mention.

\[
\begin{align*}
\text{Hippomanes, poysons [poisons] that boyled [boiled] are, and charmes} \\
\text{Are given to Sons in law, with such like harms.}
\end{align*}
\]

Apollonius also in his Argonauticks makes mention of the hearb [herb] of Prometheus, which he saith groweth from corrupt blood dropping upon the earth, whilst the Vultur [vulture] was gnawing upon the liver of Prometheus upon the hill Caucasus. The flower [flower] of this hearb [herb], he saith, is like Saffron, having a double stalk hanging out, one farther then the other the length of a cubit, the root under the earth, as flesh newly cut, sends forth a blackish juice as it were of a beech; with which, saith he, if any one shall after he hath performed his devotion to Proserpina, smear over his body, he cannot be hurt either with sword, or fire. Also Saxo Gramaticus [Grammaticus] writes, that there was a certain man called Froton, who had a garment, which when he had put on he could not be hurt with the point or edge of any weapon. The civet Cat also abounds with Sorceries: for, as Pliny reports, the posts of a dore [door] being touched with her blood, the Arts of Juglers [jugglers] and Sorcerers are so invallid, that the Gods cannot be called up, and will by no means be perswaded to talk with them. Also that they that are anoynted [anointed] with the ashes of the ankle bone of her left foot, being decocted with the blood of a Weesell [weasel] shall become odious to all. The same also is done with the eye, being decocted. Also it is said that the straight gut is administered against the injustice, and corruption of Princes, and great men in power, and for success of Petitions, and to conduce to ending of suits, and controversies, if any one hath never so little of it about him, and that if it be bound unto the left arm, it is such a present [?] charm, that if any man do but look upon a woman, it will make her follow him presently; and that the skin of her [i.e. the civet cat's] forehead doth withstand bewitchings. They say also that the blood of a Basilisk, which they call the blood of Saturn, hath such great force in Sorcery, that it procurys for him that carrieth it about him, good success of his Petitions, from great men in power, and of his prayers from God, and also remedies of diseases, and grant of any priveledge [privilege]. They say also that a tyck [tick], if it be pulled out of the left eare of a dog, and if be it altogether black, hath great vertue in the prognostick of life, for if the sick party shall answer him that brought it in, who standing at his feet, & shall ask of him concerning his disease, there is certain hope of life, and that he shall dye [die], if he make no answer. They say also, that a stone that is bit with a mad dog hath power to cause discord, if it be put in drink, and that he shall not be barked at by dogs, that puts the tongue of a dog in his shooe [shoe] under his great toe, especially if the hearb [herb] of the same name, *viz.* houndstongue be joyned with it. And that a
membrane of the secondines of a dog doth the same; and that dogs will shun him that hath a dogs heart. And Pliny reports that there is a red toad that lives in bryers [briars], and brambles, and is full of Sorceries and doth wonderfull things: for the little bone which is in his left side, being cast into cold water, makes it presently very hot, by which also the rage of dogs is restrained, and their love is procured, if it be put in drink; and if it be bound to any one, it stirreth up lust. On the contrary, the little bone which is on the right side, makes hot water cold, and that it can never be hot again, unless that be taken out, also it is said to cure quartanes if it be bound to the sick in a snakes skin, as also all other feavers [fevers], and restrain love, and lust. And that the spleen, and heart is an effectual remedy against the poisons of the said Toad. Thus much Pliny writes. Also it is said that the sword, with which a man is slain, hath wonderfull power in Sorceries: For if the snaffle of the bridle, or spurs be made of it, they say that with these any horse, though never so wild, may be tamed, and gentled: and that if a Horse should be shod with shoes made with it, he would be most swift and fleet, and never, though never so hard rode, tire. But yet they will that some Characters, and names should be written upon it. They say also, if any man shall dip a sword, wherewith men were beheaded, in wine; and the sick drink thereof, he shall be cured of his quartane. They say also that a cup of liquor being made with the brains of a Bear, and drank out of the skull, shall make him that drinks it, to be as fierce, and as raging as a Bear, and think himself to be changed into a Bear, and judge all things he sees to be Bears, and so to continue in that madness, untill the force of that draught shall be dissolved, no other distemper being all the while perceived in him.

Chap. xliii. Of Perfumes, or Suffumigations, their manner, and power.

Some Suffumigations also, or perfumings, that are proper to the Stars, are of great force for the opportune receiving of Celestial gifts under the rayes of the Stars, in as much as they do strongly work upon the Aire, and breath. For our breath is very much changed by such kind of vapours, if both vapours be of another like: The Aire also being through the said vapours easily moved, or affected with the qualities of inferiours, or those Celestiall, daily, and quickly penetrating our breast, and vitals, doth wonderfully reduce us to the like qualities; Wherefore Suffumigations are wont to be used by them that are about to Sooth-say, for to affect their fancy, which indeed being duly appropriated to any certain Deities, do fit us to receive divine inspiration: So they say that fumes made with Lin-seed, Linseed, and Flea-bane seed, and roots of Violets, and Parsly, doth make one to fore-see things to come, and doth conduce to prophecying. Let no man wonder how great things suffumigations can do in the Aire, especially when he shall with Porphyrius [Porphyry] consider, that by certain vapours exhaling from proper suffumigations, airy spirits are presently raised, as also Thundrings, and Lightnings, and such like things. As the Liver of a Chamelion being burnt on the top of the house, doth, as it is manifest, raise showers, and Lightnings. In like manner the head, and throat, if they be burnt with Oken wood, cause Storms, and Lightnings. There are also suffumigations under opportune influencies of Stars, that make the images of spirits forthwith appear in the Aire, or elsewhere. So they say, that if of Coriander, Smallage, Henbane, and hemlock be made a fume, that spirits will presently come together; hence they are called spirits Hearbs. Also it is said that a fume made of the root of the
reedy Hearb [herb] Sagapen, with the juice of Hemlock, and Henbane, and the Hearb [herb] Tapsus Barbatus, red Sanders, and black Poppy, makes spirits and strange shapes appear: and if Smallage be added to them, chaseth away spirits from any place, and destroyes their visions. In like manner a fume made of Calamint, Peony, Mints, and Palma Christi, drives away all evil spirits, and vain imaginations. Moreover it is said that by certain fumes certain Animals are gathered together, and put to flight, as Pliny mentions concerning the stone Liparis, that with the fume thereof all beasts are called out; so the bones in the upper part of the throat of a Hart, being burnt, gather all the Serpents together, but the horn of the Hart being burnt doth with its fume chase them all away. The same doth a fume of the feathers of Peacocks. Also the lungs of an Asse being burnt, puts all poisonous things to flight; the fume of the burnt hoof of a Horse drives away Mice, the same doth the hoof of a Mule, with which also if it be the hoof of the left foot, Flies are driven away; And they say, if a house or any place be smoaked [smoked] with the gall of a Cuttle fish [cuttle-fish], made into a confection with red Storax, Roses, and Lignum-aloes, and if then there be some Sea Water, or blood cast into that place, the whole house will seem to be full of Water, or blood; and if some Earth of plowed ground be cast there, the Earth will seem to quake. Now such kinds of vapours we must conceive do infect any body, and infuse a vertue into it, which doth continue long, even as any contagious, or poisonous vapour of the Pestilence, being kept for two yeers [years] in the Wall of a house, infect the inhabitants, and as the contagion of Pestilence, or Leprosie [leprosy] lying hid in a garment, doth long after infect him that wears it. Therefore were certain suffumigations used to images, rings, and such like instruments of Magick, and hid treasures, and as Porphyrius [Porphyry] saith, very effectually. So they say, if any one shall hide Gold, or Silver, or any other preitious [precious] thing, the Moon being in conjunction with the Sun, and shall fume the place with Coriander, Saffron, Henbane, Smallage, and black Poppy, of each a like quantity, bruised together, and tempered with the juice of Hemlock, that which is so hid shall never be found, or taken away, and that spirits shall continually keep it: and if any one shall endeavour to take it away, he shall be hurt by them, and shall fall into a frensie [frenzy]. And Hermes saith, that there is nothing like the fume of Sperma Ceti [spermaceti] for the raising of spirits: wherefore if a fume be made of that, and Lignum-aloes, Pepperwort, Musk, Saffron, red Storax tempered together, with the blood of a Lapwing, it will quickly gather airy spirits together, and if it be used about the graves of the dead, it gathers together spirits, and the Ghosts of the dead. So, as often as we direct any work to the Sun, we must make suffumigations with Solary things, if to the Moon, with Lunary things, and so of the rest. And we must know, that as there is a contrariety and enmity in Stars, and spirits, so also in suffumigations unto the same. So there is also a contrariety betwixt Lignum-aloes, and Sulphur, Frankincense, and Quick-silver [quicksilver], and spirits that are raised by the fume of Lignum-aloes, are allayed by the burning of Sulphur. As Proclus gives an example of a spirit, which was wont to appear in the form of a Lion, but by the setting of a Cock before it, vanished away, because there is a contrariety betwixt a Cock, and a Lyon [lion], and so the like consideration, and practise is to be observed concerning such like things.

Chap. xliiv. The Composition of some fumes appropriated to the Planets.
We make a suffumigation for the Sun in this manner, viz. of Saffron, Amber-gryse [ambergris], Musk, Lignum-aloes, Lignum-balsaim [lignum balsam], the fruit of the Laurell, Cloves, Myrrh, and Frankincense, all which being bruised, and mixt in such a proportion as may make a sweet odour, must be incorporated with the brain of an Eagle, or the blood of a white Cock, after the manner of Pils [pills], or Trochiscks [troches].

For the Moon we make a suffumigation of the head of a Frog dried [dried], the eyes of a Bull, the seed of white Poppy, Frankincense, and Camphir [camphor], which must be incorporated with Menstruous blood, or the blood of a Goose.

For Saturne take the seed of black Poppy, of Henbane, root of Mandrake, the Load-stone [loadstone], and Myrrh, and make them up with the brain of a Cat, or the blood of a Bat.

For Jupiter take the seed of Ash, Lignum-aloes, Storax, the gum Benjamin [benzoin], the Lazule [lazuli] stone, the tops of the feathers of a Peacock, and incorporate them with the blood of a Stork, or a Swallow, or the brain of a Hart.

For Mars take Euphorbium, Bdellium, gum Armoniack, the roots of both Hellebors [hellebores], the Load stone [loadstone], and a little Sulphur, and incorporate them all with the brain of a Hart, the blood of a Man, and the blood of a black Cat.

For Venus take Musk, Amber-gryse [ambergris], Lignum-aloes, red Roses, and red Corall, and make them up with the brain of Sparrows, and the blood of Pigeons.

For Mercury take Mastick, Frankincense, Cloves, and the Hearb [herb] Cinquefoile, and the stone Achates, and incorporate them all with the brain of a Fox, or Weesel [weasel], and the blood of a black Cat.

Besides, to Saturne are appropriated for fumes all odoriferous roots, as Pepper-wort root, &c. and the Frankincense tree: to Jupiter odoriferous fruits, as Nutmegs, Cloves: to Mars all odoriferous wood, as Sanders [sandalwood], Cypress, Lignum-balsaim [lignum balsam], and Lignum-aloes: to the Sun, all Gums, Frankincense, Mastick, Benjamin, Storax, Laudanum [labdanum, i.e. Cistus], Amber-gryse [ambergris], and Musk; to Venus Flowers, as Roses, Violets, Saffron, and such like: to Mercury all Pils [peels] of Wood and fruit, as Cinnamon, Lignum Cassia, Mace, Citron pill [lemon peel], and Bayberries, and whatsoever seeds are odoriferous; to the Moon the leaves of all Vegetables, as the leaf Indum, the leaves of the Myrtle, and Bay-tree. Know also, that according to the opinion of the Magicians, in every good matter, as love, good will, and the like, there must be a good fume, odoriferous, and pretious [precious]; and in every evill matter, as hatred, anger, misery, and the like, there must be a stinking fume, that is of no worth. The twelve Signes also of the Zodiac have their proper fumes, as Aries hath Myrrh, Taurus, Pepper-wort [pepperwort], Gemini, Mastick; Cancer, Camphir [camphor], Leo, Frankincense, Virgo Sanders [sandalwood], Libra, Galbanum, Scorpio, Opoonox, Sagittarius, Lignum-aloes, Capricornus, Benjamin [benzoin], Aquarius, Euphorbium, Pisces, red Storax. But Hermes describes the most powerfull fume to be, viz. that which is compounded of the seven Aromaticks, according to the powers of the seven Planets,
for it receives from Satanre, Pepper-wort [pepperwort], from Jupiter, Nutmeg, from Mars, Lignum-aloes, from the Sun, Mastick, from Venus Saffron, from Mercury, Cinnamon, and from the Moon, the Myrtle.

Chap. xlv. Of Collyries, Unctions, Love-Medicines, and their vertues.

Moreover Collyries, and Unguents, conveying the vertues of things Naturall, and Celestiall to our spirit, can multiply, transmute, transfigure, and transform it accordingly, as also transpose those vertues which are in them into it, that so it cannot act only upon its own body, but also upon that which is neer [near] it, and affect that by visible rayes, charmes, and by touching it, with some like quality. For because our spirit is the subtile, pure lucid, airy, and unctuous vapour of the blood; it is therefore fit to make Collyries of the like vapours, which are more sutable [suitable] to our spirit in substance, for then by reason of their likeness, they do the more stir up, attract, and transform the spirit. The like vertues have certain ointments, and other confections. Hence by the touch sometimes sickness, poisonings, and love is induced; some things, as the hands, or garments being anointed: Also by kisses, some things being held in the mouth, love is induced, as in Virgil we read that Venus prayes Cupid

*That when glad Dido hugs him in her lap*
*At royall feasts, crown'd with the cheering Grape,*
*When she imbracing [embracing], shall sweet kisses give,*
*Inspire hid Flame, with deadly bane deceive,*
*He would ----- -----*

Now the sight, because it perceives more purely, and cleerly [clearly] then the other senses, and fastening in us the marks of things more acutely, and deeply, doth most of all, and before others agree with the Phantastick spirit, as is apparent in dreams, when things seen do more often present themselves to us then things heard, or any thing coming under the other senses. Therefore when Collyries transform visuall spirits, that spirit doth easily affect the imagination, which indeed being affected with divers species, and forms, transmits the same by the same spirit unto the outward sense of sight, by which occasion there is caused in it a perception of such species, and forms in that manner, as if it were moved by externall objects, that there seem to be seen terrible images, and spirits, and such like: so there are made Collyries, making us forthwith to see the images of spirits in the Aire, or elsewhere, as I know how to make of the gall of a man, and the eyes of a black Cat, and of some other things. The like is made also of the blood of a Lapwing, of a Bat, and of a Goat, and they say, if a smooth shining piece of Steel be smeered [smeared] over with the juice of Mugwort, and made to fume, it will make invoked spirits to be seen in it.
So also there are some suffumigations, or unctions, which make men speak in their sleep, to walk, and to do those things which are done by men that are awake, and sometimes to do those things, which men that are awake cannot, or dare not do. Some there are that make us to hear horrid, or delectable sounds, and such like. And this is the cause why Maniacall, and Melancholy men believe they see, and hear those things without, which their imagination doth only fancy within, hence they fear things not to be feared, and fall into wonderfull, and most false suspicions, and fly when none pursueth them, are angry, and contend, no body being present, and fear where no fear is. Such like passions also can magickall confections induce, by Suffumigations, by Collyries, by Unguents, by potions, by poisons, by lamps, and lights, by looking glasses, by images, enchantments, charms, sounds, and Musick. Also by divers rites, observations, ceremonies, religions, and superstitions; all which shall be handled in their places. And not only by these kind of arts, passions, apparitions, and images induced, but also things themselves, which are really changed, and transfigured into divers forms, as the Poet relates of Proteus, Periclimenus, Acheloas, and Merra, the daughter of Erisichthon: So also Circe changed the companions of Ulysses, & of old in the sacrifices of Jupiter Lycaeus, the men that tasted of the inwards of the sacrifices, were turned into Wolves, which Pliny saith, befell a certain man called Demarchus, the same opinion was Austin [Augustine] of: for he saith, whilst he was in Italy, he heard of some women that by giving Sorceries in cheese to travellers [travelers], turned them into working Catle [cattle], and when they had done such work as they would have them, turned them into men again, and that this befell a certain Father called Prestantius. The Scriptures themselves testify that Pharaoh's [pharaoh's] Sorcerers turned their rods into Serpents, and water into blood, and did such like things.

Chapter xlvi. Of naturall alligations, and suspensions.

When the soul of the world, by its vertue doth make all things that are naturally generated, or artificially made, fruitfull, by infusing into them Celestiall properties for the working of some wonderfull effects, then things themselves not only when applied by suffumigations, or Collyries, or oyntments [ointments], or potions, or any other such like way, but also when they being conveniently wrapt [wrapped] up, are bound to, or hanged about the neck, or in any other way applied, although by never so easy a contact, do impress their vertue upon us. By these alligations therefore, suspensions, wrappings up, applications, and contacts the Accidents of the body, and mind are changed into sickness, health, boldness, fear, sadness, and joy, and the like: They render them that carry them, gratious [gracious], or terrible, acceptable, or rejected, honoured, and beloved, or hatefull, and abominable. Now these kind of passions are conceived to be by the abovesaid, infused no otherwise, then is manifest in the graffing [grafting] of trees, where the vitall
vertue is sent, and Communicated from the trunk to the twig graffed [grafted] into it, by way of contact and alligation; so in the female Palme tree, when she comes neer to the male, her boughs bend to the male, and are bowed: which the gardeners seeing, bind ropes from the male to the female, which becomes straight again, as if it had by this continuation of the rope received the vertue of the male. In like manner we see, that the cramp-fish being touched afar off with a long pole, doth presently stupify [stupefy] the hand of him that toucheth it. And if any shall touch the sea Hare with his hand or stick, doth presently run out of his wits. Also if the fish called Stella [starfish], as they say, being fastned [fastened] with the blood of a Fox and a brass nail to a gate, evill medicines can do no hurt. Also it is said, that if a woman take a needle, and beray it with dung, and then wrap it up in earth, in which the carkass carcass of a man was buryed [buried], and shall carry it about her in a cloth which was used at the funerall, that no man shall be able to ly [have sex] with her as long as she hath it about her. Now by these examples we see, how by certain alligations of certain things, as also suspensions, or by a simple contact, or the continuation of any thread, we may be able to receive some vertues thereby. It is necessary that we know the certain rule of alligation, and suspension, and the manner which the Art requires, viz. that they be done under a certain, and sutable [suitable] constellation, and that they be done with wyer [wire], or silken threads, with hair, or sinews of certain animals. And things that are to be wrapped up must be done in the leaves of hearbs [herbs], or the skins of animals, or fine cloths, and the like, according to the sutableness [suitability] of things: as if you would procure the solary vertue of any thing, this being wrapped up in bay leaves, or the skin of a Lion, hang it about thy neck with a golden thread, or a silken thread of a yallow [yellow] colour, whilest the Sun rules in the heaven: so thou shalt be endued with the Solary vertue of that thing. But if thou dost desire the vertue of any Saturnine thing, thou shalt in like maner take that thing whilest Saturn raignes, and wrap it up in the skin of an Ass, or in a cloth used at a funerall, especially if thou desirest it for sadness, and with a black thread hang it about thy neck. In like manner we must conceive of the rest.

Chapter xlvii. Of Rings, and their compositions.

Rings also, which were alwaies much esteemed of by the Ancients, when they are opportunely made, do in like manner impress their vertue upon us, in as much as they do affect the spirit of him that carries them with gladness or sadness, and render him courteous, or terrible, bold, or fearfull, amiable, or hatefull; in as much as they do fortifie us against sickness, poisons, enemies, evill spirits, and all manner of hurtfull things, or, at least will not suffer us to be kept under them. Now the manner of making these kinds of Rings, is this, viz. when any Star ascends fortunately, with the fortunate aspect, or conjunction of the Moon, we must take a stone, and Hearb [herb] that is under that Star, and make a Ring of the Metall that is sutable [suitable] to this Star, and in it fasten the stone, putting the Hearb [herb], or root under it; not omitting the inscriptions of images, names, and Characters, as also the proper suffumigations, but we shall speak more of these in another place, where we shall treat of Images, and Characters. So we read in Philostratus Jarchus, that a wise Prince of the Indians bestowed seven Rings made after
this manner, marked with the virtues, and names of the seven Planets, to Apollonius, of which he wore every day one, distinguishing them according to the names of the dayes, by the benefit of which he lived above one hundred and thirty years, as also alwaies retained the beauty of his youth. In like manner Moses the Law-giver, and ruler of the Hebrews, being skilled in the Egyptian Magick, is said by Josephus to have made Rings of love, and oblivion. There was also, as saith Aristotle, amongst the Cireneans a Ring of Battus, which could procure love and honour. We read also that Eudamus a cerain 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 wonderfull, and strange vertues, 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 no body could see him, and at length by the benefit of this Ring be became King of Lydia.

Chapter xlvi. Of the vertue of places, and what places are suitable to every Star.

There be wonderfull vertues of places accompanying them, either from things there placed, or by the influences of the Stars, or in any other way. For as Pliny relates of a Cuckow [cuckoo], in what place any one doth first hear him, if his right foot be marked about and, and that foot-step [footprint] digged up, there will no Fleas be bred in that place where it is scattered. So they say that the dust of the track of a Snake being gathered up, and scattered amongst Bees, makes them return to their hives. So also that the dust, in which a Mule hath rolled himself, being cast upon the Body, doth mitigate the heat of love, and that the dust wherein a Hawk hath rolled her self, if it be bound to the body in a bright red cloth, cures the quartane. So doth the stone taken out of the nest of a Swallow, as they say, presently relieve those that have the falling sickness [epilepsy], and being bound to the party, continually preserve them, especially if it be rolled in the blood, or heart of a Swallow. And it is reported That if any one shall cut a veine, and being fasting, shall go over a place where any one lately fell with the fit of a Falling sickness [epilepsy], that he shall fall into the same disease. And Pliny reports, that to fasten an Iron naile in that place where he that fell with a fit of the Falling sickness first pitched his head, will free him from his disease. So they say that an Hearb [herb] growing upon the head of any image, being gathered, and bound up in some part of ones garment with a red thread, shall presently allay the headach [headache]; and that any Hearb [herb] gathered out of the brooks or rivers before Sun rising, and no body see him that gathers it, shall cure the Tertian, if it be bound to the left arm, the sick party not knowing what is done. But amongst places that are appropriated to the Stars, all stinking places, dark, underground, religious, and monrnfull places, as Church-yards, tombes, and houses not inhabited by men, and old, tottering, obscure, dreadfull houses, and solitary dens, caves, and pits, also fish-ponds, standing pools, fennes, and such like are appropriated to Saturne. Unto Jupiter are ascribed all privileged places, Consistories of noble men, Tribunals, Chaires, places for Exercises, Schools, and all beautifull, and clean places, scattered, or sprinkled with divers odours. To Mars, fiery, and bloody places, furnaces, bake-houses, shambles, places of execution, and places where there have been great
battailies [battles] fought, and slaughters made, and the like. To the Sun, light places, the Serene Aire, Kings Pallaces [palaces], and Princes Courts, Pulpits, Theators [theaters], Thrones, and all kingly, and Magnificent places. To Venus, pleasant fountains, green Meadows, flourishing [flourishing] Gardens, garnished beds, stews (and according to Orpheus) the sea, the sea shore, baths, dancing-places, and all places belonging to women. To Mercury, shops, schools, ware-houses [warehouses], Exchange for Merchants, and the like. To the Moon, wildernesses, woods, rocks, hills [hills], mountains, forrests [forests], fountains, waters, rivers, seas, sea-shores, ships, groves, high-waies [highways], and granaries for Corn, and such like. Upon this account they that endeavor to procure love, are wont to bury for a certain time the instruments of their art, whether they be rings, images, looking-glasses, or any other, or hide them in a stew house, because in that place they will contract some venerall faculty, no otherwise then things that stand in stinking places, become stinking, and those in an Aromaticall place, become Aromaticall, and of a sweet savour. The four corners of the Earth also pertain to this matter. Hence they that are to gather a Saturnall, Martiall, or Joviall Hearb [herb], must look towards the East, or South, partly because they desire to be orientall from the Sun, and partly, because of their princcall houses, viz.> Aquarius, Scorpius [Scorpio], Sagittarius are Southern signes, so also are Capricornus, and Pisces. But they that will gather a Venerall, Mercuriall. or Lunary Hearb [herb], must look towards the West, because they delight to be western, or else they must look Northward, because their princcall houses, viz. Taurus, Gemini, Cancer, Virgo are Northern signes, so in any Solary work we must look towards the Eas, or South, but rather towards the Solary body, and light.

Chapter lxx. Of Light, Colours, Candles, and Lamps, and to what Stars, Houses, and Elements severall colours are ascribed.

Light also is a quality that partakes much of form, and is a simple act, and a representation of the understanding: it is first diffused from the Mind of God into all things, but in God the Father, the Father of Light, it is the first true light; then in the Son a beautifull overflowing brightness, and in the Holy Ghost a burning brightness, exceeding all Intelligencies; yea, as Dyonisius saith, of Seraphins, In Angels therefore it is a shining intelligence diffused, an abundant joy beyond all bounds of reason yet received in divers degrees, according to the Nature of the intelligence that receives it; Then it descends into the Celestiall bodies, where it becomes a store of life, and an effectuall propagation, even a visible splendor. In the fire a certain naturall liveliness infused into it by the heavens. And lastly in men, it is a clear discourse of reason, an knowledge of divine things, and the whole rational: but this is manifold, either by reason of the disposition of the body, as the Peripateticks will have it, or which is more true, by reason of the good pleasure of him that bestows it, who gives it to every one as he pleaseth. From thence it passeth to the fancy, yet above the sense, but only imaginable, and thence to the sence [senses], but especially to that of the eyes; In them it becomes a visible clearness, and is extended to other perspicuous bodies, in which it becomes a colour, and a shining beauty, but in dark bodies it is a certain beneficiall and generative vertue, and penetrates, to the very center, where the beames of it being collected into a narrow place, it becomes a dark heat, tormenting, and scorching, so that all things perceive the vigour of the light according to
their capacity, all which joyning to it self with an enlivening heat, and passing through all things, doth convey its qualities, and vertues through all things. Therefore Magicians forbid the Urin [urine] of a sick man to be sprinkled in the shadow a sick man, or to be uncovered against the Sun or the Moon, because the rayes of the light penetrating, bringing suddenly with it the noxious qualities of the sick bodies, convey them into the opposite body, and affect that with a quality of the same kind. This is the reason why Enchanters have a care to cover their Enchantments with their shadow. So the Civet cat make all Dogs dumb with the very touch of her shadow. Also there are made artificially some Lights, by Lamps, Torches, Candles, and such like, of some certain thing, and liquors opportunely chosen, according to the rule of the Stars, and composed amongst themselves according to their congruity, which when they be lighted, and shine alone, are wont to produce some wonderfull, and Celestial effects, which men many times wonder at, as Pliny reports out of Anaxilaus, of a poison of Mares after copulation, which being lighted in Torches, doth monstrously represent a sight of horse heads: the like may be done of Asses, and flies, which being tempered with wax, & lighted, make a strange sight of flies: and the skin of a Serpent lighted in a Lamp, maketh Serpents appear. And they say when Grapes are in their flower, if any one shall bind a Viall to them full of Oile, and shall let it alone till they be ripe, and then the Oile be lighted in a Lamp, it makes Grapes to be seen. And so in other fruits. If Centory be mixed with Honey, and the blood of a Lapwing, and be put in a Lamp, they that stand about will seem a great deal bigger then they are wont: and if it be lighted in a clear night, the Stars will seem to be scattered the one from the other. Such force also is in the inke of the Cuttle fish, that it being put into a Lamp, makes Black-mores [blackamoors] appear. It is also reported, that a Candle made of some certain Saturnine things, if being lighted, it be extinguished in the mouth of a man newly dead, will afterwards, as oft as it shines alone, bring great sadness, and fear upon them that stand about it. Of such like Torches, Lamps, doth Hermes speak more of, also Plato, and Chyrannides, and of the latter writers Albertus in a certain Treatise of this particular thing. Colours also are a kind of lights, which being mixed with things, are wont to expose them to those Stars, to which they are agreeable. And we shall afterwards speak of some colours, which are the lights of the Planets, by which even the natures of fixed Stars themselves are understood, which also may be applied to the flames of Lamps, and Candles. But in this place we shall relate how the colours of inferiour mixt things are distributed to divers Planets. For all colours, black, lucid, earthy, leaden, brown, have relation to Saturne. Saphire [Sapphire], and airy colours, and those which are alwaies green, clear, purple, darkish, golden, mixed with Silver, belong to Jupiter. Red colours, and burning, fiery, flaming, violet, purple, bloody, and iron colours, resemble Mars. Golden, Saffron, purple, and bright colours, resemble the Sun. But all white, fair, curious, green, ruddy, betwixt saffron, and purple, resemble Venus, Mercury, and the Moon. Moreover amongst the houses of the heaven [signes of the zodiac], the first and seventh hath white colour: the second, and twelfth green: the third, and eleventh saffron: the fourth, and the tenth red: the fift, and ninth honey colour: the sixt, and eighth, black. The Elements also have their colours, by which Naturall Philosophers judge of the complexion and property of their nature; For an earthy colour, caused of coldness, and dryness is brown, and black, and manifests black Choller [choler], and a Saturnine nature; the blew [blue] tending towards whiteness, doth denote flegme [phlegm]: for cold makes white, moisture and dryness makes black: reddish colour shews blood, but fiery, flaming,
burning hot, shew choller [choler], which by reason of its subtilty, and aptness to mix with others, doth cause divers colours more: for if it be mixed with blood, and blood be most predominant, it makes a florid red; if choller [choler] predominate, it makes a redish [reddish] colour; if there be an equall mixtion, it makes a sad red. But if adust choller [choler] be mixed with blood, it makes a Hempen colour, and red, if blood predominate, and somewhat red if choller [choler] prevaile; but if it be mixed with a melancholy humour, it makes a black colour, but with melancholy [melancholy], and fleasme [phlegm] together, in an equall proportion, it makes a Hempen colour: If flegme [phlegm] abound, a mud colour, if melancholy, a bleewish [bluish]; but if it be mixed with flegme [phlegm] alone, in an equall proportion, it makes a citrine [citron] colour; if unequally, a pale, or palish. Now all colours are more prevalent, when they be in silk, or in metals, or in perspicuous substances, or precious [precious] stones; and in those things which resemble Celestiall bodies in colour, especially in living things.

Chapter l. Of Fascination, and the Art thereof.

Fascination is a binding, which comes from the spirit of the Witch, through the eyes of him that is bewitched, entering to his heart. Now the instrument of Fascination is the spirit, viz. a certain pure, lucid, subtile vapour, generated of the purer blood, by the heat of the heart. This doth alwaies send forth, through the eyes, rayes like to it self; Those rayes being sent forth, do carry with them a spiritual vapour, and that vapour a blood, as it appears in bleer [bleary], and red eyes, whose rayes [rays] being sent forth to the eyes of him that is opposite, and looks upon them, carries the vapour of the corrupt blood, together with it self, by the contagion of which, it doth infect the eyes of the beholder with the like disease. So the eye being opened, and intent upon any one with a strong imagination, doth dart its beams, which are the Vehiculum of the spirit into the eyes of him that is opposite to him, which tender spirit strikes the eyes of him that is bewitched, being stirred up from the heart of him that strikes, and possesseth the breast of him that is stricken, wounds his heart, and infects his spirit. Whence Apuleius saith, Thy eyes sliding down through my eyes, into mine inward breast, stir up a most vehement burning in my Marrow. Know therefore that men are most bewitched, when with often beholding they direct the edge of their sight to the edg [edge] of their sight that bewitch them, and when their eyes are reciprocally intent one upon the other, and when raies [rays] are joyned to raies, and lights to lights, for then the spirit of the one is joyned to the spirit of the other, and fixeth its sparks: So are strong ligations made, and so most vehement loves are inflamed with the only raies of the eyes, even with a certain sudden looking on, as if it were with a dart, or stroke penetrating the whole body, whence then the spirit, and amorous blood being thus wounded, are carried forth upon the lover, and enchanter, no otherwise then the blood, and spirit of the vengeance of him that is slain, are upon him that slayes him. Whence Lucretius sang concerning those amorous bewitchings.

The body smitten is, but yet the mind
Is wounded with the darts of Cupid blind.
All parts do Simpathize [sympathize] i' th' wound, but know
The blood appears in that which had the blow.

So great is the power of Fascination, especially when the vapours of the eyes are subservient to the affection. Therefore Witches use Collyries, ointments, alligations, and such like, to affect, and corroborate the spirit this or that manner. To procure love, they use venereall collyries, as Hippomanes, the blood of Doves, or Sparrows, and such like. To induce fear, they use Martiall Collyries, as of the eyes of Wolves, the Civet Cat, and the like. To procure misery or sickness, they use Saturnine, and so of the rest.

Chapter li. Of certain observations, producing wonderfull Vertues.

They say that certain acts, and observations have a certain power of naturall things, that they believe diseases may be expelled, or brought thus, and thus. So they say that quartanes may be driven away if the parings of the nails of the sick be bound to the neck of a live Eel in a linnen clout [linen cloth], and she be let go into the water. And Pliny saith, that the paring of a sick mans nailes of his feet, and hands being mixed with wax, cure the quartan, tertian, and quotidian Ague, and if they be before Sun rising fastened to another mans gate, will cure such like diseases. In like manner let all the parings of the nailes be put into Pismires caves [anthills], and they say that that which begun to draw the nailes first must be taken, and bound to the neck, and by this means will the disease be removed. They say that by Wood stricken with lightning, and cast behind the back with ones hands, any disease may be cured, and in quartanes a piece of a naile from a Gibbet, wrappt up in Wooll, and hanged about the neck, cures them; also a Rope doth the like, that is taken from a Gallows, and hid under ground, that the Sun cannot reach it. Also the throat of him that hath a hard swelling, or imposthume [aposteme, abscess], being touched with the hand of him that dyed [died] by an immature death, is cured thereby. Also they say, that a woman is presently eased of her hard travel [labor], if any one shall put into the bed, where the woman in travel [labor] is, a stone, or dart, with which either of these Animals, viz. a Man, a Boar, or a Bear were at one blow killed. The same also, as they say, doth a spear that is pulled out of the body of a man, if it shall not first touch the ground; also they say that Arrows pulled out of the body of a man, if they have not touched the Earth, and be put under any one lying down, will procure love; Also they say that the falling sickness is cured by meat made of the flesh of a wild beast, slain in the same manner as a man is slain. Also they say that a mans eyes that are washed three times with the water wherein he hath washed his feet, shall never be sore or bleer [bleary]. It is said that some do cure diseases of the groin with thread [thread] taken out of the Weavers Loom, being tyed [tied] in nine, or seven knots, the name of some Widow being named at every knot. Also the Spleen of Cattle [cattle] extended upon pained Spleens, cures them, if he that applies it, saith that he is applying a medicine to the Spleen to cure, and ease it: After this, they say, the patient must be shut into a sleeping room, the dore [door] being sealed up with a Ring, and some verse be repeated over nineteen times. The Urine of a green Lizard cures the same disease, if it be hanged up in a pot before the patients bed-chamber, so that he may, as he comes in and out, touch it with his hand. Also a Lizard killed in the Urine of a Calf, as they say, retains his lust that put it in: but he that shall put his own Urine into a Dogs Urine, is said to be made thereby dull to
venerous acts, and to feel a benumbedness in his loins. They say, that if ones own Urine be dropped upon the foot in the morning, it is a remedy against all evil medicines. And a little Frog climbing up a tree, if any one shall spit in his mouth, and then let him escape, is said to cure the Cough. It is a wonderfull thing, but easy to experience, what Pliny speaks of, If any one shall be sorry for any blow that he hath given another afar off, or nigh at hand, if he shall presently spit into the middle of that hand with which he gave the blow, the party that was smitten shall presently be freed from pain. This hath been approved of in a four-footed beast that hath been sorely hurt. Some there are that aggravate the blow before they give it. In like manner spittle [spittle] carried in the hand, or to spit in the shoe [shoe] of the right foot before it be put on, is good when any one passeth through a dangerous place. They say that Wolves will not come to a field, if one of them be taken, and the blood let by little and little out of his legs, being unbroken, with a knife, and sprinkled about the outsides of the field, and he himself be buried in that place, from which he was first drawn. The Methanenses, Citizens of Trezenium, accounted it as a present remedy for preserving of Vines from the wrong of the Southern wind, having alwayes found it by most certain experience; if whilst the wind blows, a white Cock should be pulled to pieces in the middle by two men, both which keeping their part, must walk round the Vineyard, and both meeting in the place from whence they began their Circuit, must that place bury the pieces of the Cock. They say also that if any one shall hold a Viper over a vapour with a staffe, he shall prophecy, and that the staffe wherewith a Snake was beaten is good against diseases of breeding women. These things Pliny recites. It is said also in gathering roots and hearbs [herbs], we must draw three circles round about them, first with a sword, then dig them up, taking heed in the mean time of a contrary wind. Also they say, that if any one shall measure a dead man with a rope, first from the Elbow to the biggest finger, then from the shoulder to the same finger, and afterwards from the head to the feet, making thrice those mensurations, if any one afterward shall be measured with the same rope in the same maner, he shall not prosper, but be unfortunate, and fall into misery, and sadness. And Albertus out of Chyrannis saith, that if any woman hath enchanted thee to love her, take the sheet [gown] she lies in, and piss through her hood, and her right sleeve, out of doors, and the enchantment will be quitted. And Pliny saith, that to sit by women great with child [pregnant], or when a medicine is given to any one of them, the fingers being joyned [joined] together like the teeth of a Kemb [comb], is a charm. This was known by experience in Alcumena breeding Hercules: and so much the worse, if that be done about one, or both knees. Also to sit cross legged, is Sorcery, therefore it was forbidden [forbidden] to be done in the Counsels of Princes, and Rulers, as a thing which hindred all acts. And it is said, if any one standing before the door call the man by his name, that is lying with a woman, and he answer, if then he fasten a knife, or needle on the door, and break it, the edge being downward, he that is in the bed with the woman cannot couple with her as long as those things shall be there.

Chapter lii. Of the Countenance, and Gesture, the Habit, and Figure of the Body, and to what Stars any of these do answer; whence Physiognomy, and Metoposcopy, and Chyromancy [Chiromancy], Arts of divination, have their grounds.
The countenance, gesture, the motion, setting, and figure of the body, being accidentall to us, conduce to the receiving of Celestial gifts, and expose us to the superiour bodies, and produce certain effects in us, no otherwise then in Hellebor, which when thou gatherest, if thou pullest the leaf upward, it draws the humors upward, and causeth vomiting; if downward, it causeth purging, by drawing the humor downward. How much also the countenauce, gesture, do affect the sight, imagination, and Animall spirit, no man is ignorant. So they that couple for generation, for the most part are wont to make an impression on the children that are then begotten, of that countenance which they themselves then form, or imagine: So a mild, and cheerfull countenance of a Prince in the City, makes the people joyfull: but fierce, and sad, terrifies them: so the gesture, and countenance of any one lamenting, doth easily move to pity: So the shape of an amiable person, doth easily excite to love. Thou must know that such like gestures, and figures, as harmonies of the body do expose it no otherwise to the Celestials, then odours, and the spirit of a Medicine, and internall passions do the soul. For as Medicines, and passions of the mind are by certain dispositions of the Heaven increased so also the gesture, and motion of the body do get an efficacy by certain influences of the heavens. For there are gestures resembling Saturne, which are melancholy, and sad, as are beating of the breast, striking of the head: also such as are Religious, as the bowing of the knee, and a fixt look downwards, as of one praying, also weeping, and such like, as are used by an Austere, and Saturnine man, such an one as the Satyryst describes, saying,

*With hang'd down head, with eyes fixed to the ground,*
*His raging words bites in, and muttering sound*
*He doth express with pouting lips -----*

A cheerfull, and honest countenance, a worshipfull gesture, clapping of the hands, as of one rejoicing, and praising; also the bending of the knee, with the head lifted up, as of one that is worshiping, are ascribed to Jupiter. A sowre, fierce, cruell, angry, rough countenance, and gesture, are ascribed to Mars. Solary are honourable, and courageous gestures, and countenances: also walkings abroad, bending of the knee, as of one honoring a King with one knee. Venereal, are dances, embraces, laughers, amiable, and cheerfull countenances. Mercuriall are inconstant, quick, variable, and such like gestures, and countenances. Lunary are such as are moveable, poisonfull, and childish, and the like. And as we have spoke of gestures, so also are the shapes of men distinct. For Saturne bespeaks a man to be of a black, and yellowish colour, lean, crooked, of a rough skin, great veines, hairy all over his body, little eyes, of a frowning forehead, of a thin beard, great lips, eyes intent upon the ground, of a heavy gate, striking his feet together as he walks, crafty, witty, a seducer, and murderous. Jupiter signifies a man to be of a pale colour, darkish red, a handsome body, good stature, bold, of great eyes, not black altogether, large pupill, short nostrils, not equall, great teeth before, curld hair, of good disposition, and manners. Mars makes a man red, of a red hair, round face, yellowish eyes, of a terrible, and sharp looks, bold, jocund, proud, crafty. The Sun makes a man of a tauny colour, betwixt yellow and black, dasht with red, of a short stature, yet of a handsome body, without much hair, and curld, of yellow eyes, wise, faithfull, desirous of praise. Venus signifies a man to be tending towards blackness, but more white, with mixture of red, of a handsome body, a fair, and
round face, fair hair, fair eyes, the blackness whereof is more intense, of good manners, and honest love, also kind, patient, and jocund; Mercury signifies a man not much white, or black, of a long face, high forehead, fair eyes, not black, to have a streight [straight], and long nose, thin beard, long fingers, to be ingenious, a subtile inquisitor, turn-coat, and subject to many fortunes. The Moon signifies a man to be in colour white, mixed with a little red, of a fair stature, round face, with some marks in it, eyes not fully black, frowning forehead, also kind, gentle, sociable.

The Signes also, and faces of Signes have their figures, and shapes, which he that would know, must seek them out in books of Astrology. Lastly, upon these figures, and gestures, Physigonomy, and Metoposcopy, arts of divination do depend: Also Chyromancy [chiromancy], foretelling future events, not as causes, but as signes through like effects, caused by the same cause. And although these divers kinds of divinations may seem to be done by inferior, and weak signes, yet the judgements of them are not to be slighted, or condemned, when prognostication is made by them, not out of superstition, but by reason of the harmoniacall correspondency of all the parts of the body. Whosoever therefore doth the more exactly imitate the Celestiall bodies, either in nature, study, action, motion, gesture, countenance, passions of the mind, and opportunity of the season, is so much the more like to the heavenly bodies, and can receive larger gifts from them.

Chapter liii. Of Divination, and its kinds.

There are some other kinds of divinations, depending upon naturall causes, which are known to every one in his art, and experience, to be in divers things: by which Physicians [physicians], husbandmen, shepheards [shepherds], Mariners, and every one of these out of probable signes do Prognosticate. Many of these kinds Aristotle made mention of in his Book of Times. Amongst which Auguria, and Auspicia are the chiefest, which were in former time in such esteem amongst the Romanes, that they would do nothing that did belong to private or publique [public] business without the counsell of the Augures: Cicero also in his Book of Divinations largely declares, that the people of Tuscia would do nothing without this art. Now there are divers kinds of Auspicia's: for some are called Pedestria (i.e.) which are taken from four-footed beasts: Some are called Auguria, which are taken from birds: Some are Celestiall, which are taken from thundrings, and lightnings; some are called Caduca (i.e.) when any fell in the temple, or elsewhere; Some were sacred, which were taken from sacrifices. Some of these were called Piacula, and sad Auspicia, as when a sacrifice escaped from the Altar, or being smitten made a bellowing, or fell upon another part of his body then he should. To these is added Exauguration, viz., when the rod fell out of the hand of the Augure, with which it was the custome to view, and take notice of the Aupicium. Michael Scotus makes mention of twelve kinds of Auguria's, viz. Six on the right hand, the names of which he saith are Fernova, Fervetus, Confert, Emponenthem, Sonnasarnova, Sonnasarvetus: and the other six on the left hand, the names of which are, Confernova, Confervetus, Viaram, Herrenam, Scassarnova, and Scassarvetus. Then expounding their names, he saith, Fernova is an Augurium: when thou goest out of thy house to do any business, and in going thou seest a man, or a bird going, or flying, so that either of them set himself before
thee upon thy left hand, that is a good signification, in reference to thy business. *Fervetus* is an *Augurium*; when thou shalt go out of thy house for to do any business, and in going thou findest or seest a bird, or a man resting himself before thee on the left side of thee, that is an ill sign in reference to thy business: *Viaram* is an *Augurium*; when a man or a bird in his journey, or flying passeth before thee, coming from the right side of thee, and bending toward the left, goeth out of thy sight, that is a good sign concerning thy business. *Confernova* is an *Augurium*; when thou dost first find a man, or a bird going, or flying, and then he rest himself before thee on thy right side, thou seeing of it, that is a good sign concerning thy business; *Confervetus* is an *Augurium*; when first thou findest, or seest a man, or a bird bending from thy right side, it is an ill sign concerning thy business. *Scimasarnova* is an *Augurium*; when a man, or a bird comes behind thee, and outgoeth thee, but before he comes at thee, he rests, thou seeing of him on thy right side, it is to thee a good sign. *Scimasarvetus* is an *Augurium*; when thou seest a man, or bird behind thee, but before he comes to thee he rests in that place, thou seeing of it, is a good sign.

*[Confert is an Augurium; when a man or bird in journeying, or flying shall pass behind thee, coming from the left side of thee, and bending toward thy right, pass out of thy sight, and is an evill sign concerning thy business.]*

*Scassarvetus* is when thou seest a man, or a bird passing by thee, and resting in a place on thy left side, it is an evill sign to thee.

*[Scassarnova is when thou seest a man, or a bird passing by thee, and resting in a place on thy right side, is an Augurium of good to thee.]*

*Emponenthem* is when a man, or a bird, coming from thy left side, and passing to thy right, goeth out of thy sight without resting, it is a good sign. *Harten* is an *Augurium*; if a man or a bird coming from thy right hand, passing behind thy back to thy left, and thou shall see him resting any where, this is an evill sign. Thus much *Scotus*. The Ancients did also prognosticate from sneezings [sneezings], of which *Homer* in the seventeenth book of his *Odyssey* makes mention, because they thought they proceeded from a sacred place, viz. the head, in which the intellect is vigourous, and operative. Whence also whatsoever speech came into the breast, or mind of a man rising in the morning unawares, is said to be some presage, and an *Augurium*.

**Chapter liii. Of divers certain Animals, and other things which have a signification in Auguria's [auguries].**

All the *Auspicia* [auspices] which first happen in the beginning of any enterprise are to be taken notice of: as, if in the beginning of thy work thou shalt perceive that Rats have gnawn thy garments, desist from thy undertakings; If going forth thou shalt stumble at the threshold, or if in the way thou shalt dash thy foot against any thing, forbear thy journey; If any ill omen happen in the beginning of thy business, put off thy undertakings, least thy intentions be wholly frustrated, or accomplished to no purpose; but expect and wait for a fortunate hour for the dispatching of thy affairs with a better omen. We see that
many Animals are, by a naturall power imbred in them, propheticall. Doth not the Cock by his crowing diligently tell you the hours of the night, and morning, and with his wings spread forth chase away the Lion; and many birds with their singing, and chattering, and flies by their sharp pricking foretell rain, and Dolphins by their often leaping above the water, fore-run [forwarn of] tempests. It would be too long to relate all the passages, which the Phrygians, Cilicians, Arabians, Umbrians, Tuscians, and other peoples, which follow the Auguria’s, learned by birds. These they have proved by many experiments, and examples. For in all things the Oracles of things to come are hid: but those are the chiefest which Ominall [omenal] birds shall foretell. These are those which the Poets relate were turned from men into birds. Therefore what the Daw declares, hearken, and mark, observing her setting as she sits, and her manner of flying, whether on the right hand, or left, whether clamorous, or silent, whether she goes before, or follows after, whether she waits for the approach of him that passeth by, or flies from him, and which way she goes; all these things must be diligently observed. Orus Apollo saith in his Hyeroglyphicks [Hieroglyphics], Daws that are twins signify marriage, because this Animall brings forth two eggs, out of which male, and female must be brought forth: But if (which seldom happens) two males be generated, or two females, the males will not couple with any other females, nor females with any other males, but will always live without a mate; and solitary. Therefore they that meet a single Daw, divine thereby that they shall live a single life. The same also doth a black Hen Pigeon betoken; for after the death of her mate, she alwaies lives single. Thou shalt as carefully observe Crows, which are as significant as Daws, yea, and in greater matters. It was Epictetus the Stoicks Philosopher’s judgment, who was a Sage Author, that if a Crow did croke [croak] over against any one, it did betoken some evill, either to his body, fortune, honour, wife, or children. Then thou shall take heed to Swans, who foreknow the secrets of the waters, for their cheerfulness doth presage happy events not only to Marriners [mariners], but all other travellers, unless they be overcome by the coming over of a stronger [bird], as of an Eagle, who by the most potent Majesty of her soveraignty [sovereignty] makes null the predictions of all other birds, if she speaks to the contrary; for she flies higher then all other birds, and is of more acute sight, and is never excluded from the secrets of Jupiter: She portends advancement, and victory, but by blood; because she drinks no water but blood. An Eagle flying over the Locrensians, fighting against the Crotoniensians gave them victory. An Eagle setting her self unawares upon the Target of Hiero, going forth to the first War, betokened that he should be King. Two Eagles sitting all day upon the house at the birth of Alexander of Macedo[n]ia, did portend to him an omen of two Kingdomes, viz. Asia, and Europe. An Eagle also taking off the hat of Lucias Tarquinius Priscus, Son to Demarathus the Corinthian (flying from home by reason of some discord, and being come into Hetrraria, and going to Rome) and then flying high with it, and afterwards putting it upon his head again, did portend to him the Kingdome of the Romans. Vulturs [Vultures] signifye difficulty, hardness, ravenousness, which was verified in the beginning of building of Cities. Also they foretell the places of slaughter, coming seven dayes before hand; and because they have most respect to that place where the greatest slaughter shall be, as if they gaped after the greatest number of the slain; therefore the ancient Kings were wont to send out spies to take notice what place the Vulturs [vultures] had most respect to. The Phoenix promiseth singular good success, which being seen anew, Rome was built very auspiciously. The Pellican [pelican],
because she hazards her self for her young, signifies that a man should out of the zeal of
his love undergo much hardship. The painted bird gave the name to the City of Pictavia,
and foreshewed the lenity of that people by its colour, and voice. The Heron is an
*Augurium* of hard things. The Stork is a bird of concord, and makes concord. Cranes
gives us notice of the trechery [treachery] of enemies. The bird Cacupha betokens
gratitude, for she alone doth express love to her Dam [mother], being spent with old age.
On the contrary, Hippopotamus that kils [kills] his Dam [mother], doth token
ingratitute for good turn, also injustice. The bird Origis is most envious, and betokens
envy.

Amongst the smaller birds, the Pie is talkative, and foretels [foretells] guests. The bird
Albanellus flying by any one, if from the left to the right, betokens cheerfulness of
entertainment, if contrarywise, betokens the contrary. The scritch [screech] Owl is
alwaies unlucky, so also is the horn Owl, who because she goes to her young by night
unawares, as death comes unawares, is therefore said to foretell death: yet sometimes,
because she is not blind in the dark of the night, doth betoken diligence, and
watchfulness, which she made good, when she sate upon the spear of *Hiero. Dido*, when
she sees the unlucky Owl, pittied [pitied] *Æneas*, whence the Poet sang,

\[
\text{The Owl sitting on top of th' house alone,}
\text{Sends forth her sad complaints with mournfull tone.}
\]

And in another place,

\[
\text{The slothfull Owl by mortals is esteem'd}
\text{A fatall omen -----}
\]

The same same bird sang in the Capitoll when the Romane affaires were low at
Numantia, and when Fregelia was pulled down for a conspiracy made against the
Romans. *Almadel* saith, that Owls, and night-ravens, when they turn aside to strange
countries, or houses, betoken the death of the men of that country, and those houses; for
those birds are delighted with dead Carkases [carcasses], and perceive them before hand.
For men that are dying have a neer affinity with dead Carkases [carcasses]. The Hawk
also is a foreteller of contention, as *Naso* sings.

\[
\text{We hate the Hawk, because that arms amongst}
\text{She alwaies lives -----}
\]

*Lelius* the Embassadour of *Pompey* was slain in Spain amongst the Purveyours, which
misfortune, a Hawk flying over the head, is said to foretell. And *Almadel* saith, that these
kind of birds fighting amongst themselves, signifie the change of a Kingdom; but if
birds of another kind shall fight with them, and are never seen to come together again, it
portends a new condition, and state of that Country. Also little birds by their coming to,
or departing from, foreshew that a family shall be inlarged [enlarged], or lessened, and
their flight, by how much the more serene it is, by so much the more laudable. Whence
*Melampus* the *Augure* conjectured at the slaughter of the Greeks by the flight of little
birds, when he saith, Thou seest that no bird taketh his flight in fair weather. Swallows,
because when they are dying they provide a place of safety for their young, do portend a
great patrimony, or Legacy after the death of friends. A Bat meeting any one running
away, signifies an evasion: for although she have no wings, yet she flies. A Sparrow is a
bad omen to one that runs away, for she flies from the Hawk, and makes hast [haste] to
the Owl, where she is in as great danger: yet in love she is fortunate, for being stirred up
with lust, couples seven times in an hour. Bees are a good omen to Kings, for they
signifie an obsequious people. Flies signifie importunity, and impudency, because being
oftentimes driven away, they do yet continually return. Also domestick birds are not
without some Auguria's, for Cocks by their crowing promote hope, and the journey of
him that is undertaking it. Moreover Livia the mother of Tiberius, when she was great
with him, took a Hen-Egg and hatched it in her bosome, and at length came forth a Cock
chick with a great comb, which the Augures interpreted that the child that should be born
of her should be King. And Cicero writes that at Thebais Cocks, by their crowing all
night, did presage that the Bætians would obtain victory against the Lacedemonians: and
the reason is according to the Augures interpretations, because that bird when he is beaten
is silent, but when he himself hath overcome, crows. In like manner also omens of events
are taken from beasts. For the meeting of a Weesel [weasel] is ominous, also meeting of a
Hare is an ill omen to a traveller, unless she be taken. A Mule also is bad, because barren.
A Hog is pernicious, for such is his nature, and therefore signifies pernicious men. A
Horse betokens quarrellings, and fightings: whence Anchises seeing of white Horses,
cries out in Virgil,

With War are Horses arm'd, yea threaten War.

But when they are joyned together in a Chariot, because they draw with an equall yoke,
they signifie that peace is to be hoped for. An Asse is an unprofitable creature, yet did
Marius good, who when he was pronounced an enemy to his country, saw an Asse
disdaining provender that was offered to him, and running to the water, by which Augury,
he supposing he saw a way of safety shewed to him, intreated the aid of his friends, that
they would convey him to the Sea; which being granted, he was set into a little ship, and
so escaped the threats of Silla the Conqueror. If the Foal of an Asse meet any one going
to an Augury, he signifies labor, patience, and hinderances. A Wolf meeting any one is a
good sign, the effect whereof was seen in Hiero of Sicilia, from whom a Wolf snatching
away a book whilst he was at school, confirmed to him the success of the Kingdom: but
yet the Wolf makes him speechless whom he sees first. A Wolf rent in pieces a
Watchman of P. Africanus, and C. Fulvius at Minturn, when the Romane Army was
overcome by the fugitives in Sicilia. Also he signifies perfidious men, such as you can
give no credit to: which was known in the progeny of Romanes. For the faith which they
long since sucked from their mother the Wolf, and kept to themselves from the
beginning, as by a certain law of nature, passed over to their posterity. To meet a Lion,
seeing she is amongst Animals the strongest, and striking terrour into all the rest, is good.
But for a woman to meet a Lionesse, is bad, because she hinders conception, for a
Lionesse brings forth but once. To meet Sheep, and Goats is good. It is read also in the
Ostentarian of the Tuscians, if this Animall shall wear any unusuall colour, it portends to
the Emperour plenty of all things, together with much happiness. Whence *Virgil* to *Pollio* sings thus,

*But in the Meadows Rams shall Skarlet [scarlet] bear,*
*And changing, sometimes golden Fleeces wear.*

It is good also to meet Oxen treading out Corn, but better to meet them plowing, which although breaking the way hinder thy journey, yet by the favour of their *Auspicium* will recompence thee again. A Dog in a journey is fortunate, because *Cyrus* being cast into the woods was nourished by a Dog till he came to the Kingdom, which also the Angel, companion of *Tobit* did not scorn as a companion. The Castor, because he bites off his Testicles, and leaves them to the Hunters, is an ill omen, and portends that a man will injure himself. Also amongst small Animals, Mice signifie danger. For the same day that they did gnaw Gold in the Capitoll, both the Consuls were intercepted by *Hannibal* by way of ambush neer Tarentum. The Locust making a stand in any place, or burning the place, hinders one from their wishes, and is an ill omen; on the contrary the Grass-hoppers [grasshoppers] promote a journey, and foretell a good event of things. The Spider weaving a line downwards, is said to signifie hope of money to come. Also the Pismires [ants], because they know how to provide for themselves, and to prepare safe nests for themselves, portend security, and riches, a great Army. Hence, when the Pismires [ants] haddevoured a tame Dragon of *Tiberius Caesar*, it was advised, that he should take heed of the tumult of a multitude. If a Snake meet thee, take heed of an ill tongued enemy; For this Animall hath no power but in his mouth. A Snake creeping into *Tiberius* his pallace [palace], portended his fall. Two Snakes were found in the bed of *Sempronius Gracchus*, wherefore a Soothsayer told him, if he would let the male, or the female escape, either he or his wife would shortly dye [die]; he preferring the life of his wife, killed the male, and let the female escape, and within a few dayes he dyed [died]. So a Viper signifie lewd women, and wicked children; and an Eel signifies a man displeased with every body: For she lives apart from all other fishes, nor is ever found in the company of any. But amongst all *Auspiciia's* [auguries] and omens, there is none more effectuall, and potent then man, none that doth signifie the truth more cleerly. Thou shalt therefore diligently note, and observe the condition of the man that meeteth thee, his age, profession, station, gesture, motion, exercise, complexion, habit, name, words, speech, and all such like things. For seeing there are in all other Animals so many discoveries of presages, without all question these are more efficacious, and cleer, which are infused into mans soul; which *Tully* [Cicero] himself testifies, saying, that there is a certain *Auspicium* naturally in mens souls of their eternity, for the knowing of all the courses, and causes of things. In the foundation of the City of Rome the head of a man was found with his whole face, which did presage the greatness of the Empire, and gave the name to the Mountain of the Capitoll. The *Brutian* souldiers [soldiers] fighting against *Octavius*, and M. *Antonius*, found an Aethiopian [Ethiopian] in the gate of their Castle; whom though they did slay as a presage of ill success, yet they were unfortunate in the battle [battle], and *Brutus*, and *Cassius* both Generals, were slain. Meeting of Monks is commonly accounted an ill omen, and so much the rather, if it be early in the morning, because these kind of men live for the most by the sudden death of men, as Vulturs [vultures] do by slaughters.
Chapter lv. How Auspica's are verified by the light of Naturall instinct, and of some rules of finding of it out.

Auspicia, and Auguria, which foretell things to come by Animals, & birds, Orpheus the divine himself (as we read) did teach and shew first of all, which afterwards were had in great esteem with all Nations. Now they are verified by the light of naturall instinct, as if from this, some lights of divination may descend upon four-footed beasts, winged, and other Animals, by which they are able to presage to us of the events of things: which Virgil seems to be sensible of, when he sings,

    Nor think I Heaven on them such knowledge states,
    Nor that their prudence is above the fates.

Now this Instinct of nature, as saith William of Paris, is more sublime then all humane apprehension, and very neer, and most like to prophecy. By this instinct there is a certain wonderfull light of divination in some Animals naturally, as it manifestly appears in some Dogs, who know by this instinct theefves [thieves], and men, and finde them out, and apprehend them, falling upon them with a full mouth. By the like instinct Vulturs [vultures] foresee future slaughters in batles [battles], and gather together into places where they shall be, as if they fore-saw the flesh of dead Carckases [carraces]. By the same instinct Partridges [partridges] know their Dam, whichm they never saw and leave the Partridge which stole away her Dams Eggs, & sate upon them. By the same instinct also certain hurtful and terrible things are perceived (the soul of the men being altogether ignorant of them) whence terror, and horror ceaseth much upon men when they think nothing of these things. So a thief lying hid in any house, although no body knows, or thinks of his being there, strikes fear, and terror, and a troublesomenes of mind into the inhabitants of that house, although haply not of all, because the brightness of this instinct is not in all men; yet of some of them. So a harlot being hid in some very large house, is sometimes perceived to be there by some one that is altogether ignorant of her being there. It is mentioned in Histories that Heraiscus a certain Egyptian, a man of a divine nature, could discern unclean women, not only by his eyes, but by their voice, being heard afar off, and thereupon did fall into a most grievous headach [headache]. William of Paris also makes mention of a certain woman in his time, that by the same instinct perceived a man whom she loved, coming two miles off. Also he relates that in his time was a certain Stork convicted of unchastity by the smell of the male, who being judged guilty by a multitude of Storks whom the male gathered together, discovering to them the fault of his mate, was, her feathers being pulled off, torn in pieces by them. He also makes mention of a certain horse, who not knowing his dam [mother], and leaping of [copulating with] her, when afterwards he understood what he had done, bit off his own Stones [testicles] by way of revenge upon himself for his incest. The same doth Varro, Aristotle, and Pliny relate concerning horses. And Pliny makes mention of a certain Serpent, called the Asp, that did such a like thing, for she coming to a certain mans table in Egypt, was there daily fed, and she having brought forth some young, by one of which a son of her hosts was killed, after she knew of it, killed that young one, and would never return to that house any more. Now by these examples you see, how the lights of presage may descend upon some Animals, as signs, or marks of things, & are set in their gesture,
motion, voice, flying, going, meat, colour, and such like. For according to the doctrine of
the Platonists, there is a certain power put into inferiour things, by which for the most
part they agree with the superiours; whence also the tacid consents of Animals seem to
agree with divine bodies, and their bodies and affections to be affected with their powers,
by the name of which they are ascribed to the Dieties [Deities]. We must consider
therefore what Animals are Saturnall, what are Joviall, and what Martiall, and so of the
rest, and according to their properties to draw forth their presages: so those birds which
resemble Saturn, and Mars, are all of them called terrible, and deadly, as the Scritch
[screech] Owl, the Hawlet, and others which we have mentioned before, also the horn
Owl, because she is a Saturnall Solitary bird, also nightly, and is reputed to be most
unfortunately ominous, of which the Poet saith,

The ugly Owl, which no bird well resents,
Fortels [foretells] misfortunes, and most sad events.

But the Swan is a delicious bird, Venerall, and Dedicated to Phoebus, and is said to be
most happy in her presages, especially in the Auspicia's of Mariners, because she is never
drowned in water, whence Ovid sings,

Most happy is the cheerfull, singing Swan
In her presages ------ ------ ------

There are also some birds that presage with their mouth, and singing, as the Crow, Pie,
Daw, whence Virgil,

------ ------ This did fore-show
Oft from the hollow holm that ominous Crow.

Now the birds that portend future things by their flying are, viz. Buzzards, the bone-
Breakers, Eagles, Vulturs [vultures], Cranes, Swans, and the like: for they are to be
considered in their flying, whether they fly slowly, or swiftly, whether to the right hand,
or to the left, how many fly together: upon this account if Cranes fly apace, they signifie
a tempest: when slowly, fair weather. Also when two Eagles fly together, they are said to
portend evill, because that is a number of confusion. In like manner thou shalt enquire
into the reason of the rest, as this is shewed of number. Moreover it belongs to an artist to
observe a similitude in these conjectures, as in Virgil, Venus dissembling, teacheth her
son Aeneas in these verses.

---------- All this is not for naught,
Else we in vain my parents Augury taught,
Lo! twice six Swans in a glad company
Joves bird pursued through the etheriall Skie [sky]
In Heavens broad tracks: now earth in a long train
They seem to take, or taken to disdain;
As they return with sounding wings, they sport,
And Heaven surrounding in a long consort.
Most wonderful is that kind of Auguring of theirs, who hear, & understand the speeches of Animals, in which as amongst the Ancients, Melampus, and Tiresias, and Thales, and Apollonius the Tyanean [Apollonius of Tyana], who as we read, excelled, and whom they report had excellent skill in the language of birds: of whom Philostratus, and Porphyrius [Porphyry] speak, saying, that of old when Apollonius sate in company amongst his friends, seeing Sparrows sitting upon a tree, and one Sparrow coming from elsewhere unto them, making a great chattering and noise, and then flying away, all the rest following him, he said to his companions, that that Sparrow told the rest that an Asse being burdened with wheat fell down in a hole near the City, and that the wheat was scattered upon the ground: many being much moved with these words, went to see, and so it was, as Apollonius said, at which they much wondered. Also Porphyrius [Porphyry] the Platonist in his third book of Sacrifices, saith, that there was a Swallow: for it was certain, because every voice of any Animall is significative of some passion of its soul, as joy, sadness, or anger, or the like, which voices it is not so wonderfull a thing should be understood by men conversant about them. But Democritus himself declared this art, as saith Pliny, by naming the birds, of whose blood mixed together was produced a Serpent, of which whosoever did eat, should understand the voices of birds. And Hermes saith, if any one shall go forth to catch birds on a certain day of the Kalends of November, and shall boil the first bird which he catcheth, with the heart of a Fox, that all that shall eat of this bird, shall understand the voices of birds, and all other Animals. Also the Arabians say, that they can understand the meaning of bruits [brutes], who shall eat the heart, and liver of Dragons. Proclus also the Platonist believed, and wrote, that the heart of a Mole conduceth to presages. There were also divinations, and Auspicia's which were taken from the inwards of sacrifices, the inventor whereof was Tages, of whom Lucan sang,

And if the Inwards have no credit gained,
And if this Art by Tages was but feigned.

The Romane Religion thought that the liver was the head of the inwards. Hence the Sooth-sayers [soothsayers] enquiring after future things in the inwards, did first look into the liver, in which were two heads, whereof the one was called the head for the City, the other for the enemy; and the heads of this, or another part being compared together, they pronounced Victory, as we read in Lucan, that the inwards did signifie the slaughter of Pompeys men, and the Victory of Caesars, according to these verses,

I' th' inwards all defects are ominous
On part, and branch of th' entrals [entrails] doth increase,
Another part is weak, and flagging lies,
Beats, and moves with quick pulse the arteries.

Then the bowels being finished, they search the heart. Now if there were a sacrifice found without an heart, or a head was wanting in the Liver, these were deadly presages, and were called piacularia. Also if a sacrifice fled from the Altar, or being smitten, made a
lowing, or fell upon any part of his body then he ought to do, it was the like ominous. We read that when *Julius Caesar* on a day went forth to procession with his purple Robe, and sitting in a golden chair, and sacrificing, there was twice a Heart wanting; And when C. *Marius Utica* was sacrificing, there was wanting a Liver. Also when *Caius* the prince, and M. *Marcellus*, C. *Claudius*, and L. *Petellius Coss*: were offering sacrifices, that the Liver was consumed away suddenly: and not long after, one of them dyed [died] of a disease, another was slain by men of Lyguria, the entrails [entrails] foretelling so much: which was thought to be done by the power of the Gods, or help of the devill [devil]: Hence it was accounted a thing of great concernment amongst the Ancients as oft as any thing unusuall was found in the inwards: as when *Sylla* was sacrificing at Laurentum, the figure of a Crown appeared in the head of the Liver: which *Posthumius* the Soothsayer interpreted to portend a Victory with a Kingdome, and therefore advised that *Sylla* should eat those entrails [entrails] himself. The colour also of the inwards is to be considered. Of these *Lucan* made mention.

*Struck at the colour Prophets were with fear,*
*For with foul spots pale entrals [entrails] tinged were.*
*Both black, and blew [blue], with specks of sprinkled blood*
*They were --------------*

There was in times past such a venerable esteem of these arts, that the most potent, and wise men sought after them, yea the Senate, and Kings did nothing without the Counsell of the *Augures*. But all these in these dayes, partly by the negligence of men, and partly by the authority of the Fathers, are abolished.

**Chapter lvi. Of the Sooth sayings of Flashes, and Lightenings, and how Monstrous, and prodigious things are to be interpreted.**

Now the Sooth-sayings of Flashes, and Lightenings, and of wonders, and how monstrous, and prodigious things are to be interpreted, the Prophets, and Priests of *Hetruscus* have taught the Art. For they have ordained sixteen Regions of the Heavens, and have ascribed Gods to every one of them; and besides eleven kinds of Lightenings, and nine Gods, which should dart them forth, by shewing rules for understanding the signification of them. But as often as Monstrous, prodigious, and wondrous things happen, they do presage, as is most certain, some great matter. Now their interpreter must be some excellent conjecturer of similitudes, as also some curious searcher, and of them who at that time are employed about the affairs of Princes, and Provinces. For the Celestials take such care only for Princes, peoples, and provinces, that before the rest they might be prefigured, and admonished, by Stars, by Constellations, by wonders, and by prodigies. Now if the same thing, or the like hath been seen in former Ages, we must consider that very thing, and what happened after that, and according to these, to fortell the same, or the like, because the same signs are for the same things, and the like for like. So prodigies have come before the birth, and death of many eminent men and Kings; as *Cicero* makes mention of *Midas* a boy, into whose mouth, whilst he was sleeping, the Pismire [ant] put
corns of Wheat, which was an omen of great riches. So Bees sate upon the mouth of Plato when he was sleeping in the Cradle, by which was foretold the sweetness of his speech. Hecuba, when she was bringing forth Paris, saw a burning Torch, which should set on fire Troy, and all Asia. There appeared unto the mother of Phalaris the image of Mercury pouring forth blood upon the earth, with which the whole house was overflowed. The mother of Dionysius dreamed she brought forth a Satyr, which prodigious dreams the event that followed made good. The wife of Tarquinius Priscus seeing a flame lick the head of Servius Tullius, foretold that he should have the Kingdom. In like manner after Troy was taken, Aeneas disputing with Anchises his father concerning a flight [?], there appeared a flame licking the Crown of Ascanius his head, and doing of him no hurt: which thing, seeing it did portend the Kingdom to Ascanius, persuaded him to depart, for monstrous prodigies did fore-run great and eminent destruction. So we read in Pliny, that M. Attilius, and C. Portius being Consuls, it rained Milk, and Blood, which did presage that a very great Pestilence should the next year [year] over-spread Rome. Also in Lucania it rained spongious [spongeous] Iron, & in the year before Marcus Crassus was slain in Parthia; with which also all the soldiers [soldiers] of Lucania, being a very numerous Army, were slain. Also L. Paulus, and C. Marcellus being Consuls, it rained Wool about the Castle of Corisanum, neer which place a year [year] after T. Annius was slain by Milus. And in the wars of Denmark, the noise of Arms, and sound of a Trumpet was heard in the Aire. And Livie [Livy] concerning the Macedonian wars, saith, in the year when Annibil [Annibal] dyed [died] it rained blood for two dayes. Also concerning the second punick war, he saith, that water mixed with blood came down from Heaven like rain, at that time when Annibal did spoil Italy. A little before the destruction of Leuctra the Lacedemonians heard a noise of Arms in the temple of Hercules, and at the same time in the temple of Hercules the doors that were shut with bars, opened themselves, and the arms that were hanged on the wall, were found on the ground. The like events may be prognosticated of other like things, as oftentimes in times past something hath been foretold of them. But concerning these also, the judgements of the Celestial influences must not be neglected, of which we shall more largely treat in the following Chapters.

Chapter lvii. Of Geomancy, Hydromancy, Aeromancy, Pyromancy, four Divinations of Elements.

Moreover the Elements themselves teach us fatall events; whence those four famous kinds of Divinations, Geomancy, Hydromancy, Aeromancy, and Pyromancy, have got their names, of which the Sorceress in Lucan seems to boast her self, when she saith,

*The Earth, the Aire, the Chaos, and the Skie,*  
*The Seas, the Fields, the Rocks, and Mountains high*  
*Foretell the truth -----*

The first therefore is Geomancy, which foresheweth future things by the motions of the earth, as also the noise, the swelling, the trembling, the chops, the pits, and exhalation,
and other impressions, the art of which Almadel the Arabian sets forth. But there is another kind of Geomancy, which Divines by points written upon the earth, by a certain power in the fall of it, which is not of present speculation; but of that we shall speak hereafter.

Now Hydromancy doth perform its presages by the impressions of water, their ebbing and flowing, their increases, and depressions, their tempests, and colours, and the like; to which also are added visions, which are made in the waters. A kind of Divination found by the Persians, as Varro reports, a boy saw in the water the effigies of Mercury, which foretold in an hundred and fifty verses all the events of Mithridates his War. We read also that Numa Pompilius practiced Hydromancy; for in the water he called up the gods, and learned of them things to come. Which art also Pythagoras, a long time after Numa practised. There was of old a kind of Hydromancy, had in great esteem amongst the Assyrians, and it was called Lecanomancy, from a skin full of water, upon which they put plates of Gold, and Silver, and precious [precious] Stones, written upon with certain images, names, and characters. To this may be referred that art, by which Lead, and Wax being melted, and cast into the water, do express manifest marks of images, what we desire to know. There were also in former years Fountains that did foretell things to come, as the Fathers-Fountain at Achaia, and that which was called the water of Juno in Epidaurus; but of these more in the following Chapters, where we shall speak of Oracles.

Hither also may be referred the divination of Fishes, of which kind there was use made by the Lycians in a certain place, which was called Dina, neer the Sea, in a Wood dedicated to Apollo, made hollow in the dry sand, into which, he that went to consult of future things, let down roasted meat, and presently that place was filled with waters, and a great multitude of Fish, and of strange shapes, unknown to men, did appear, by the forms of which the Prophet foretold what should come to pass. These things doth Atheneus more at large relate out of Polycharmus, in the History of the Lycians.

After the same maner doth Aeromancy divine by airy impressions, by the blowing of the Winds, by Rainbows, by Circles about the Moon and Stars, by Mists, and Clouds, and by imaginations in Clouds, and visions in the Aire.

So also Pyromancy divines by fiery impressions, and by Stars with long Tailes, by fiery Colours, by visions, and imaginations in the fire. So the wife of Cicero foretold that he would be Consul the next year, because when a certain man after the Sacrifice was ended, would look in the ashes, there suddenly broke forth a flame. Of this kind are those that Pliny speaks of, that terrene, pale, and buzzing fires presage tempests, Circles about the snuffs of Candles betoken rain; if the flame fly turning, and winding, it portends wind. Also Torches when they strike the fire before them, and are not kindled. Also when a Coal sticks to Pots taken off from the fire, and when the fire casts off the ashes, and sparkles, or when ashes are hard grown together on the hearth, and when a Coal is very bright.
To these is added Capnomancy, so called from smoak [smoke], because it searcheth into the flame, and smoak [smoke], and thin colours, sounds, and motions, when they are carryed upright, or on one side, or round, which we read in these Verses in Statius.

Let Piety be bound, and on th' Altar laid,
Let us implore the Gods for divine aid.
She makes acute, red, towring flames, and bright,
Increas'd by th' aire, the middle being white;
And then she makes the flames without all bound,
For to wind in and out, and to run round
Like to a Serpent -----

Also in the Aethnean Caves, and Fields of the Nymphs in Apollonia, Auguries were taken from fires, and flames; joyful, if they did receive what was cast into them, and sad, if they did reject them. But of these things we shall speak in the following Chapters, amongst the answers of the Oracles.

Chapter lviii. Of the reviving of the dead, and of sleeping, and wanting victuals many years together.

The Arabian Philosophers agree, that some men may elevate themselves above the powers of their body, and above their sensitive powers; and those being surmounted, receive into themselves by the perfection of the Heavens, and Intelligencies, a divine vigour. Seeing therefore all the souls of men are perpetuall, and also all the spirits obey the perfect souls; Magicians think that perfect men may by the powers of their soul repair their dying bodies with other inferiour souls newly separated, and inspire them again; As a Weesell [weasel] that is killed, is made alive again by the breath, and cry of his Dam [mother]; And Lions make alive their dead Whelps by breathing upon them. And because, as they say, all like things being applyed to their like, are made of the same natures; and every patient, and thing that receives into it self the act of any agent, is endowed with the nature of that agent, and made con-naturall. Hence they think, that to this vivification, or making alive, some Hearbs [herbs], and Magicall confections, such as they say are made of the ashes of the Phoenix, and the cast skin of a Snake do much conduce, which indeed to many seems fabulous, and to some impossible, unless it could be accounted approved by an Historicall faith. For we read of some that have been drowned in water, others cast into the fire, and put upon the fire, others slain in war, others otherwise tryed, and after a few dayes were alive again, as Pliny testifies of Aviola, a man pertaining to the Consull, of L. Lamia, Cætus, Tubero, Corfidius, Gabienus, and many others. Also we read that Aesop the Tale-maker, Tindoreus, Hercules, and Palicy, the sons of Jupiter, and Thalia being dead, were raised to life again; also that many were by Physicians [physicians], and Magicians raised from death again, as the Historians relate of Aesculapius; and we have above mentioned out of Juba, and Xanthus, and Philostratus concerning Tillo, and a certain Arabian, and Apollonius the Tyanean. Also we read that Glaucus, a certain man that was dead, whom they say, beyond all expectation, the Physicians [physicians] coming to see it, the hearb [herb] Dragon-wort restored to life. Some say that he revived by the putting into his body a medicine made of
Honey, whence the proverb, *Glaucus* was raised from death by taking in Honey into his body. *Apuleius* also relating the manner of these kinds of restorings to life, saith of *Zachla* the Egyptian prophet: The prophet being thus favourable, layes a certain Herb [herb] upon the mouth of the body of a young man being dead, and another upon his brest [breast], then turning towards the East, or rising of the propitious Sun, praying silently (a great assembly of people striving to see it) in the first place heaved up his brest [breast], then makes a beating in his veines [CPR!?], then his body to be filled with breath [mouth-to-mouth?], after which the Carkase ariseth, and the young man speaks. If these things are true, the dying souls must, sometimes lying hid in their bodies, be oppressed with vehement extasies [ecstasies], and be freed from all bodily action: So that the life, sense, motion, forsake the body, and so, that the man is not yet truly dead, but lies astonied [dazed], and as it were dead for a certain time. And this is often found, that in times of Pestilence many that are carried for dead to the graves to be buryed [buried], revive again. The same also hath often befeln women, by reason of fits of the Mother. And *Rabbi Moises* out of the book of *Galen*, which *Patriarcha* translated, makes mention of a man, who was suffocated for six dayes, and did neither eat nor drink, and his arteries became hard. And it is said in the same book, that a certain man by being filled with Water, lost the pulse of his whole body, so that the heart was not perceived to move, and he lay like a dead man. Also it is said that a man by reason of a fall [fall] from a high place, or great noise, or long staying under the Water, may fall into a swoon [swoon], which may continue fourty eight [forty-eight] hours, and so lye as if he were dead, his face being very green. And in the same place there is mention made of a man that buried a man that seemed to be dead seventy two hours after his seeming decease, and so killed him, because he buried him alive, and there are given signs whereby it may be known who are alive; although they seem to be dead, and indeed will dye [die], unless there be some means used to recover them, as Phlebotomy, or some other cure. And these are such as very seldom happen. This is the manner, by which we understand Magicians, and Physitians [physicians] do raise dead men to life, as they that were tryed by the stinging of Serpents, were by the Nation of the *Marsi*, and the *Psilli* restored to life. Now we may conceive that such kind of extasies [ecstasies] may continue a long time, although a man be not truly dead, as it is in Dor-mice [dormice], and Crocodiles, and many other Serpents, which sleep all Winter, and are in such a dead sleep, that they can scarce be awakened with fire. And I have often seen a Dormouse dissected, and continue immovable, as if she were dead, untill she was boyled [boiled], and when presently in boyling [boiling] the water the dissected members did shew life. Also, although it be hard to be believed, we read in some approved Historians, that some men have slept for many yeers together, and in the time of sleep, untill they awakened, there was no alteration in them, as to make them seem older: The same doth *Pliny* testifie of a certain boy, whom he saith, being wearied with heat, and his journey, slept fifty seven yeers in a Cave. We read also that *Epimenides Gnosius* slept fifty seven yeers in a Cave. Hence the proverb arose, To outsleep *Epimenides*. *M. Damascenus* tels, that in his time a certain country man being wearied in Germany, slept for the space of a whole Autumn, and the Winter following, under a heap of hay, untill the Summer, when the hay began to be eaten up, then he was found awakened as a man halfe dead, and out of his wits. EcclesiasticalHistories confirm this opinion concerning the seven sleepers, whom they say slept 196 yeers. There was in Norvegia a Cave in a high Sea shore, where, as *Paulus*
Diaconus, and Methodius the Martyr write, seven men lay sleeping a long time without corruption, and the people that went in to disturb them were contracted, or drawn together, so that after a while, being forewarned by that punishment, they durst not hurt them. Now Xenocrates, a man of no mean repute amongst Philosophers was of opinion, that this long sleeping was appointed by God as a punishment for some certain sins. But Marcus Damascenus proves it by many reasons to be possible, and naturall, neither doth he think it irrationall, that some should without meat, and drink, and avoyding excrements, without consuming, or corruption, sleep many moneths. And this maybefall a man by reason of some poisonous potion, or sleepy disease, or such like causes, for certain dayes, moneths, or years, according to the intention, or remission of the power of the medicine, or of the passions of their mind. And Physitians [physicians] say that there are some Antidotes, of which they that take too great a potion, shall be able to endure hunger a long time, as Elias in former time being fed with a certain food by an Angell, walked, and fasted in the strength of that meat, fourty [forty] dayes. And John Bocatius makes mention of a man in his time, in Venice, who would every yeer fast four dayes without any meat. But that was a greater wonder, that there was a woman in lower Germany at the same time, who took no food till the thirteenth yeer of her age, which to us may seem incredible, but that he lately confirmed it; as also he tells of a Miracle of our Age, that his brother Nicolaus Stone, an Helvetian by Nation, who lived twenty yeers in the wilderness without meat, till he dyed [died]. That also is wonderfull which Theophrastus mentions concerning a certain man, called Philinus, who used no meat, or drink, besides Milk. And there are grave Authors who describe a certain herb [herb] of Sparta, with which they say the Scythians can endure twelve dayes hunger, without meat or drink, if they do but tast [taste] it, or hold it in their mouth.

Chapter lix. Of Divination by Dreams.

There is also a certain kind of Divination by Dreams, confirmed by the traditions of Philosophers, the authorities of Divines, the examples of Histories, and daily experience. A Dreams I call here, not vain Dreams, or idle imaginations: for those are vain, and have no Divination in them, but arise from the remains of watchings, and disturbance of the body. For as the mind is taken up about, and weared with cares, it suggests it self to him that is asleep. I call that a Dream here, which is caused by the Celestiall influences in the phantastick spirit, mind, or body, being all well disposed. The rule of interpreting this is found amongst Astrologers, in that part which is wrote concerning questions; but yet that is not sufficient, because these kind of Dreams come by use to divers men after a divers manner, and according to the divers quality, and dispositions of the phantastick spirit: wherefore there cannot be given one common rule to all for the interpretation of Dreams. But according to the opinion of Synesius, seeing there are the same accidents to things, and like befall like; so be which hath often fallen upon the same visible thing, hath assigned to himself the same opinion, passion, fortune, action, event, and as Aristotle saith, the memory is confirmed by sence [sense], and by keeping in memory the same thing knowledge is obtained, as also by the knowledge of many experiences, by little, & little, arts, and sciences are obtained. After the same account you must conceive of Dreams. Whence Synesius commands that every one should observe his Dreams, and their events, and such like rules, viz. to commit to memory all things that are seen, and
accidents that befall, as well in sleep, as in watching, and with a diligent observation consider with himself the rules by which these are to be examined, for by this means shall a Diviner be able by little, and little to interpret his Dreams, if so be nothing slip out of his memory. Now Dreams are more efficacious, when the Moon over-runs that Sign, which was in the ninth number of the Nativity, or revolution of that yeer, or in the ninth Sign from the Sign of perfection. For it is a most true, and certain divination, neither doth it proceed from nature or humane Arts, but from purified minds, by divine inspiration. We shall now discuss, and examine that which belongs to prophecings, and oracles.

Chapter lx. Of Madness, and Divinations which are made when men are awake, and of the power of a Melancholy humor, by which Spirits are sometimes induced into mens bodies.

It happens also sometimes, that not only they that are asleep, but also they that are watchfull do with a kind of instigation of minde, Divine, which Divination Aristotle calls ravishment, or a kind of madness, and teacheth that it proceeds from a melancholy humor, saying in his Treatise of divination: Melancholy men, by reason of their earnestness, do far better conjecture, and quickly conceive a habit, and most easily receive an impression of the Celestials. And in his Problemes saith, that the Sibyls, and the Bacchides, and Niceratus the Syracusan, and Amon, were by their natural Melancholy complexion Prophets, and Poets. The cause therefore of this madness, if it be any thing within the body, is a melancholy humor, not that which they call black choller [choler], which is so obstinate, and terrible a thing, that the violence of it is said by Physicians [physicians], and Naturall Phylosophers [philosophers], besides madness, which it doth induce, also to entice evil spirits to seize upon mens bodies. Therefore we understand a melancholy humor here, to be a naturall, and white choller [choler]. For this, when it is stirred up, burns, and stirs up a madness conducing to knowledge, and divination, especially if it be helped by any Celestial influx, especially of Saturn, who seeing he is cold, and dry, as is a melancholy humor, hath his influence upon it, increaseth, and preserveth it. Besides, seeing he is the Author of secret contemplation, and estranged from all publike [public] affairs, and the highest of all the planets, doth alwaies as with call his mind from outward businesses, so also makes it ascend higher, and bestows upon him the knowledge, and passages of future things. And this is Aristotles meaning in his book of Problemes. By Melancholy, saith he, some men are made as it were divine, foretelling things to come, and some men are made Poets. The cause therefore of this madness, if it be any thing within the body, is a melancholy humor, not that which they call black choller [choler], which is so obstinate, and terrible a thing, that the violence of it is said by Physicians [physicians], and Naturall Phylosophers [philosophers], besides madness, which it doth induce, also to entice evil spirits to seize upon mens bodies. Therefore we understand a melancholy humor here, to be a naturall, and white choller [choler]. For this, when it is stirred up, burns, and stirs up a madness conducing to knowledge, and divination, especially if it be helped by any Celestial influx, especially of Saturn, who seeing he is cold, and dry, as is a melancholy humor, hath his influence upon it, increaseth, and preserveth it. Besides, seeing he is the Author of secret contemplation, and estranged from all publike [public] affairs, and the highest of all the planets, doth alwaies as with call his mind from outward businesses, so also makes it ascend higher, and bestows upon him the knowledge, and passages of future things. And this is Aristotles meaning in his book of Problemes. By Melancholy, saith he, some men are made as it were divine, foretelling things to come, and some men are made Poets. He saith also, that all men that were excellent in any Science, were for the most part melancholy. Democritus, and Plato attest the same, saying, that there were some melancholy men, that had such excellent wits, that they were thought, and seemed to be more divine then humane. So also there have been many melancholy men at first rude, ignorant, and untractable, as they say Hesiod, Ion, Tynnichus, Calcinenses, Homer, and Lucretius were, who on a suddain were taken with a madness, and became Poets, and prophecied wonderfull, and divine things, which they themselves scarce understood. Whence divine Plato in Ion saith, many Prophets, after the violence of their madness was abated, do not well understand what they wrote, yet treated accurately [accurately] of each Art in their madness, as all Artists by reading of them judge. So great also they say the power of melancholy is of, that by its force, Celestiall spirits also are sometimes drawn
into men's bodies, by whose presence, and instinct, antiquity testifies men have been made drunk, and spake most wonderful things. And that they think happens under a threefold [three-fold] difference, according to a threefold apprehension of the soul, viz. imaginative, rational, and mental. They say therefore, when the mind is forced with a melancholy humor, nothing moderating the power of the body, and passing beyond the bonds of the members, is wholly carried into imagination, and doth suddenly become a seat for inferior spirits, by whom it oftentimes receives wonderfull ways, and forms of manual Arts. So we see that any most ignorant man doth presently become an excellent painter, or contrivers of building, and to become a master in any such Art. But when these kinds of spirits portend to us future things, they shew those things which belong to the disturbing of the Elements, and changes of times, as rain, tempests, inundations, earthquakes, great mortality, famine, slaughter, and the like. As we read in Aulus Gelius, that Cornelius Patarus his Priest did at the time, when Cesar, and Pompey were to fight in Thessalia, being taken with a madness, foretell the time, order, and issue of the battle [battle]. But when the mind is turned wholly into reason, it becomes a receptacle for middle [middle] spirits. Hence it obtains the knowledge, and understanding of natural, and humane things. So we see that a man sometimes doth on a sudden become a Philosopher, Physitian [physician], or an excellent Orator, and foretells [foretells] mutations of Kingdoms, and restitutions of Ages, and such things as belong to them, as the Sybil [Sibyl] did to the Romanes; but when the mind is wholly elevated into the understanding, then it becomes a receptacle of sublime spirits, and learns of them the secrets of divine things, such as the Law of God, the orders of Angels, and such things as belong to the knowledge of things eternal, and salvation of souls. It foresees things which are appointed by God's special predestination, as future prodigies, or miracles, the prophet to come, and the changing of the law. So the Sybills [Sibyls] Prophecyed of Christ a long time before his coming. So Virgil understanding that Christ was at hand, and remembering what the Sybil [Sibyl] Cumaeæ had said, sang thus to Pollio.

Last times are come, Cumææ's prophesie
Now from high heaven springs a new progenie,
And times great order now again is born,
The Maid returns, Saturnian Realms return.

And a little after intimating that original sin shall be of no effect, saith,

If any prints of our old vice remain'd
By thee they're voyd, and fear shall leave the Land;
He a Gods life shall take, with Gods shall see
Mixt Heroes, and himself their object be,
Rule with paternall power th' appeased earth
He shall ---------

Then he adds, that thence the fall of the Serpent, and the poison of the tree of death, or of the knowledge of good, and evil shall be nulled, saying,
---------- The Serpent shall
And the deceitfull hearb [herb] of venome fall.

Yet he intimates that some sparks of originall sin shall remain, when he saith,

Some steps of ancient fraud shall yet be found.

And at last with a most great hyperbole cryes out to his child, as the off-spring [offspring] of God, adoring him in these words,

Dear race of Gods, great stock of Jupiter,
Behold! the world shakes on its ponderous axe,
See earth, and heavens immense, and th' Ocean tracts,
How all things at th' approaching Age rejoice!
Oh! that my life would last so long, and voyce,
As would suffice thy actions to rehearse.

There are also some prognosticks, which are in the midle [middle], betwixt naturall, and supernaturall divination, as in those who are neer to death, and being weakened with old Age, do sometimes foresee things to come, because as saith Plato, by how much the more men are less hindred by their sence, so much the more acurately they understand, and because they are neerer to the place whither they must go, and their bonds being as it were a little loosed, seeing they are no more subject to the body, easily perceive the light of divine revelation.

Chapter lxi. Of the forming of Man, of the external Senses, and also the Inward, and the Mind: of the threefold appetite of the Soul, and passions of the Will.

It is the opinion of some Divines, That God did not immediately creat [create] the body of man, but by the assistance of the heavenly Spirits compound, and frame him; which opinion Alchinous, and Plato favor; thinking that God is the chief Creator of the whole world, of spirits both good and bad, and therefore immortalized them: but that all kinds of mortall animals were made at the command of God; for if he should have created them, they must have been immortal. The spirits therefore mixing Earth, Fire, Aire, and Water together, made of them all, put together, one body, which they subjected to the service of the soul, assigning in it severall Provinces to each power thereof, to the meaner of them, mean and low places: as to Anger the Midriff, to Lust the Womb, but to the more noble senses the Head, as the Tower of the whole body, and then the manifold Organs of Speech. They divide the Sense into External, and Internall. The externall are divided into five, known to every one, to which there are allotted five Organs, or subjects, as it were Foundations; being so ordered, that they which are placed in the more eminent part of the body, have a greater degree of purity. For the Eyes placed in the uppermost place, are the most pure, and have an affinity with the Nature of Fire, and Light: then the Ears have the
second order of place, and purity, and are compared to the Aire: the Nostrils have the
third order, and have a middle nature betwixt the Aire, and the Water; then the Organ of
tasting, which is grosser and most like to the nature of Water: Last of all, the touching is
diffused through the whole body, and is compared to the grossness of Earth. The more
pure senses are those which perceive their Objects farthest off, as Seeing, and Hearing,
then the Smelling, then the Tast [taste], which doth not perceive but those that are nigh.
But the touch perceives both ways, for it perceives bodies nigh; and as Sight discerns by
the medium of the Aire, so the touch perceives by the medium of a stick or pole, bodies
Hard, Soft, and Moist. Now the touch only is common to all animals. For it is most
certain that man hath this sense, and in this, and tast [taste] he excels all other animals,
but in the other three he is excelled by some animals, as by a Dog, who Hears, Sees, and
Smels [smells] more acutely then Man, and the Linx [lynx], and Eagles see more acutely
then all other Animals, & Man. Now the interior senses are, according to Averrois,
divided into four, whereof the first is called Common sence [sense], because it doth first
collect, and perfect all the representations which are drawn in by the outward senses. The
second is the imaginative power, whose office is, seeing it represents nothing, to retain
those representations which are received by the former senses, and to present them to the
third faculty of inward sense, which is the phantasie, or power of judging, whose work is
also to perceive, and judge by the representations received, what or what kind of thing
that is of which the representations are, and to commit those things which are thus
discerned, and adjudged, to the memory to be kept. For the vertues thereof in generall,
are discourse, dispositions, persecutions, and flights, and stirrings up to action: but in
particular, the understanding of intellectuals, vertues, the manner of Discipline, Counsel,
Election. And this is that which shews us future things by dreams: whence the Fancy is
sometimes named the Phantasticall Intellect. For it is the last impression of the
understanding; which, as saith Jamblicus, is belonging to all the powers of the mind, and
forms all figures, resemblances of species, and operations, and things seen, and sends
forth the impressions of other powers unto others: And those things which appear by
sence [sense], it stirs up into an opinion, but those things which appear by the Intellect, in
the second place it offers to opinion, but of it self it receives images from all, and by its
property, doth properly assign them, according to their assimilation, forms all the actions
of the soul, and accommodates the externall to the internall, and impresses the body with
its impression. Now these senses have their Organs in the head, for the Common sence
[sense], and imagination take up the two former Cels [cells] of the brain, although
Aristotle placeth the Organ of the Common sence [sense] in the heart, but the cogitative
power possesseth the highest, and middle part of the head; and lastly, the memory the
hinmost part thereof. Moreover, the Organs of Voice, and Speech are many, as the inward
muscles of the breast betwixt the ribs, the breasts, the lungs, the arteries, the windpipe,
the bowing of the Tongue, and all those parts and muscles that serve for breathing. But
the proper Organ of Speech is the Mouth, in which are framed words, and speeches, the
Tongue, the Teeth, the Lips, the Palate, &c. Above the sensible soul, which expresseth its
powers by the Organs of the body, the incorporeall mind possesseth the highest place,
and it hath a double nature, the one, which inquiereth into the causes, properties, and
progress of those things which are contained in the order of nature, and is content in the
contemplation of the truth, which is therefore called the contemplative intellect. The other
is a power of the mind, which discerning by consulting what things are to be done, and
what things to be shunned, is wholly taken up in consultation, and action, and is therefore
called the Active Intellect. This Order of powers therefore nature ordained in man, that by
the externall senses [senses] we might know corporeall things, by the internall the
representations of bodies, as also things abstracted by the mind and intellect, which are
neither bodies, nor any thing like them. And according to this threefold order of the
powers of the soul, there are three appetites in the soul: The first is naturall, which is an
inclination of nature into its end, as of a stone downward, which is in all stones: another
is animal, which the sense follows, and it is divided into irascible, and concupiscible: the
third is intellective, which is called the will, differing from the sensitive, in this, the
sensitive is of it self, of those things, which may be presented to the senses, desiring,
nothing unless in some manner comprehended. But the will, although it be of it self, of all
things that are possible, yet because it is free by its essence, it may be also of things that
are impossible, as it was in the Devil, desiring himself to be equall with God, and
therefore is altered and depraved with pleasure and continuall anguish, whilst it assents
to the inferiour powers. Whence from its depraved appetite there arise four passions in it,
with which in like manner the body is affected sometimes. Whereof the first is called
Oblectation, which is a certain quietness or assentation of the mind or will, because it
obeys, and not willingly consents to that pleasantness which the senses hold forth; which
is therefore defined to be an inclination of the mind to an effeminate pleasure. The second
is called effusion, which is a remission of, or dissolution of the power, viz. when beyond
the oblectation the whole power of the mind, and intention of the present good is melted,
and diffuseth it self to enjoy it. The third is vaunting, and loftiness, thinking it self to have
attained to some great good, in the enjoymont of which it prides it self and glorieth. The
fourth and the last is Envy, or a certain kind of pleasure or delight at another mans harm,
without any advantage to it self. It is said to be without any advantage to it self, because
if any one should for his own profit rejoyce at another mans harm, this would be rather
out of love to himself, then out of ill wil [will] to another. And these four passions arising
from a depraved appetite for pleasure, the grief or perplexity it self doth also beget so
many contrary passions, as Horror, Sadness, Fear, and Sorrow at anothers good, without
his own hurt, which we call Envy, i.e. Sadness at anothers prosperity, as pity is a certain
kind of sadness at anothers misery.

Chapter lxii. Of the Passions of the Mind, their Original [origin],
difference, and kinds.

The passions of the mind are nothing else but certain motions or inclinations proceeding
from the apprehension of any thing, as of good or evill, convenient or inconvenient. Now
these kind of apprehensions are of three sorts, viz., Sensual, Rationall, and Intellectuall.
And according to these three, are three sorts of passions in the Soul; For when they
follow the sensitive apprehension, then they respect a temporall good or evill, under the
notion of profitable, or unprofitable, delightfull and offensive, and are called naturall, or
animal passions. When they follow the rational apprehension, and so respect good or
bad, under the notions of Vertue or Vice, praise or disgrace, profitable or unprofitable,
honest or dishonest, they are called rationall, or voluntary passions. When they follow the
Intellectuall apprehension, and respect good or bad, under the notion of just or unjust,
true or false, they are called intellectuall passions, or synderesis. Now the subject of the
passions of the soul, is the concupitive power of the soul, and is divided into concupiscible, and irascible, and both respect good and bad, but under a different notion. For when the concupiscible power respects good, and evil absolutely; Love or Lust, or on the contrary, hatred is caused: When it respects good, as absent, so desire is caused; or evil, as absent, or at hand, and so is caused horror, flying from, or loathing: or if it respect good, as present, then there is caused delight, mirth, or pleasure; but if evil, as present, then sadness, anxiety, grief. But the irascible power respects good or bad, under the notion of some difficulty; to obtain the one, or avoid the other, and this sometimes with confidence: and so there is caused Hope or Boldness; but when with diffidency, then Despair, and Fear. But when that irascible power riseth into revenge, and this be onely about some evil past, as it were of injury or hurt offered, there is caused Anger. And so we find eleven passions in the mind, which are, Love, Hatred, Desire, Horror, Joy, Grief, Hope, Despair, Boldness, Fear, and Anger.

Chapter lxiii. How the passions of the mind change the proper body, by changing the Accidents, and moving the spirit.

The Phantasie, or imaginative power hath a ruling power over the passions of the soul, when they follow the sensuall apprehension. For this doth of its own power, according to the diversity of the Passions, First of all change the proper body with a sensible transmutation, by changing the Accidents in the body, and by moving the spirit upward or downward, inward, or outward, and by producing divers qualities in the members. So in joy, the spirits are driven outward, in fear, drawn back, in bashfulness, are moved to the brain. So in joy, the heart is dilated outward, by little and little, in sadness, is constringed by little, and little inward. After the same manner in anger or fear, but suddenly. Again anger, or desire of revenge produceth heat, redness, a bitter taste, and a looseness. Fear induceth cold, trembling of the heart, speechlessness, and paleness. Sadness causeth sweat, and a bluish whiteness. Pitty, which is a kind of sadness, doth often ill affect the body of him that takes pity, that it seems to be the body of another man affected. Also it is manifest, that amongst some lovers there is such a strong tie of love, that what the one suffers, the other suffers. Anxiety induceth dryness, and blackness. And how great heats love stirs up in the Liver, and pulse, Physicians know, discerning by that kind of judgement the name of her that is beloved, in an Heroick Passion. So Naustratus knew that Antiochus was taken with the love of Stratonica. It is also manifest that such like Passions, when they are most vehement, may cause death. And this is manifest to all men, that with too much joy, sadness, love, hatred, men many times dye, and are sometimes freed from a disease. So we read, that Sophocles, and Dionysius the Sicilian Tyrant, did both suddenly dye at the news of a Tragicall victory. So a certain woman seeing her son returning from the Canensian battle, dyed suddenly. Now what sadness can do, is known to all. We know that Dogs oftentimes dye with sadness for the death of their masters. Sometimes also by reason of these like Passions, long diseases follow, and are sometimes cured. So also some men looking from an high place, by reason of great fear, tremble, are dim-sighted, and weakened, and sometimes loose their senses. So fears, and falling-sickness,
sometimes follow sobbing. Sometimes wonderfull effects are produced, as in the son of
Cræsus, whom his mother brought forth dumb, yet a vehement fear, and ardent affection
made him speak, which naturally he could never do. So with a suddain fall oftentimes
life, sense, or motion on a suddain leave the members, and presently again are sometimes
returned. And how much vehement anger, joyned with great audacity, can do, Alexander
the great shews, who being circumvented with a battle in India, was seen to send forth
from himself lightening [lightning] and fire. The Father of Theodoricus is said to have
sent forth out of his body, sparks of fire; so that sparkling flames did leap out with a
noyse [noise]. And such like things sometimes appear in beasts, as in Tiberius his horse,
which is said to send forth a flame out of his mouth.

Chapter lxiv. How the Passions of the mind change the body by way of
imitation from some resemblance; Also of the transforming, and
translating of men, and what force the imaginative power hath not only
over the body, but the soul.

The foresaid Passions sometimes alter the body by way of imitation, the reason of the
vertue which the likeness of the thing hath to change it, which power the vehement
imagination moves, as in setting the teeth on edge at the sight or hearing of something, or
because we see or imagine another to eat sharp or soure things; So he which sees another
gape [yawn], gapes also; and some when they hear any one name soure things, their
tongues waxeth tart. Also the seeing of any filthy thing causeth nauseousness. Many at
the sight of mans blood fall into a swoun [swoon]. Some when they see bitter meat given
to any, perceive a bitter spittle [spittle] in their mouth. And William of Paris saith, that he
saw a man, that at the sight of a medicine, went to stool as oft as he pleased; when as
neither the substance of the medicine, nor the odour, nor the tast [taste] of it came to him:
but only a kind of resemblance was apprehended by him. Upon this account some that are
in a dream think they burn, and are in a fire, and are fearfully tormented, as if they did
truly burn, when as the substance of the fire is not neer them, but only a resemblance
apprehended by their imagination. And sometimes mens bodies are transformed, and
transfigured, and also transported, and this oft-times when they are in a dream, and
sometimes when they are awake. So Cyprus after he was chosen King of Italy, did very
much wonder at, and meditate upon the sight [fight?], and victory of Buls [bulls], and in
the thought thereof did sleep a whole night, but in the morning was found horned, no
otherwise then by the vegetative power being stirred up by a vehement imagination,
elevating corniferous humors into his head, and producing horns. For a vehement
cogitation, whilst it vehemently moves the species, pictures out the figure of the thing
thought on, which they represent in their blood, and the blood impresseth from it self, on
the members that are nourished by it, as upon those of the same body, so upon those of
another. As the imagination of a woman with child impresseth the mark of the thing
longed for upon her infant, and the imagination of a man bit with a mad Dog, impresseth
upon his Urine the image of Dogs. So men may grow grey on a suddain. And some by the
dream of one night, have grown up from boies [boys] into perfect men. Hitherto may be
referred those many scars of King Dagobertus, and Marks of Franciscus, which they
received, the one whilst he was afraid of correction, the other whilst he did wonderfully
meditate upon the wounds of Christ. So, many are transported from place to place,
passing over rivers, fires and unpassable places, viz. when the species of any vehement desire, or fear, or boldness are impressed upon their spirits, and, being mixed with vapors, do move the Organ of the touch in their original, together with phantasie, which is the original of local motion. Whence they stir up the members, and Organs of motion to motion, and are moved without any mistake unto the imagined place, not out of sight, but from the interior fantasy [phantasy]. So great a power is there of the soul upon the body, that which way soever that imagines, and dreams that it goes, thither doth it lead the body. We read many other examples by which the power of the soul upon the body is wonderfully explained, as is that which Avicen describes of a certain man, who when he pleased could affect his body with the palsy [palsy]. They report of Gallus Vibius, that he did fall into madness, not casually, but on purpose: for whilst he did imitate mad men, he assimilated their madness to himself, and became mad indeed. And Austin [Augustine] makes mention of some men who would move their ears at their pleasure, and some that would move the crown of their head to their forehead, and could draw it back again when they pleased: and of another that could sweat at his pleasure. And it is well known, that some can weep at their pleasure, and pour forth abundance of tears: and that there are some that can bring up what they have swallowed, when they please, as out of a bag, by degrees. And we see that in these days there are many who can so imitate, and express the voices of Birds, Cattle, Dogs, and some men, that they can scarce at all be discerned. Also Pliny relates by divers examples, that women have been turned into men. Pontanus testifieth, that in his time, a certain woman called Caietava, and another called Aemilia, who after many years, after they were married, were changed into men. Now how much imagination can do upon the soul, no man is ignorant: for it is neerer to the substance of the soul then the sense is; wherefore it acts more upon the soul then the sense doth. So women by certain strong imaginations, dreams, and suggestions brought in by certain Magicks do oftentimes bind them into a strong loving of any one. So they say that Medea only by a dream, burnt in love towards Jason. So the soul sometimes is by a vehement imagination, or speculation altogether abstracted from the body, as Celsus relates of a certain Presbyter, who as oft as he pleased, could make himself senseless, and lie like a dead man, that when any one pricked, or burnt him, he felt no pain, but lay without any motion or breathing, yet he could, as he said, hear mens voices as it were afar off, if they cryed out aloud. But of these abstractions we shall discourse more fully in the following Chapters.

Chapter lxv. How the Passions of the Mind can work out of themselves upon anothers Body.

The Passions of the Soul which follow the phantasie, when they are most vehement, cannot only change their own body, but also can transcend so, as to work upon another body, so that some wonderfull impressions are thence produced in Elements, and extrinsicallyall things, and also can so take away, or bring some disease of the mind or body. For the Passions of the Soul are the chiefest cause of the temperament of its proper body. So the Soul being strongly elevated, and inflamed with a strong imagination, sends forth health or sickness, not only in its proper body, but also in other bodies. So Avicen is of the opinion, that a Camell may fall by the imagination of any one. So he which is bitten with a mad Dog presently falls into a madness, and there appear in his Urine the shapes of
Dogs. So the longing of a woman with Child, doth act upon anothers body, when it Signs the infant in the womb with the mark of the thing longed for. So, many monstrous generations proceed from monstrous imaginations of women with Child, as Marcus Damascenus reports that at Petra Sancta, a Town situated upon the territories of Pisa, viz. a wench that was presented to Charls King of Bohemia, who was rough and hairy all over her body, like a wild beast, whom her mother affected with a religious kind of horror upon the picture of John Baptist, which was by her bed, in time of conception, afterwards brought forth after this fashion. And this we see is not only in men, but also is done amongst bruit Creatures. So we read that Jacob the Patriarch, with his speckled Rods set in the watering places, did discolor the Sheep of Laban. So the imaginative powers of Pea-Cocks, and other Birds, whilst they be coupling, impress a colour upon their wings. Whence we produce white Pea-Cocks by hanging round the places where they couple, with white Clothes. Now by these examples it appears how the affection of the phantasie, when it vehemently intends it self, doth not only affect its own proper body, but also anothers. So also the desire of Witches to hurt, doth bewitch men most perniciously with stedfast lookes. To these things Avicen, Aristotle, Algazel, and Gallen assent. For it is manifest that a body may most easily be affected with the vapour of anothers diseased body, which we plainly see in the Plague, and Leprrosie. Again, in the vapours of the eyes there is so great a power, that they can bewitch and infect any that are near them, as the Cockatrice, or Basilisk, killing men with their looks. And certain women in Scythia, amongst the Illyrians, and Triballi, killed whomsoever they looked angry upon. Therefore let no man wonder that the body, and soul of one may in like manner be affected with the mind of another, seeing the mind is far more powerfull, strong, fervent, and more prevalent in its motion then vapours exhaling out of bodies; neither are there wanting Mediums, by which it should work, neither is anothers body less subjected to anothers mind, then to anothers body. Upon this account they say, that a man by him affection, and habit only, may act upon another. Therefore Philosophers advise, that the society of evill, and mischievous men must be shunned, for their soul being full of noxious rayes, infects them that are near with a hurtfull Contagion. On the contrary, they advise that the society of good, and fortunate men be endeavored after, because by their nearness they do us much good. For as the smell of Assa-fetida, or Musk, so of bad something of bad, of good something of good, is derived upon them that are nigh, and sometimes continues a long time. Now then if the foresaid Passions have so great a power in the Phantasie, they have certainly a greater power in the reason, in as much as the reason is more excellent then the Phantasie; and lastly, they have much greater power in the mind; for this, when it is fixt upon God for any good with its whole intention, doth oftentimes affect anothers body as well as its own with some divine gift. By this means we read that many miracles were done by Apollonius, Pythagoras, Empedocles, Philolaus, and many Prophets, and holy men of our Religion.

But of these more fully in the following Chapters, where we shall discourse of Religion.

**Chapter lxvi. That the Passions of the mind are helped by a Celestial season, and how necessary the Constancy of the mind is in every work.**
The Passions of the mind are much helped, and are helpfull, and become most powerfull by vertue of the Heaven, as they agree with the heaven, either by any naturall agreement, or by voluntary Election. For, as saith Ptolomeus [Ptolemy], he which chooseth that which is the better, seems to differ nothing from him who hath this of nature. It conduceth therefore very much for the receiving of the benefit of the Heavens, in any work, if we shall by the Heaven make our selves suitable [suitable] to it in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For such like passions do vehemently stir up our spirit to their likeness, and suddenly expose us, and ours to the superior significators of such like passions; and also by reason of their dignity, and neerness to the superiors, do much more partake of the Celestials, then any materiall things. For our mind can through imaginations, or reason by a kind of imitation, be so conformed to any Star, as suddenly to be filled with the vertues of that Star, as if it were a proper receptacle of the influence thereof. Now the contemplating mind, as it withdraws it self from all sense, imagination, nature, and deliberation, and calls [calls] it self back to things separated, unless it exposeth it self to Saturn, is not of present consideration, or enquiry. For our mind doth effect divers things by faith, which is a firm adhesion, a fixt intention, and a 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 vertue 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 Physitians [physicians], that a strong belief, and an undoubted hope, and love towards the Physitian [physician], and medicine, conduce much to health, yea more sometimes than the medicine it self. For the same that the efficacy, and vertue of the medicine works, the same doth the strong imagination of the Physitian [physician] work, being able to change the qualities in the body of the sick, especially when the patient placeth much confidence in the Physitian [physician], by that means disposing himself for the receiving of the vertue of the Physitian [physician], and Physick [=medicine]. Therefore he that works in Magick, must be of a constant belief, be credulous, and not at all doubt of obtaining the effect. For as a firm, and strong belief doth work wonderfull things, although it be in false works, so distrust and doubting doth dissipate, and break the vertu [vertue] of the mind of the worker, which is the medium betwixt both extreams, whence it happens, that he is frustrated of the desired influence of the superiors, which could not be joyned, and united to our labours without a firm, and solid vertue of our mind.

Chapter lxvii. How mans mind may be joyned with the mind, and Intelligencies of the Celestials, and together with them impress certain wonderfull vertues upon inferiour things.

The Philosophers, especially the Arabians, say, that mans mind, when it is most intent upon any work, through its passion, and effects, is joyned with the mind of the Stars, and Intelligencies, and being so joyned is the cause of some wonderfull vertue 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 naturall obedience to it, and of necessity an efficacy, and more to that which desires them with a strong desire. And according to this is
verified the Art of Characters, images, enchantments, and some speeches, and many other wonderfull experiments to every thing which the mind affects. By this means whatsoever the mind of him that is in vehement love affects, hath an efficacy to cause love, & 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 wonderfull vertues, as from the soul of the operator, in that hour when such a like appetite doth invade it, so from the opportunity, and Celestiall influence, moving the mind in that manner. For our mind, when it is carried upon the great excess of any Passion, or vertue, oftentimes presently takes of it self a strong, better, and more convenient hour, or opportunity. Which Thomas Aquinas in his third book against the Gentiles, confesseth. So many wonderfull vertues 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 which 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 generall rule in them, that every mind that is more excellent in its desire, and affection, makes such like things more fit for it self, as also efficatious to that which it desires. Every one therefore that is willing to work in Magick, must know the vertue, measure, order, and degree of his own soul, in the power of the universe.

Chapter lxviii. How our mind can change, and bind inferiour things to that which it desires.

There is also a certain vertue in the minds of men, of changing, attracting, hindring, and binding to that which they desire, and all things obey them, when they are carried into a great excess of any Passion or vertu, so as to exceed those things which they bind. For the superior binds that which is inferior, and converts it to it self, and the inferior is by the same reason converted to the superior, or is otherwise affected, and wrought upon. By this reason things that receive a superior degree of any Star, bind, or attract, or hinder things which have an inferior, according as they agree, or disagree amongst themselves. Whence a Lion is afraid of a Cock, because the presence of the Solary vertue is more agreeable to a Cock then to a Lion: So a Loadstone draws Iron, because in order it hath a superior degree of the Celestiall Bear.

So the Diamond hinders the Loadstone, because in the order of Mars it is superior to it. In like manner any man when he is opportunely exposed to the Celestiall influences, as by the affections of his mind, so by the due applications of naturall things, if he become stronger in a Solary vertue, binds and draws the inferior into admiration, and obedience, in order of the Moon to servitude or infirmities, in a Saturnall order to quietness or sadness; in order of Jupiter to worship, in order of Mars to fear, and discord, in order of Venus to love, and joy, in a Mercuriall order to perswasion, and obsequiousness, and the like. Now the ground of such a kind of binding is the very vehement, and boundless affection of the souls, with the concourse of the Celestiall order. But the dissolutions, or hinderances of such a like binding, are made by a contrary effect,
and that more excellent or strong, for as the greater excess of the mind binds, so also it looseth, and hindreth. And lastly, when the [thou] fearest Venus, oppose Saturn. When Saturn or Mars, oppose Venus or Jupiter: for Astrologers say, that these are most at enmity, and contrary the one to the other (i.e.) causing contrary effects in these inferior bodies; For in the heaven, where there is nothing wanting, and where all things are governed with love, there can in no wise be hatred, or enmity.

Chapter lxix. Of Speech, and the vertue of Words.

It being shewed that there is a great power in the affections of the soul, you must know moreover, that there is no less Vertue in words, and the names of things, but greatest of all in speeches, and motions, by which we chiefly differ from bruits [brutes], and are called rationall; not from reason, which is taken for that part of the soul, which contains the affections, which Galen saith, is also common to bruits [brutes], although in a less degree; but we are called rationall, from that reason which is according to the voice understood in words, and speech, which is called declarative reason, by which part we do chiefly excell all other Animals. For λόγος [logos] in Greek signifies, reason, speech, and a word. Now a word is twofold, viz. internall, and uttered; An internall word is a conception of the mind, and motion of the soul, which is made without a voice. As in dreams we seem to speak, and dispute with our selves, and whilst we are awake we run over a whole speech silently. But an uttered word hath a certain act in the voice, and properties of locution, and is brought forth with the breath of a man, with opening of his mouth, and with the speech of his tongue, in which nature hath coupled the corporeall voice, and speech to the mind, and understanding, making that a declarer, and interpreter of the conception of our intellect to the hearers, And of this we now speak. Words therefore are the fittest medium betwixt the speaker and the hearer, carrying with them not only the conception of the mind, but also the vertue of the speaker with a certain efficacy unto the hearers, and this oftentimes with so great a power, that oftentimes they change not only the hearers, but also other bodies, and things that have no life. Now those words are of greater efficacy then others, which represent greater things, as intellectuall, Celestiall, and supernaturall, as more expressly, so more mysteriously [mysteriously]. Also those that come from a more worthy tongue, or from any of a more holy order; for these, as it were certain Signs, and representations, receive a power of Celestiall, and supercelestiall things, as from the vertue of things explained, of which they are the vehicula, so from a power put into them by the vertue of the speaker.

Chapter lxx. Of the vertue of proper names.

That proper names of things are very necessary in Magicall operations, almost all men testifie: For the naturall power of things proceeds first from the objects to the senses, and then from these to the imagination, and from this to the mind, in which it is first conceived, and then is expressed by voices, and words. The Platonists therefore say, that in this very voice, or word, or name framed, with its Articles, that the power of the thing as it were some kind of life, lies under the form of the signification. First conceived in the
mind as it were through certain seeds of things, then by voices or words, as a birth
brought forth, and lastly kept in writings. Hence Magicians say, that proper names of
things are certain rayes of things, every where present at all times, keeping the power of
things, as the essence of the thing signified, rules, and is discerned in them, and know the
things by them, as by proper, and living Images. For as the great operator doth produce
divers species, and particular things by the influences of the Heavens, and by the
Elements, together with the vertues of Planets; so according to the properties of the
influencies proper names result to things, and are put upon them by him who numbers the
multitude of the Stars, calling them all by their names, of which names Christ in another
place speaks, saying, Your names are written in Heaven. Adam therefore that gave the
first names to things, knowing the influences of the Heavens, and properties of all things,
gave them all names according to their natures, as it is written in Genesis, where God
brought all things that he had created before Adam, that he should name them, and as he
named any thing, so the name of it was, which names indeed contain in them wonderfull
powers of the things signified. Every voice therefore that is significative, first of all
signifies by the influence of the Celestiall harmony: Secondly, by the imposition of man,
although oftentimes otherwise by this, then by that. But when both significations meet in
any voice or name, which are put upon them by the said harmony or men, then that name
is with a double vertue, viz. naturall, and arbitrary, made most efficatious to act, as oft as
it shall be uttered in due place, and time, and seriously with an intention exercised upon
the matter rightly disposed, and that can naturally be acted upon by it. So we read in
Philostratus, that when a maid at Rome dyed [died] the same day she was married, and
was presented to Apollonius, he accurately inquired into her name, which being known,
he pronounced some occult thing, by which she revived. It was an observation amongst
the Romanes in their holy rites, that when they did besiege any City, they did diligently
enquire into the proper, and true name of it, and the name of that God, under whose
protection it was, which being known, they did then with some verse call forth the Gods
that were the protectors of that City, and did curse the inhabitants of that City, so at
length their Gods being absent, did overcome them, as Virgil sings,

----- That kept this Realm, our Gods
    Their Altars have forsook, and blest abodes.

Now the verse with which the Gods were called out, and the enemies were curst [cursed],
when the City was assaulted round about, let him that would know, finde it out in Livy,
and Macrobius: but also many of these Serenus Samonicus in his book of secret things
makes mention of.

Chapter lxxi. Of many words joyned together, as in sentences, and verses,
and of the vertues, and astrictions of charms.

Besides the vertues of words and names, there is also a greater vertue found in sentences,
from the truth contained in them, which hath a very great power of impressing, changing,
binding, and establishing, so that being used it doth shine the more, and being resisted is
more confirmed, and consolidated; which vertue is not in simple words, but in sentences, by which any thing is affirmed, or denied; of which sort are verses, enchantments, imprecactions, deprecation, orations, invocations, obtestations, adjurations, conjurations, and such like. Therefore in composing verses, and orations, for attracting the vertue of any Star, or Deity, you must diligently consider what vertues any Star contains, as also what effects, and operations, and to infer them in verses, by praising, extolling, amplifying, and setting forth those things which such a kind of Star is wont to cause by way of its influence, and by vilifying and disparaging those things which it is wont to destroy, and hinder, and by supplicating, and begging for that which we desire to get, and by commanding, and detesting that which we should have destroyed, & hindered: and after the same manner to make an elegant oration, and duly distinct by Articles, with competent numbers, and proportions. Moreover Magicians command that we call upon, and pray by the names of the same Star, or name, to them to whom such a verse belongs, by their wonderfull things, or miracles, by their courses, and waies in their sphere, by their light, by the dignity of their Kingdom, by the beauty, and brightness that is in it, by their strong, and powerfull vertues, and by such like as these. As Psyche in Apuleius prays to Ceres; saying, I beseech thee by thy fruitful right hand, I intreat thee by the joyful Ceremonies of harvests, by the quiet silence of thy chests, by the winged Chariots of Dragons thy servants, by the furrows of the Sicilian earth, the devouring Wagon, the clammy earth, by the place of going down into cellars at the light Nuptials of Proserpina, and returns at the light inventions of her daughter, and other things which are concealed in her temple in the City Eleusis in Attica. Besides, with the divers sorts of the names of the Stars, they command us to call upon them by the names of the Intelligencies, ruling over the Stars themselves, of which we shall speak more at large in their proper place. They that desire further examples of these, let them search into the hymns of Orpheus, then which nothing is more efficacious in natural Magick, if they together with their circumstances, which wise men know, be used according to a due harmony, with all attention. But to return to our purpose. Such like verses being aptly, and duly made according to the rule of the Stars, and being full of signification, & meaning, and opportunely pronounced with vehement affection, as according to the number, proportion of their Articles, so according to the form resulting from the Articles, and by the violence of imagination, do confer a very great power in the inchanter [enchanter], and sometimes transfers it upon the thing enchan\textregistered{t}ed [enchanted], to bind, and direct it to the same purpose for which the affections, and speeches of the inchanter [enchanter] are intended. Now the instrument of enchanters [enchanters] is a most pure harmoniacall spirit, warm, breathing, living, bringing with it motion, affection, and signification, composed of its parts, endued with sense, and conceived by reason. By the quality therefore of this spirit, and by the Celestial similitude thereof, besides those things which have already been spoken of, verses also from the opportunity of time, receive from above most excellent vertues, and indeed more sublime, and efficacious then spirits, & vapors exhaling out of the Vegetable life, out of hearbs, roots, gums, aromaticall things, and fumes, and such like. And therefore Magicians enchanting [enchanting] things, are wont to blow, and breath [breathe] upon them the words of the verse, or to breath [breathe] in the vertue with the spirit, that so the whole vertue of the soul be directed to the thing enchan\textregistered{t}ed [enchanted], being disposed for the receiving the said vertue. And here it is to he noted, that every oration, writting [writing], and words, as
they induce accustomed motions by their accustomed numbers, and proportions, and form, so also besides their usuall order, being pronounced, or wrote backwards, more unto unusuall effects.

Chapter lxxii. Of the wonderful power of Inchantments [Enchantments].

They say that the power of enchantments [enchantments], and verses is so great, that it is believed they are able to subvert almost all nature, as saith Apuleius, that with a Magicall whispering, swift Rivers are turned back, the slow sea is bound, the Winds are breathed out with one accord, the Sun is stopt, the Moon is clarified, the Stars are pulled out, the day is kept back, the night is prolonged, and of these things sings Lucan,

The courses of all things did cease, the night
Prolonged was, 'twas long before 'twas light;
Astonied was the headlong world, all this
Was by the hearing of a verse ---------

And a little before.

Thessalian verse did into 's heart so flow,
That it did make a greater heat of love.

And elsewhere.

No dregs of poison being by him drunk,
His wits decay'd enchanted [enchanted] -----

Also Virgil in Damon.

Charms can command the Moon down from the Skie,
Circes Charms chang'd Ulisses [Ulysses'] company.
A cold Snake being charm'd, burst in the Meads.

And in another place.

charms bear Corn standing from anothers Farm.

And Ovid in his book, sine Titulo, saith.

With charms doth with'ring Ceres dye,
Dried are the fountains all,
Acorns from Okes [oaks], enchanted [enchanted] Grapes
And Apples from trees fall.
If these things were not true, there would not be such strict penall Statutes made against them, that should inchant [enchant] fruit. And Tibullus saith of a certain Imchantress [enchantress],

\[
\begin{align*}
    \text{Her with Charms drawing Stars from Heaven, I} \\
    \text{And turning th' Course of rivers, did espy,} \\
    \text{She parts the earth, and Ghosts from Sepulchers} \\
    \text{Draws up, and fetcheth bones away from th' fires,} \\
    \text{And at her pleasure scatters Clouds i'th' Air,} \\
    \text{And makes it Snow in Summer hot, and fair.}
\end{align*}
\]

Of all which that Inchantress [enchantress] seems to boast her self in Ovid, when she saith,

\[
\begin{align*}
    \text{----- At will, I make swift streams retire} \\
    \text{To their fountains, whilst their banks admire;} \\
    \text{Sea toss, and smooth; clear Clouds, with Clouds deform.} \\
    \text{With Spells, and Charms I break the Vipers jaw,} \\
    \text{Cleave Solid Rocks, Oakes from their seasures [seizures] draw,} \\
    \text{Whole Woods remove, the airy Mountains shake,} \\
    \text{Earth for to groan, and Ghosts from graves awake,} \\
    \text{And thee O Moon I draw -----}
\end{align*}
\]

Moreover all Poets sing, and Philosophers do not deny, that by verses many wonderfull things may be done, as Corn to be removed, Lightenings to be commanded, diseases to be cured, and such like. For Cato himself in Country affairs used some inchantments [enchantments] against the diseases of beasts, which as yet are extant in his writings. Also Josephus testifies that Solomon was skilled in those kinds of inchantments [enchantments]. Also Celsus Africanus reports, according to the Egyptian doctrine, that mans body, according to the number of the faces of the Zodiack Signs, was taken care of by so many, viz. thirty six spirits, whereof each undertake, and defend their proper part, whose names they call with a peculiar voice, which being called upon, restore to health with their inchantments [enchantments] the diseased parts of the body.

Chapter lxxiii. Of the vertue of writting [writing], and of making imprecations, and inscriptions.

The use of words, and speech, is to express the inwards of the mind, and from thence to draw forth the secrets of the thoughts, and to declare the will of the speaker. Now writing is the last expression of the mind, and is the number of speech and voice, as also the collection, state, end, continuing, and iteration, making a habit, which is not perfected with the act of ones voice. And whatsoever is in the mind, in voice, in word, in oration, and in speech, the whole, and all of this is in writing also. And as nothing which is conceived in the mind is not expressed by voice, so nothing which is expressed is not also written. And therefore Magicians command, that in every work, there be imprecations, and inscriptions made, by which the operator may express his affection: that if he gather
an Hearb [herb], or a Stone, he declare for what use he doth it; if he make a picture, he say, and write to what end he maketh it; with imprecations, and inscriptions. Albertus also in his book called Speculum, doth not disallow, without which all our works would never be brought into effect; Seeing a disposition doth not cause an effect, but the act of the disposition. We find also that the same kind of precepts was in use amongst the Ancients, as Virgil testifies, when he sings,

----- I walk a round
First with these threads, in number which three are,
'Bout th' Altars thrice I shall thy Image bear.

And a little after.

Knots, Amaryllis tye [tie]! of Colours three,
Then say, these bonds I knit, for Venus be.

And in the same place.

As with one fire this clay doth harder prove,
The wax more soft; so Daphnis with our love.

Chapter lxxiv. Of the proportion, correspondent, reduction of Letters to the Celestial Signs, and Planets, according to various tongues, and a Table shewing this.

God gave to man a mind, and speech, which (as saith Mercurius Trismegistus) are thought to be a gift of the same vertue, power, and immortality. The omnipotent God hath by his providence divided the speech of men into divers languages; which languages have according to their diversity received divers, and proper Characters of writing, consisting in their certain order, number, and figure, not so disposed, and formed by hap, or chance, nor by the weak judgement of man, but from above, whereby they agree with the Celestial, and divine bodies, and vertues. But before all notes of languages, the writing of the Hebrews is of all the most sacred in the figures of Characters, points of vowels, and tops of accents, as consisting in matter, form, and spirit.

The position of the Stars being first made in the seat of God, which is heaven, after the figure of them (as the masters of the Hebrews testifie) are most fully formed the letters of the Celestial mysteries, as by their figure, form, and signification, so by the numbers signified by them, and also by their various harmony of their conjunction. Whence the more curious Mecubals of the Hebrews do undertake by the figure of their letters, the forms of Characters, and their signature, simpleness, composition, separation, crookedness, directness, defect, abounding, greatness, litleness, crowning, opening, shutting, order, transmutation, joyning together, revolution of letters, and of points, and tops, by the supputation of numbers by the letters of things signified to explain all things,
how they proceed from the first cause, and are again to be reduced into the same.
Moreover they divide the letters of their Hebrew Alphabet, viz. into twelve simple, seven
double, and three mothers, which they say signifie as Characters of things, the twelve
Signs, seven Planets, and three Elements, viz. Fire, Water, and Earth, for they account
Aire no Element, but as the glew [glue], and spirit of the Elements. To these also they
appoint points, and tops: As therefore by the aspects of Planets, and Signs, together with
the Elements, the working spirit, and truth all things have been, and are brought forth, so
by these Characters of letters, and points, signifying those things that are brought forth,
the names of all things are appointed, as certain Signs, and vehicula's of things explained,
carrying with them every where their essence, and vertues. The profound meanings, and
Signs are inherent in those Characters, and figures of them, as also numbers, place, order,
and revolution; so that *Origenes* therefore thought that those names being translated into
another Idiome, do not retain their proper vertue. For only originall names, which are
rightly imposed, because they signify naturally, have a naturall activity: It is not so with
them which signifie at pleasure, which have no activity, as they are signifying, but as they
are certain naturall things in themselves. Now if there be any originall [language], whose
words have a naturall signification, it is manifest that this is the Hebrew, the order of
which he that shall profoundly, and radically observe, and shall know to resolve
proportionably the letters thereof, shall have a rule exactly to find out any Idiome. There
are therefore two and twenty Letters, which are the foundation of the world, and of
creatures that are, and are named in it, and every saying, and every creature are of them,
and by their revolutions receive their Name, Being, and Vertue.

He therefore that will find them out, must by each joyning together of the Letters so long
examine them, untill the voice of God is manifest, and the framing of the most sacred
letters be opened, and discovered. For hence voices, and words have efficacy in Magi cal
works: because that in which nature first exerciseth Magi cal efficacy, is the voice of
God. But these are of more deep speculation, then to be handled in this book. But to
return to the division of the Letters. Of these, amongst the Hebrews, are three mothers,
*viz.*, ê, å, à; seven double, *viz.* û, ø, ô, ê, ô, å. The other 12, *viz.* û, ÷,ô,ò,
ñ, å, î, i, è,ç, æ, â are simple. The same rule is amongst the Chaldeans; And by
the imitation of these the letters of other tongues are distributed to Signs, Planets, and
Elements, after their order. For the Vowels in the Greek tongue, *viz.* Α Ε Η Ι Ο Υ Ω
answer to the seven Planets. Β Γ ∆ Ζ Κ Λ Μ Ν Π Ρ Σ Τ are attributed to the twelve Signs
of the *Zodiack*, the other five Ø Ε Φ Χ Ψ represent the four Elements, and the spirit of
the world. Amongst the Latine there is the same signification of them. For the five
Vowels A I O Ù, and J and V Consonants are ascribed to the seven Planets; and the
Consonants B C D F G L M N P R S T are answerable to the twelve Signs. The rest, *viz.*
K Q X Z make four Elements. H the aspiration represents the Spirit of the World. Y
because it is a Greek, and not a Latine Character, and serving only to Greek words,
follows the nature of its Idiome.

But this you must not be ignorant of, that it is observed by all wise men, that the Hebrew
letters are the most efficacious of all, because they have the greatest similitude with
Celestials, and the world, and that the letters of the other tongues have not so great an
efficacy, because they are more distant from them. Now the disposition of these, the following Table will explain. Also all the Letters have double numbers of their order, viz. Extended, which simply express of what number the letters are, according to their order: and collected, which recollect with themselves the numbers of all the preceding letters. Also they have integrall numbers, which result from the names of Letters, according to their various manners of numbring [numbering]. The vertues of which numbers, he that shall know, shall be able in every tongue to draw forth wonderfull mysteries by their letters, as also to tell what things have been past, and foretell things to come. There are also other mysterious joynings of letters with numbers: but we shall abundantly discourse of all these in the following Books: Wherefore we will now put an end to this first Book.
<table>
<thead>
<tr>
<th>Terra</th>
<th>Aqua</th>
<th>Aer</th>
<th>Ignis</th>
<th>Spiritus</th>
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<tr>
<td>Τ</td>
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<td>Ι</td>
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Chapter i. Of the necessity of Mathematicall learning, and of the many wonderfull works which are done by Mathematicall Arts only.

The Doctrines of Mathematicks are so necessary to, and have such an affinity with Magick, that they that do profess it without them, are quite out of the way, and labour in vain, and shall in no wise obtain their desired effect. For whatsoever things are, and are done in these inferior naturall vertues, 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 naturall vertues, of Mathematicall Doctrines only works like to naturals can be produced, as Plato saith, a thing not paataking of truth or divinity, but certain Images kin to them, as bodies going, or speaking, which yet want the Animall faculty, such as were those which amongst the Ancients were called Dedalus his Images, and ταυτοματα, of which Aristotle makes mention, viz. the threefooted Images of Vulcan, and Dedalus, moving themselves, which Homer saith came out of their own accord to exercise, and which we read, moved themselves at the feast of Hiarba the Philosophical Exerciser: As also that golden Statues performed the offices of Cup bearers, and Carvers to the guests. Also we read of the Statues of Mercury, which did speak, and the wooden Dove of Arthita, which did fly, and the miracles of Boethius, which Cassiodorus made mention of, viz. Diomedes in Brass, sounding a Trumpet, and a brazen Snake hissing, and pictures of birds singing most sweetly. Of this kind are those miracles of Images which proceed from Geometry, and Opticks, of which we made some mention in the first book, where we spoke of the Element of Aire, So there are made glasses, some Concave, others of the form of a Colume, making the representations of things in the Aire seem like shadows at a distance: of which sort Apoilonius, and Vitellius in their Books De Perspectiva, and Speculis, taught the making, and the use. And we read that Magnus Pompeius brought a certain glass amongst the spoils from the East, to Rome, in which were seen Armies of Armed men. And there are made certain transparent glasses, which being dipped in some certain juices of Hearbs, and irradiated with an artificiall light, fill the whole Aire round about with visions. And I know how to make reciprocall glasses, in which the Sun shining, all things which were illustrated by the raies thereof are apparently seen many miles off. Hence a Magician, expert in naturall Philosophy, and Mathematicks, and knowing the middle sciences consisting of both these, Arithmatick, Musick, Geometry, Opticks, Astronomie [astronomy], and such sciences that are of weights, measures, proportions, articles, and joynts, knowing also Mechanick Arts resulting from these, may without any wonder, if he excell other men in Art, and wit, do many wonderfull things, which the most prudent, and wise men may much admire. Are there not some reliques extant of the Ancients works, viz. Hercules, and Alexanders pillars, the gate of Caspia made of brass, and shut with Iron beams, that it could by no Wit or Art, be broken? And the Pyramids of Julius Caesar erected at Rome neer the hill Vaticanus, and Mountains built by Art in the middle of the Sea, and Towers, and heaps of Stones, such as I saw in England put together by an incredible Art. And we read in faithfull Historians, that in former times Rocks have been cut off, and Vallyes made, and Mountains made into a Plain, Rocks have been digged through, Promontories have been opened in the Sea, the bowels of the Earth made hollow, Rivers divided, Seas joyned to Seas, the Seas restrained, the bottome of the Sea been searched, Pools exhausted, Fens dryed up, new Islands made, and again restored to the continent, all which,
although they seem to be against nature, yet we read have been done, and we see some relics of them remaining till this day, which the vulgar say were the works of the divell [Devil], seeing the Arts, and Artificers thereof have been dead out of all memory, neither are there any that care to understand, or search into them. Therefore they seeing any wonderfull sight, do impute it to the divell, as his work, or think it is a miracle, which indeed is a work of naturall, or Mathematical Philosophy. As if anyone should be ignorant of the vertue of the Loadstone, and should see heavy Iron drawn upwards, or hanged in the Aire (as we read the Iron Image of Mercury did long since at Treveris hang up in the middle of the Temple by Loadstones, this verse attesting the same.

The Iron white rod-bearer flies i' th' Aire.

The like to which we read was done concerning the image of the Sun at Rome, in the Temple of Serapis) would not such an ignorant man, I say, presently say it is the work of the divell? But if he shall know the vertue of the Loadstone to the Iron, and shall make trial of it, he presently ceaseth to wonder, and doth no more scruple it to be the work of nature. But here it is convenient that you know, that as by naturall vertues we collect naturall vertues, so by abstracted, mathematicall, and celestiall, we receive celestiall vertues, as motion, life, sense, speech, soothsaying [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 said to be made, as William of Paris relates of a brazen head made under the rising of Saturn, which they say spake with a mans voice. But he that will choose a disposed matter, and most fit to receive, and a most powerfull agent, shall undoubtedly produce more powerfull effects. For it is a general opinion of the Pythagoreans, that as Mathematicall things are more formall then Naturall, so also they are more efficacious: as they have less dependence in their being, so also in their operation. But amongst all Mathematicall things, numbers, as they have more of form in them, so also are more efficacious, as they have less dependence in their being, so also in their operation. That there lieth wonderfull efficacy, and vertue in numbers, as well to good as to bad, not only most eminent Philosophers do unanimously teach, but also Catholike [Catholic] Doctors, and especially Hierom, Austin [Augustine], Hierom, Austin [Augustine], Gregory of Nazianzen, Athanasius, Basilius, Hilarius, Rubanus, Bede, and many more confirm. Hence

Chapter ii. Of Numbers, and of their power, and vertue.

Severinus Boethius saith, that all things which were first made by the nature of things in its first Age, seem to be formed by the proportion of numbers, for this was the principall 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 heaven, and the state of all things subsist by the uniting together of numbers. Numbers therefore are endowed with great and sublime vertues. For it is no wonder, seeing there are so many, and so great occult vertues in naturall things, although of manifest operations, that there should be in numbers much greater, and more occult, and also more wonderfull, and efficacious, for as much as they are more formall, more perfect, and naturally in the celestials, not mixt with separated substances; and lastly, having the greatest, and most simple commixtion with the Idea's in the mind of God, from which they receive their proper, and most efficacious vertues: wherefore also they are of more force, and conduce most to the obtaining of spirituall, and divine gifts, as in naturall things, elementary qualities are powerfull in the transmuting of any elementary thing. Again, all things that are, and are made, subsist by, and receive their vertue from numbers. For time consists of number, 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 proportions arising from numbers, do by lines, and points make Characters, and figures: And these are proper to Magickall 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 naturall things, and of those things which are above nature, are joyned together by certain numbers: which Pythagoras seeing, saith, that number is that by which all things consist, and distributes each vertue to each number. And Proclus saith, Number hath alwaies a being: Yet there is one in voyce, another in the proportion of them, another in the soul, and reason, and another in divine things. But Themistius, and Boethius, and Averrois the Babilonian [Babylonian], together with Plato, do so extoll numbers, that they think no man can be a true Philosopher without them. Now they speak of a rational, and formall number, not of a materiell, sensible, or vocall, the number of Merchants buying, and selling, of which the Pythagoreans, and Platonists, and our Austin [Augustine] make no reckoning, but apply it to the proportion resulting from it, which number they call natural, rationall, and formall, from which great mysteries flow, as well in naturall, as divine, and heavenly things. By it is there a way made for the searching out, and understanding of all things knowable. By it the next access to naturall prophesying is had: and the Abbot Joachim proceeded no other way in his Prophecies, but by formall numbers.

Chapter iii. How great vertues Numbers have, as well in Naturall things, as in Supernaturall.

That there lies [lies] wonderfull efficacy, and vertue in numbers, as well to good as to bad, not only most eminent Philosophers do unanimously teach, but also Catholike [Catholic] Doctors, and especially Hierom, Austin [Augustine], Hierom, Austin [Augustine], Origien, Ambrose, Gregory of Nazianzen, Athanasius, Basilius, Hilarius, Rubanus, Bede, and many more confirm. Hence
Hilarius in his Commentaries upon the Psalms, testifies that the seventy Elders, according to the efficacy of numbers, brought the Psalms into order. Rabanus also, a famous Doctor, composed an excellent book of the virtues of numbers: But now how great virtues numbers have in nature, is manifest in the herb [herb] which is called Cinquefoil, i.e. five leaved Grass; for this resists poisons [poisons] by virtue of the number of five; also drives away devils [devils], conducteth to expiation; and one leaf of it taken twice in a day in wine, cures the Fever [fever] of one day: three the tertian Fever: four the quartane. In like manner four grains of the seed of Turnisole being drunk, cures the quartane, but three the tertian. In like manner Vervin is said to cure Feavers, being drunk in wine, if in tertians it be cut from the third joint [joint], in quartans from the fourth. A Serpent, if he be once struck with a Spear, dieth, if twice, recovers strength. These and many such as these are read, and testified in divers Authors. We must know now whence these are done, which certainly have a cause, which is a various proportion of various numbers amongst themselves. There is also a wonderfull experiment of the number of seven, that every seventh male, born without a female coming betwixt, hath power to cure the Kings evill by his touch alone, or word. Also every seventh daughter that is born, is said wonderfully to help forward the birth of children: neither is the natural number here considered, but the formall consideration that is in the number. And let that which we spake before, be awaies kept in mind, viz. that these powers are not in vocal, or numbers of merchants buying, and selling, but in rationall, formall, and naturall; These are distinct mysteries of God, and nature. But he that knows how to join [join] together the vocal numbers, and naturall with divine, and order them into the same harmony, shall be able to work and know wonderfull things by numbers; the Pythagorians profess that they can prognosticate many things by the numbers of names, in which truly, unless there did lie [lie] a great mystery [mystery], John had not said in the Revelation, He which 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 Hebrews, and Cabalists, as we shall shew afterwards. But this you must know, that simple numbers signifie Divine things: numbers of ten; Celestiall numbers of an hundred; stellariall numbers of a thousand; those things that shall be in a future age. Besides, seeing the parts of the mind are according to an Arithmeticall 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 Geometricall mediocrity, compounded: But an animall consists of both, viz. soul and body, according to that mediocrity, which is suitable [suitable] to harmony: Hence it is that numbers do work very much upon the soul, figures upon the body, and harmony upon the whole animall.

Chapter iv. Of unity, and the Scale thereof.

Now let us treat particularly of numbers themselves: and because number is nothing els [else] but a repetition of Unity it self. For Unity doth most simply go through every number, and is the common measure, fountain, and originall of all numbers, contains every number joyned [joined] together in it self intirely, the beginner of every multitude, alwaies the same, and unchangable: whence also being multiplied into it self, produceth nothing but it self: it is indivisible, void of all parts: But if it seem at any time to be divided, it is not cut, but indeed Multiplied into Unities: yet none of these Unities is greater or lesser then the whole Unity, as a part is less than the whole: It is not therefore Multiplied into parts, but into it self: Therefore some called it concord, some piety, and some friendship, which is so knit, that it cannot be cut into parts. But Martianus, according to the opinion of Aristotle saith, it is named Cupid, because it is made one alone, and will alwaies bewail it self, and beyond it self it hath nothing, but being void of all haughtiness, or coupling, turns its proper heats into it self. It is therefore the one beginning, and end of all things, neither hath it any beginning, or end it self: Nothing is before one, nothing is after one, and beyond it self it is nothing, and all things which are, desire that one, because all things proceeded from one, and that all things may be the same, it is necessary that they partake of that one: And as all things proceeded of one into many things, so all thingsendeavour to return to that one, from which they proceeded; it is necessary that they should put off multitude. One therefore is referred to the high God, who seeing he is one, and innumerable, yet creates innumerable things of himself, and contains them within himself. There is therefore one God, one Sun of the one world, also one Phoenix in the World, one King [queen] amongst Bees, one Leader amongst Flocks of Catel [cattle], one Ruler amongst heards [herds] of Beasts, & Cranes follow one, and many other Animals honour Unity; Amongst the Members of the body there is one Principal by which all the rest are guided, whether it be the head, or (as some will) the heart. There is one Element overcoming, and penetrating all things, viz. Fire. There is one thing created of God, the subject of all wondring [wondering], which is on Earth, or in Heaven, it is actually Animal, Vegetable, and Minerall, every where found, known by few, called by none by its proper name, but covered with figures, and Riddles, without which neither Alchymie [alchemy], nor Naturall Magick, can attain to their compleat end, or perfection. From one man, Adam, all men proceed, from that one all become mortall, from that one Jesus Christ they are regenerated: and as saith Paul, one Lord, one Faith, one Baptism, one God, and Father of all, one mediator betwixt God and man, one most high Creator, who is over all, by all, and in us all. For there is one Father, God, from whence all, and we in him: one Lord Jesus Christ, by whom all, and we by him: one God Holy Ghost, into whom all, and we into him.
Chapter v. Of the Number of Two, and the Scale thereof.

The first Number is of two, because it is the first Multitude, it can be measured by no number besides unity alone, the common measure of all Numbers: It is not compounded of Numbers, but of one unity only; neither is it called a number uncompounded, but more properly not compounded: The Number of three is called the first Number uncompounded: But the Number of two is the first branch of unity, and the first procreation: Hence it is called generation, and Juno, and an imaginable Corporation, the proof of the first motion, the first form of parity: the number of the first equality, extremity, and distance betwixt, and therefore of peculiar equity, and the proper act thereof, because it consists of two equally poysed: and it is called the Number of Science, 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 mutuall 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 then one, for they have a benefit by their mutuall society: If one shall fall, he shall be supported by the other. Wo [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 the other; how shall one be hot alone? And if any prevaile against him, two resist him. And it is called the midle [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, and confusion, of misfortune, and uncleanness, whence Saint Hierom against Jovianus saith, that therefore it was not spoken in the second day of the creation of the world, and God said, That it was good, because the number of two is evill. 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, and it is most unhappy in their Soothsayings, especially if those things, from whence the Soothsaying is taken, be Saturnall, or Martiall, for these two are accounted by the Astrologers unfortunate. It is also reported, that the number of two doth cause apparitions of Ghosts, and fearfull Goblins, and bring mischiefs of evill spirits to them that travell by night. Pythagoras (as Eusebius reports) said, that Unity was God, and a good intellect; and that Duality was a Divell [devil], and an evill intellect, in which is a materiall multitude: wherefore the Pythagoreans say, that two is not a number, but a certain confusion of unities. And Plutarch [Plutarch] writes, that the Pythagoreans [Pythagoreans] called unity Apollo, 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 Sina, two Cherubins looking to the Propitiatory in Moses, two Olives dropping oyle [oil], in Zachariah, two natures in Christ, Divine, and Humane; Hence Moses saw two appearances of God, viz. his face, and back-parts, also two Testaments, two commands of Love, two first dignities, two first people, two kinds of Spirits, good and bad, two intellectual creatures, an Angell, and soul, two great lights, two Solstitia [solstices], two equinoctials [equinoxes], two poles, two Elements, producing a living soul, viz. Earth, and Water.

The Scale of the Number of two.

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<thead>
<tr>
<th>In the exemplary world.</th>
<th>Iah à El</th>
<th>The names of God expressed with two letters.</th>
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<tbody>
<tr>
<td>In the Intellectuall world.</td>
<td>An Angell. The Soul.</td>
<td>Two intelligible substances.</td>
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<tr>
<td>In the Celestial world.</td>
<td>The Sun. The Moon</td>
<td>Two great lights.</td>
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<td>In the Elementary world.</td>
<td>The Earth. The Water.</td>
<td>Two Elements producing a living soul.</td>
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<tr>
<td>In the lesser world.</td>
<td>The Heart. The Brain.</td>
<td>Two principall seats of the soul.</td>
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</table>
Chapter vi. Of the Number of three, and the Scale thereof.

The number of three is an incompounded number, a holy number, a number of perfection, a most powerfull number. For there are three persons in God, there are three Theologicall vertues 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 repeated. Whence Virgil sings,

Odd numbers to the God delightfull are.

And the Pythagorians use it in their sanctifications, and purifications, whence in Virgil,

The same did cleanse, and wash with Water pure
Thrice his companions -----.

And it is most fit in bindings, or ligations, hence that of Virgil,

----- I walk around
First with these threads, which three, and severall are,
'Bout th’ Altar thrice I shall thy image bear.

And a little after;

Knots, Amaryllis, tye, of colours three,
Then say, these bonds I knit, for Venus be.

And we read of Medea.

She spake three words, which caus’d sweet sleep at will,
The troubled Sea, the raging Waves stand still.

And in Pliny it was the cusome in every medicine to spit with three deprecatios, and hence to be cured. The number of thee is perfected with three Augmentations, long, broad, and deep, beyond which there is no progression of dimension, whence the first number is called square. Hence it is said that to a body that hath three measures, and to a square number, nothing can be added. Wherefore Aristotle in the beginning of his speeches concerning Heaven, calls it as it were a Law, according to which all things are disposed. For Corporeal, and spiritual things consist of three things, viz. beginning, middle, and end. By three (as Trismegistus saith) the world is perfected: Hemarmene (so the L), necessity, and order (i.e.) concurrence of causes, which many call fate, and the execution of them to the fruit, or increase, and a due distribution of the increase. The whole measure of time is concluded in three, viz. Past, present, to come; All magnitude is contained in three; line, superificies, and body, every body consists of three Intervals, length, breadth, thickness. Harmony contains three consents in time, Diapason, Hemiolion, Diatessaron. There are three kinds of souls, Vegetative, sensitive, and intellectual. And as saith the Prophet, God orders the world by number, weight, and measure, and the number of three is deputed to the Ideall forms thereof, as the number two is to the procreating matter, and unity to God the maker of it. Magicians do constitute three Princes of the world, Oromasis, Mitris, Araminiss [i.e. Ohrmazd (Av. Ahura Mazda), Mithra, and Ahriman (Av. Anghra Mainyu)]. In Zoroastrian theology, these are the names for God, the highest angel, and the Devil respectively.] (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 supercelestiall into nine orders of Intelligencies: of Celestial into nine Orbs: of inferiours into nine kinds of generable, and corruptible things. Lastly in this tennal Orb, viz. twenty seven, all Musical proportions are included, as Plato, and Proclus, do at large discourse. And the number of three hath in a harmony of five, the grace of the first voyce. Also in Intelligencies there are three Hierarchies of Angelicall spirits. There are three powers of Intellectuall creatures, memory, mind, and will. There are three orders of the blessed, viz. of Martyrs, Confessors, and Innocents. There are three quaternions of Celestiall Signs, viz. Of fixt [fixed], moveable, and common, as also of houses, viz. centers, 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. Three graces amongst the Goddesses. Three Ladies of destiny amongst the infernall crew. Three Judges. Three furies. Three-headed Cerberus. We read also of a thrice double Hecate. Three moneths [L: ora = mouths] of the virgin Diana. Three persons in the supersubstantiall Divinity. Three times, of Nature, Law, and Grace. Three Theologicall vertues, Faith, Hope, and Charity. Jonas was three days in the Whales belly; and so many was Christ in the grave.

The Scale of the Number of three.
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<th>In the Original world.</th>
<th>The Father</th>
<th>Sadai</th>
<th>The Son.</th>
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<th>The Holy Ghost</th>
<th>The name of God with three letters.</th>
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<td>Three Hierarchies of Angels.</td>
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<td>Three degrees of the blessed.</td>
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<th>Three degrees of</th>
<th>Angels.</th>
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<th>Three quaternions of Signs.</th>
<th>Three quaternions of houses.</th>
<th>Three Lords of the Triplicities.</th>
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<th>In the lesser world.</th>
<th>The head, in which the Intellect grows, answering to the intellectual world.</th>
<th>The breast, where is the heart, the seat of life, answering to the Celestial world.</th>
<th>The belly, where the faculty of generation is, and the genital members, answering the Elemental world.</th>
<th>Three parts, answering the three-fold world.</th>
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<th>Three infernall furies.</th>
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<th>Three degrees of the damned.</th>
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**Chapter vii. Of the Number of Four, and the Scale thereof.**

The Pythagorians call the Number of four Tetractis, and prefer it before all the vertues of Numbers, because it is the foundation, and root of all other numbers; whence also all foundations, as well in artificiall things, as natural, and divine, are four square, as we 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 plain, 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 Arithmatick [arithmetic], they are unequal to one the other: but according to Geometry are equal. Therefore a four square is ascribed to God the Father, and also contains the mysterie [mystery] of the whole Trinity: for by its single proportion, viz. by the first of one to one, the unity of the paternall 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 superexcellent, and great name of the divine Trinity of God is written with four letters, viz. Yod, He, and Vau; He, where it is the aspiration He, signifies the proceeding of the spirit from both: for He being duplicated, terminates both syllables, and the whole name, but is pronounced Jova, as some will, whence that Jovis 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 Pythagorians [Pythagoreans] call it the perpetuall fountain of nature: 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. ascendent, descendent, going forward, circular. There are four Corners in the heaven, viz. rising, falling, the midle [middle] of the heaven, and the bottome of it. There are four Elements under Heaven, viz. Fire, Aire, Water, and Earth; according to these there are four triplicities in Heaven: There are four first qualities under the Heaven, viz. Cold, Heat, Driness [dryness], and Moystness [moistens], from these are the four Humours, Blood, Flegm [phlegm], Choller [choler], Melancholy. Also the year is divided into four parts, which are Spring, Summer, Autumn, and Winter; also the wind is divided into Eastern, Western, Northern, and Southern. There are also four rivers of Paradise, and so many infernall. Also the number four makes up all knowledge: first it fills up every simple progress of numbers with four termes, 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 Musick Diatessaron, the grace of the fourth voice. Also it contains the instrument of four strings, and a Pythagorean Diagram, whereby are found out first of all musickall tunes, and all harmony of Musick. For Double, Treble, fourtimes double, one and halfe, 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 Mathematicks in four terms, \textit{viz.} point, line, superficies, and profundity. It comprehends all nature in four terms, \textit{viz.} substance, quality, quantity, and motion. Also all natural Phylosophy [philosophy], in which are the seminary virtues of nature, the natural springing, the growing form, and the compositum. Also Metaphysick is comprehended in four bounds, \textit{viz.} being, essence, virtue, and action. Morall Phylosophy is comprehended with four virtues, \textit{viz.} prudence, justice, fortitude, temperance. It hath also the power of justice: hence a fourfold law: of providence from God; fatall, from the soul of the world; of nature from Heaven: of prudence, from man. There are also four judiciary powers in all things being, \textit{viz.} the intellect, discipline, opinion, and sense. It hath also great power in all mysteries. Hence the Pythagoreans did ratifie [ratify] the number four with an oath, as if it were the chiefest [chiefest] ground whereon their faith was grounded, and their belief might be confirmed. Hence it was called the Pythagorians oath, which is expressed in these verses.

I with pure minde by th' number four do swear
That's holy, and the fountain of nature
Eternall, parent of the mind

Also there are four rivers of Paradise; four Gospels received from four Evangelists throughout the whole Church. The Hebrews received the cheifest [chiefest] name of God written with four letters. Also the Egyptians, Arabians, Persians, Magicians, Mahumitans, Grecians, Tuscons, Latines, write the name of God with only four letters, \textit{viz.} thus, Theut, Alla, Sire, Orsi, Abdi, θεος [theos], Esar, Deus. Hence the Lacedemonians were wont to paint Jupiter with four wings. Hence also in Orpheus his divinity, it is said that Neptunes Chariots are drawn with four horses. Also 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 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.

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<tr>
<th>The Scale of the Number four, answering the four Elements.</th>
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<td>The name of God with four letters.</td>
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<td>In the Original world, whence the Law of providence.</td>
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<td>Four Triplexities or intelligible Hierarchies.</td>
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<td>Seraphim.</td>
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<td>Cherubim.</td>
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<td>Thrones.</td>
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<td>Dominations.</td>
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<td>Vertues.</td>
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<td>Principalities.</td>
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<td>Archangels.</td>
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<td>Angels.</td>
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<td>Innincents.</td>
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<td>Martyrs.</td>
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<td>Confessors.</td>
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<td>In the Intellectual world, whence the fatall Law.</td>
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<td>Four Angels ruling over the corners of the world.</td>
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<td>Michael.</td>
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<td>Raphael.</td>
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<td>Gabriel.</td>
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<td>Uriel.</td>
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<td>Four rulers of the Elements.</td>
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<td>Seraph.</td>
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<td>Cherub.</td>
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<td>Tharsis.</td>
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<td>Ariel.</td>
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<td>Four consecrated Animals.</td>
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<td>The Lion.</td>
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<td>The Eagle.</td>
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<td>Man.</td>
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<td>A Calf.</td>
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<td>Four Triplicities of the tribes of Israel.</td>
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<td>Dan.</td>
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<td>Nehphtalim.</td>
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<td>Jehuda.</td>
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<td>Isachar.</td>
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<td>Zabulum [Zabulon].</td>
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<td>Manasse.</td>
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<td>Benjamin.</td>
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<td>Ephraim.</td>
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<td>Reubin [Ruben].</td>
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<td>Simeon [Simehon].</td>
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<td>Gad.</td>
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<tr>
<td>Four Triplicities of Apostles.</td>
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<tr>
<td>Mathias.</td>
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<tr>
<td>Peter.</td>
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<tr>
<td>Jacob the elder.</td>
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<tr>
<td>Simon.</td>
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<td>Bartholemew.</td>
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<td>Mathew.</td>
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<td>John.</td>
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<td>Phillip.</td>
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<td>James the younger.</td>
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<td>Thaddeus.</td>
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<tr>
<td>Andrew.</td>
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<tr>
<td>Thomas.</td>
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<tr>
<td>Four Evangelists.</td>
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<tr>
<td>Mark.</td>
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<tr>
<td>John.</td>
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<tr>
<td>Mathew.</td>
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<tr>
<td>Four Triplicities of Signs.</td>
</tr>
<tr>
<td>Aries.</td>
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<tr>
<td>Leo.</td>
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<tr>
<td>Sagittarius.</td>
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<td>Gemini.</td>
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<td>Libra.</td>
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<td>Aquarius.</td>
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<td>Cancer.</td>
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<td>Scorpius.</td>
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<tr>
<td>Pisces.</td>
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<td>Taurus.</td>
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<td>Virgo.</td>
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<tr>
<td>Capricornus.</td>
</tr>
<tr>
<td>In the Celestial world, where is the law of nature.</td>
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<tr>
<td>The Stars, and Planets, related to the Elements.</td>
</tr>
<tr>
<td>Mars, and the Sun.</td>
</tr>
<tr>
<td>Jupiter, and Venus.</td>
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<tr>
<td>Saturn, and Mercury.</td>
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<tr>
<td>The fixt Stars, and the Moon.</td>
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</tbody>
</table>
### Four qualities of the Celestial Elements.

|----------------|--------|-----------------|----------|-----------|

### Four Elements.

<table>
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<tr>
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<tbody>
<tr>
<td>Fire</td>
<td>Ayre [air.]</td>
<td>Water.</td>
<td>Earth.</td>
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</table>

### Four qualities of the Celestial Elements.

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### Four seasons.

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<tbody>
<tr>
<td>The East</td>
<td>The West.</td>
<td>The North.</td>
<td>The South.</td>
<td></td>
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</tbody>
</table>

### Four corners of the World.

|----------------|----------|---------|---------|--------|

### Four perfect kinds of mixt bodies.

|----------------|----------|---------|-----------|----------|

### Four Elements of man.

<table>
<thead>
<tr>
<th></th>
<th>The Mind.</th>
<th>The spirit.</th>
<th>The Soul.</th>
<th>The body.</th>
</tr>
</thead>
</table>

### Four powers of the Soul.

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### Four powers of the Soul.

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### Four Judicial powers.

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### Four morall vertues.

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### Four Elements of mans body.

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### A four-fold spirit.

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### Four humours.

|----------------|---------|--------|--------|-----------|

### Four Manners of complexion.

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<th>ìÆò</th>
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</table>

### Four Princes of divels, offensive in the Elements.

|----------------|-------------|----------|------|--------|

### Four infernal Rivers.

|----------------|---------|---------|-----|--------|

### Four Princes of spirits, upon the four angles [angles] of the world.

|----------------|--------|----------|----------|-------------|

### Four Judicial powers.

|----------------|----------|-------------|-----------|------------|

### Four morall vertues.

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### Four Elements of mans body.

|----------------|---------|--------|-------------|----------|

### A four-fold spirit.

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### Four humours.

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### Four Manners of complexion.

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</table>

### Four Princes of divels, offensive in the Elements.

|----------------|-------------|----------|------|--------|

### Four infernal Rivers.

|----------------|---------|---------|-----|--------|

### Four Princes of spirits, upon the four angles [angles] of the world.

**Chapter viii. Of the Number Five, and the Scale thereof.**

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 vertue, which proceeds from the mixtion of these numbers: It is also the just midle [middle] of the universal number, viz. ten. For if you divide the number ten, there will be nine and one, or eight and two, or seven and three, or six and four, and every collection makes the number ten, and the exact midle [middle] alwaies is the number five, and its equidistant; and therefore it is called by the Pythagoreans the number of Wedlock, as also of justice, because it divides the number ten in an even Scale. There be five senses in man, sight, hearing, smelling, tasting, and feeling:
five powers in the soul, Vegetative, Sensitive, Concupiscible, Irascible, Rationall: five fingers on the hand: five wandering
Planets in the heavens, according to which there are five-fold terms in every sign. In Elements there are five kinds of mixt
[bodies, viz. Stones, Metals, Plants, Plant-Animals, Animals, and so many kinds of Animals, as men, four-footed
beasts, creeping, swimming, flying. And there are five kinds by which all things are made of God, viz. Essence, the same,
another, sense, 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. Also this number hath great power in expiations: For in holy things it drives away Divels
[devils]. In naturall things, it expels poisons [poisons]. It is also called the number of fortunateness, and favour, and it is the
Seale of the Holy Ghost, and a bond that binds all things, and the number of the cross, yea eminent with the principall
wounds of Christ, whereof he vouchsafed to keep the scars in his glorifyed body. The heathen Philosophers did dedicate it as
sacred to Mercury, esteeming the vertue of it to be so much more excellent then the number four, by how much a living thing
is more excellent then a thing without life. For in this number the Father Noah found favour with God, and was preserved in
the floud [flood] of waters. In the vertue of this number Abraham, being an hundred years old, begat a Son of 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 with five letters. For in time of nature the name of God was called upon with
three letters. Ėā́ū Sadai: in time of the Law, the ineffable name of God was expressed with four letters Ā̂̂̂ Ē̂̂̂̂ instead of
which the Hebrews express Ė̂̂̂ Ē̂̂̂ Ą̂̂̂ ă̂̂̂ Ą̂̂̂ Adonai: in time of grace the ineffable name of God was with five letters Ā̂̂̂ Ą̂̂̂ Ă̂̂ Ą̂̂̂ Ą̂̂̂ Ihesu,
which is called upon with no less mysterie then that of three letters Ā̂̂̂ Ą̂̂̂ Ą.

The Scale of the Number of five.

<table>
<thead>
<tr>
<th>Five senses.</th>
<th>The names of God with five Letters.</th>
<th>The names of Christ with five Letters.</th>
<th>In the examplary world.</th>
</tr>
</thead>
</table>

Chapter ix. Of the Number six, and the Scale thereof.

Six is the 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 midle [middle], the third, and sixth [sixth] part, which are three, two, one, be gathered together, they perfectly
fill up the whole body of six, which perfection all the other numbers want: Hence by the Pythagorians it is said to be
altogether 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, or is defective. Hence that is, because the world was finished by God the sixt day. For the sixt day God saw all the 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 sixt day man was created: and it is also the number of our redemption, for the sixt day Christ suffered for our redemption: whence there is a great affinity betwixt the number six and the Cross, labour, and servitude: hence it is commanded in the Law, that in six days the work is to be done, six days Manna is to be gathered, six years the ground was to be sown, and that the Hebrew servant should serve his Master six years; six days the glory of the Lord appeared upon Mount Sina [Sinai], covering it with a cloud: the Cherubins had six wings, 6 circles in the Firmament, Artick, Antarctick, two Tropicks, Equinocitial, & Eclipticall, six wandring [wandering] Planets, Saturn, Jupiter, Mars, Venus, Mercury, the Moon, running through the latitude of the Zodiack, on both sides the Ecliptick [ecliptic]. There are six substantificall qualities in the Elements, viz. Sharpness, Thinness, Motion, and the contrary to these, Dulness, Thickness, Rest. There are six differences of position, Upwards, Downwards, Before, Behind, on the right side, one the left side. There are six naturall offices, without which nothing can be, viz. Magnitude, Colour, Figure, Intervall, Standing, Motion. Also a solid Figure of any four square thing hath six superficies. There are six Tones of all harmony, viz. 5. Tones, & 2. half tones, which make one tone, which is the sixt.

Chapter x. Of the Number Seaven, and the Scale thereof.

The number seaven [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 severall parts thereof, and the joyning together of them, without doubt we shall confess that it is as well by the joyning together of the parts thereof, as by its fullness apart, most full of all Majesty. And the Pythagorians call it the Vehiculum of mans 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. rationall, irascible, and concupiscible. The number seaven therefore, because it consists of three, and four, joyns the soul to the body, and the vertue of this number relates to the generation of men, and it causeth man to be received, formed, brought forth, nourished, live, and indeed altogether to subsist. For when the genitall seed is received in the womb of the woman, if it remain there seaven hours after the effusion of it, it is certain that it will abide there for good: Then the first seaven daye it is coagulated, and is fit to receive the shape of a man: then it produceth mature infants, which are called infants of the seaventh moneth [month], i.e. because they are born the seaventh moneth. After the birth, the seaventh hour tryes whether it will live or no: for that which shall bear the breath of the aire after that hour is conceived will live. After seaven dayes it casts off the reliques of the Navell.

After twice seaven dayes its sight begins to move after the light: in the third seavenit it turns its eyes, and whole face freely. After seaven moneths it breeds teeth: After the second seaven moneth it sits without fear of falling: After the third seaven moneth it begins to speak: After the fourth seaven moneth it stands strongly, and walks: after the fifth seaven moneth it
begins to refrain sucking its Nurse: After seaven years its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected: After the second seaven year boys wax ripe, and then is a beginning of generation: At the third seaven year they grow to be men in stature, and begin to be hairy, and become able, and strong for generation: At the fourth seaven year they begin to barnish, and cease to grow taller: In the fifth seaven year they attain to the perfection of their strength: The sixt seaven year they keep their strength; The seventh seaven year they attain to their utmost discretion, and wisdome, and the perfect age of men. But when they come to the tenth seaven year, where the number seaven is taken for a compleat number, then they come to the common term of life, the Prophet saying, Our age is seaveny years. The utmost hight [height] of mans body is seaven feet. There are also seaven degrees in the body, which compleat the dimension of its altitude from the bottoome to the top, viz. marrow, bone, nerve, vein, artery, flesh, skin. There are seaven, which by the Greeks are called black members, the Tongue, the Heart, the Lungen, the Liver, the Spleen, and two Kindnes [kidneys]. There are also seaven principal parts of the body, the head, the breast, the hands, the feet, and the privy members. It is manifest concerning breath, and meat, that without drawing of the breath the life doth not endure above seaven hours: and that they that are starved with famine, live not above seaven dayes. The Veins also, and arteries (as Physicians say) are moved by the seaven number. All difference of voices proceeds to the seaven degree, after which there is the same resolution. Again, there are seaven modulations of the voyses, Ditonus, Semiditonus, Diuettason, Diapente with a tone [lat: semitone], Diapente with a half time [lat: semitone], and diapason. There is also in Celestials a most potent power of the number seven. For seeing there are four corners of the Heaven Diametrically looking one towards the other, which indeed is accounted a most full, and powerfull aspect, and consists of the number seven. For it is made from the seventh Sign, and makes a Cross, the most powerfull 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 Heaven, according to the longitudes of the Axel-tree. There are seven Stars about the Artic Pole, greater, and lesser, called Chartis-Wain, also seven Stars called the Pleiades, and seven Planets, according to those seven dayes, constituting a week. The Moon is the seventh of the Planets & next to us observing this number more then the other, which indeed is accounted a most ful, and powerfull aspect, and consists of the number seven. For in twenty eight dayes it runs round the Compass of the whole Zodiack, which number of dayes, the number seven, with its seven tears, 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 dayes, in which the Moon runs through, and about all the longitude, and latitude of the Zodiack by measuring, and measuring again: with the like seven of dayes it dispenseth its light, by changing it: For the first seven dayes unto the middle as it were of the divided world, it increaseth; the second seven dayes it fills [fills] its whole Orb with light; the third by decreasing is again contractted into a divided Orb; but after the fourth seven dayes, it is renewed with the last diminuation of its light, and by the same seven of dayes it disposeh the increase, and decrease of the Sea, for in the first seven of the increase of the Moon, it is by little lessened; in the second by degrees increased: but the third is like the first, and the fourth doth the sure 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 John witnesseth) the Dragon, which is the Divell [Devil], and Satan, being bound, men shall be quiet, and lead a peaceable life. Moreover the Phytagorians [Pythagoreans] call seven the number of Virginity, because the first is that which is neither generated, or generates, neither can it be divided into two equall parts, so as to be generated of another number repeated, or being doubled to bring forth any other number of it self, which is contained within the bounds of the number ten, which is manifestly the first bound of numbers, and therefore they dedicate the number seven to Pallas. It hath also in Religion most potent signs of its esteem, and it is called the number of an oath. Hence amongst the Hebrews to swear is called Septemare (i.e.) to protest by seven. So Abraham, when he made a covenant with Abimelech, appointed seven Ewe Lambs for a testimony. It is also called the number of blessedness, or of rest, whence that,

_O thrice, and four times blessed!_

_viz._ in soul, and body. The seventh day the Creator rested from his work, wherefore this day was by Moses called the Sabbath (i.e.) the day of rest; hence it was that Christ rested the seventh day in the grave. Also this number hath a great communion with the Cross, as is above shewed, as also with Christ. For in Christ is all our blessedness, rest, and felicity; besides, it is most convenient in purifications, whence Apuleius saith, and I put myself forthwith into the bath of the Sea, to be purified, and put my head seven times under the Waves. 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 the Kings, saith unto the Leprous person; Go, and wash thy self seven times in Jordan, and thy flesh shall be made whole, and thou shalt be cleansed, and it follows a little after, And he washed himself seven times in Jordan, according to the Prophets saying, and he was cleansed. Also it is a number of repentance, and remission: Hence was ordained the seaven years repentance for every sin, according to the opinion of the wise man, saying, And upon every sinner seaven fold: Also the seaven year there were granted remissions, and after full seaven years there was giving a full remission, as is read in Leviticus. And Christ with seaven petitions finished his speech of our satisfaction: hence also it is called the number of liberty, because the seaven year the Hebrew servant did challenge liberty for himself. It is also most suitable to divine praises. Whence the Prophet saith, Seaven
times a day do I praise thee, because of thy righteous judgements. It is moreover called the number of revenge, as saith the Scripture, and Cain shall be revenged sevenfold. And the Psalmist saith, Render unto our Neighbours sevenfold into their bosome, 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 seaven days. Also it is consecrated to the Holy Ghost, which the Prophet Isaiah describes to be sevenfold, according to his gifts, viz. the spirit of wisdom, and understanding, the spirit of counsel, and strength, the spirit of knowledge, and holiness, and the spirit of the fear of the Lord, which we read in Zachariah to be the seaven eyes of God. There are also seaven Angells, spirits standing in the presence of God, as is read in Tobias, and in the Revelation; seaven Kamps did burn before the Throne of God, and seaven golden Candlesticks, and in the midle thereof was one like to the son of man, and he had in his right hand seaven Stars. Also there were seaven spirits before the Throne of God, and seaven Angells stood before the Throne, and there were given to them seaven Trumpets. And he saw a Lamb having seaven horns, and seaven eyes, and he saw the book sealed with seaven Seales, and when the seaven seal was opened, there was made silence in heaven. Now by all what hath been said, it is apparent that the number seaven, amongst the other numbers, may deservedly be said to be most full of all efficacy. Moreover, the number seaven hath great conformity with the number twelve; For as three, and four make seaven, so thrice four make twelve, which are the numbers of the celestil Planets, and signs, resulting from the same root, and by the number four of the nature of inferior things. There is in sacred writ a very great observance of this number, before all others, and many, and very great are the 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 seaven doth signify a certain fulness of sacred mysteries. For we read in Genesis, that the seaveneth was the day of the rest of the Lord; & Enoch, a pious, holy man, was the seaveneth from Adam, and that there was another seaveneth man from Adam, a wicked man, by name Lamech, that had two wives; and that the sin of Cain should be abolished the seaveneth generation: As it is written, Cain shall be punished sevenfold: and he that shall slay Cain, shall be revenged sevenfold, to which the Master of the History collects, that there were seaven sins of Cain. Also of all clean beasts seaven, and seaven were brought into the Ark, as also of Fowles: And after seaven days the Lord rained upon the Earth, and upon the seaveneth day the fountains of the deep were broken up, and the waters covered the Earth. Also Abraham gave to Abimelech seaven Ewe Lambs: and Jacob served seaven years for Leah, and seaven more for Rachel: and seaven dayes the people of Israel bewailed the death of Jacob. Moreover, we read in the same place, of seaven Kir, and seaven Ears of Corn, seaven years of plenty, and seaven years of scarcity. And in Exodus, the Sabboth of Sabboths, the holy rest to the Lord, is commanded to be on the seaveneth day. Also on the seaveneth day Moses ceased to pray. On the seaveneth day there shall be a solemnity of the Lord, the seaveneth year the servant shall go out free: seaven dayes let the Calf, and the Lamb be with its damm; the seaveneth year let the ground that hath been sown six years, be at rest: the seaveneth day shall be a holy Sabboth, and a rest: the seaveneth day, because it is the Sabboth, shall be called holy. In Leviticus the seaveneth day also shall be more observed, and be more holy: and the first day of the seaveneth moneth shall be a Sabboth of memoriall. Seaven dayes shall the sacrifices be offered to the Lord, seaven dayes shall the holy dayes of the Lord be celebrated, seaven dayes in a year everlastingling in the generations. In the seaveneth moneth you shall celebrate feasts, and shall dwell in Tabernacles seaven dayes: seaven times he shall sprinkle himself before the Lord, that hath dipped his finger in blood: he that is cleansed from the Leprosy, shall dip seaven times in the blood of a sparrow: seaven dayes shall she be washed with running water, that is menstrous: seaven times he shall dip his finger in the blood of a bullock: seaven times I will smite you for your sins: In the Leprosy, shall dip seaven times in the blood of a sparrow: seaven days shall she be washed with running water, that is menstrous: seaven times he shall dip his finger in the blood of a bullock: seaven times I will smite you for your sins: In the Leprosy, shall dip seaven times in the blood of a sparrow: seaven days shall she be washed with running water, that is menstrous: seaven times he shall dip his finger in the blood of a bullock: seaven times I will smite you for your sins: In the Leprosy, shall dip seaven times in the blood of a sparrow: seaven days shall she be washed with running water, that is menstrous: seaven times he shall dip his finger in the blood of a bullock: seaven times I will smite you for your sins:
The Scale of the Number seven.

<table>
<thead>
<tr>
<th>In the original world</th>
<th>Ararita. ̀uēōàqā</th>
<th>Asser Eheie ̀ëēàōòùà The name of God with seven letters.</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the Intelligible world</td>
<td>îäēōō Zaphiel [Zaphkiel]</td>
<td>îäēōõ Camael.</td>
</tr>
<tr>
<td>In the Celestial world</td>
<td>ēuāuē Saturn.</td>
<td>ñō Jupit.</td>
</tr>
</tbody>
</table>

The seaventh light is come, and then all things
T absolve the father of all light begins,
The seaventh's of all things original,
The first seaventh, seaventh seaventh we call
Perfect, with wandering Stars the heaven's volv'd,
And with as many circles is round roll'd.
Chapter xi. Of the number Eight, and the Scale thereof.

The Pythagoreans call eight the number of justice, and fulness: first, because it is first of all divided into numbers equally even, viz. into four, and that division is by the same reason made into twice two, viz. by 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, viz. 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 eight deities, if at any time he would beseech divine justice, whose names are these. Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, the Night. There are also 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 Jewes the eighth day.

There were also in the old Law eight ornaments of the Priest, viz. a breast-plate, a coat, a girdle, a myter [miter], a robe, an Ephod, a girdle of the Ephod, a golden plate; and also belongs the number to eternity, and the end of the world, because it follows the number seven, which is the mystery [mystery] of time: hence also the number of blessedness; for Christ teacheth so many degrees of blessednesses, as you may see in Matthew: It is also called the number of safety, and conservation, for there were so many souls of the sons of Jesse, from which David was the eighth. Also Zacharias, the father of John, received
his speech the eighth day. They say this number was dedicated to *Dionysius*, because he was born the eighth moneth, in everlasting memory whereof, *Naxos* the Iland [island] was dedicated to him, which obtained this prerogative, that only the women of *Naxos* should safely bring forth in the eighth moneth, and their children should live, whereas the children of the eighth moneth in other Nations dy [die], and their mothers then bringing forth are in manifest danger.

The Scale of the Number eight.

<table>
<thead>
<tr>
<th>The name of God with eight letters.</th>
<th>Eloha Vadaath úòãå âãià Jehovah Vedaath, úòãå âããé</th>
<th>In the Originall.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eight particular qualities.</td>
<td>The dryness of the earth. The coldness of the water. The moisture of the aire. The heat of the fire.</td>
<td>The heat of the aire. The moisture of the water. The dryness of the fire. The coldness of the earth.</td>
</tr>
</tbody>
</table>
Chapter xii. Of the Number Nine, and the Scale thereof.

The number nine is dedicated to the Muses, by the help of the order of the Celestial Spheres, and divine spirits: Hence there are nine movable Spheres, and according to those there are nine Muses, viz. Calliope, Urania, Polyanna, Terpsichore, Clio, Melpomene, Erato, Euterpe, Thalia, which nine Muses indeed are appropriated to the nine spheres, so that the first resembles the supreme Sphere, which they call Primum mobile; and so descending by degrees, according to the written order, unto the last, which resembles the Sphere of the Moon, so, viz. Calliope is appropriated to the Primum mobile; Urania to the Starry Heaven, Polyanna to Saturn, Terpsichore, to Jupiter, Cleo to Mars, Melpomene to the Sun, Erato to Venus, Euterpe to Mercury, Thalia to the Moon.

There are also nine orders of blessed Angels, viz. Seraphim, Cherubim, Thrones, Dominations, Powers, Vertues, Principalites, Archangels, Angels, which Ezekiel figures out of nine Stones, which are the Saphir, Emerald [sapphire, emerald], Carbuncle, Berill [beryl], Onyx, Chrysolite, Jasper, Topaze, Sardis: This number hath also a great, and Occult mysterie of the Cross: For the ninth hour our Lord Jesus Christ breathed out his Spirit. And in nine dayes the Ancients buried [buried] their dead, and in so many yeers [years] they say Moses received Laws from Jupiter in a Cave; whence this number was most especially taken notice of by Homer, when Laws were to be given, or answers were to be given, or the sword was like to rage. The Astrologers also take notice of the number nine in the Ages of men, no otherwise then they do of seven, which they call Climacterial years, which are eminent for some remarkable change. Yet sometimes it signifies imperfectness, and incompleatness, because it doth not attain to the perfection of the number ten, but is less by one, without which it is deficient, as Austin [Augustine] interprets it out of the ten Leapers [leper]: Neither is the longitude of nine Cubits of Oq King of Basan, who is a type of the divel [Devil], without a mystery [mystery].

The Scale of the Number nine.

|-----------------------------------|-----------------|-----------------|---------------|------------------------|
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 saith Proclus, taking their beginning from God, and ending in him. God therefore that first unity, or one thing, before he communicated himself to inferiours, diffused himself 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; For which cause there cannot be a further number. Hence all tens have...thing in them, and in the Law are required of God as his own, together with the first fruits, as the original of things, and beginning of numbers, and every tenth is as the end given to him, who is the beginning, and end of all things.

The Scale of the Number ten.

<table>
<thead>
<tr>
<th>The name Jehovah of ten letters collected.</th>
<th>The Name Jehovah of ten letters Extended.</th>
<th>The name Elohim Sabaoth.</th>
<th>The name of God with ten letters.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tav.</td>
<td>Seraphim.</td>
<td>Malachim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>Cherubim.</td>
<td>Raphel [Raphael].</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>Metatron.</td>
<td>Angels, Cherubim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>Reschith ha-gallalim.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>Sabbathi.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>Masloth.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>The sphere of the Sun.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>The sphere of Jupiter.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>Madim.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>The sphere of Mars.</td>
<td>Seraphim.</td>
<td></td>
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<tr>
<td>Tav.</td>
<td>The sphere of Saturn.</td>
<td>Seraphim.</td>
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</tr>
<tr>
<td>Tav.</td>
<td>The sphere of the Zodiac [zodiac].</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>The sphere of the Elements.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>The sphere of Venus.</td>
<td>Seraphim.</td>
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</tr>
<tr>
<td>Tav.</td>
<td>The sphere of Mercury.</td>
<td>Seraphim.</td>
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<tr>
<td>Tav.</td>
<td>The sphere of the Moon.</td>
<td>Seraphim.</td>
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<tr>
<td>Tav.</td>
<td>Holom, Jesodoth.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>Reschith ha-gallalim.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>The Primum Mobile.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>A Dove.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>A Dragon.</td>
<td>Seraphim.</td>
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<tr>
<td>Tav.</td>
<td>An Eagle.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>A Horse.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>Lion.</td>
<td>Seraphim.</td>
<td></td>
</tr>
<tr>
<td>Tav.</td>
<td>Lamb.</td>
<td>Seraphim.</td>
<td></td>
</tr>
</tbody>
</table>

The Scale of the Number ten.

<table>
<thead>
<tr>
<th>In the intelligible world.</th>
<th>In the Celestiall world.</th>
<th>In the Elementary world.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ten orders of the blessed according to Dionysius.</td>
<td>Ten orders of the blessed according to the traditions of men.</td>
<td>Ten Angels ruling.</td>
</tr>
</tbody>
</table>
Chapter xiii. Of the Number eleven, and the number twelve; with a double Scale of the Number twelve Cabalisticall, and Orphicall.

The number eleven as it exceeds the 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. Hence in the tabernacle there were commanded to be made eleven Coats of hair which is the habit of those that are penitent, and lament for their sins, whence this number hath no Communion with Divine or Celestial things, nor any attraction, or scale tending to things above; neither hath it any reward; but yet sometimes it receives a gratuitous favor from God, as he which was called the eleventh hour to the vineyard of the Lord, received the same reward as those who had born the burden, and heat of the day. Now the number twelve is divine, and that whereby the Celestials are measured; it is also the number of the Signs in the Zodiack over which there are twelve angeis as chief, supported by the irrigation of the great name of God. In twelve yeers [years] also Jupiter perfects his course, and the Moon daily runs through twelve degrees. There are also twelve chief joynts [joints] in the body of man, viz. in hands, elbows, shoulders, thighs, knees, and vertebrae 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 Lyons [lions] did bear the brazen Sea that was made by Solomon: there were so many fountains in Helim, and so many spies sent to the land of promise, and so many Apostles of Christ set over the twelve tribes, and twelve thousand people were set apart and chosen: the queen of Heaven crowned with twelve Stars, and in the Gospel twelve baskets of the fragments were taken up, and twelve Angels are set over the twelve gates of the City, and twelve stones of the heavenly Jerusalem. In inferior things many breeding things proceed after this number; so the Hare and Coney being most fruitfull, bring forth twelve times in the yer [year], and the Cammel [camel] is so many moneths in breeding, and the Pea-cock [peacock] brings forth twelve Eggs.
Chapter xv. Of the Numbers which are above twelve, and of their powers and vertues.

The other numbers also which are above twelve, are endowed with many, and various effects, the vertues whereof you must understand by their original, and parts. For a various gathering together of simple numbers, or manner of multiplication. Sometimes as their significations arise from the lessening, or exceeding going before, especially more perfect, so they contain of themselves the signs of certain divine mysteries. So you see the third number above ten, shews the mysteries of Christs appearing to the Gentiles, for the thirteenth day after his birth a Star was a guide to the wise men. The fourteenth day doth typifie Christ, who the fourteenth day of the first moneth [month] was sacrificed for us; upon which day the children of Israel were commanded by the Lord to celebrate the Passeover [Passover]. This number Mathew [Matthew] do so carefully call, that he passed over some generations, that he might very where observe this number in the generations of Christ. The fifteenth number is a token of spiritual ascensions, therefore the song of degrees is applied to that in fifteen Psalms. Also fifteen yeers [years] were added to the life of King Hezekiah: and the fifteenth day of the seventh moneth [month] was observed, and kept holy. The number sixteen, the Pythagorians call the number of felicity. It also comprehends all the Prophets of the Old Testament, and the Apostles, and Evangelists of the new. The number eighteen, and twenty, Divines interpret to be unhappy, for in the former, Israel served Egypt King of Moad; and in the other Jacob served, and Joseph was sold. And lastly, amongst creatures that have many feet, there is none that hath above twenty feet. The twenty two signifies the fullness of wisdom, and so many are the Characters of the Hebrew letters, and so many Books doth the old Testament contain. To the number twenty eight, the favour of the Moon is designed, for the motion thereof is distant from the course of other Stars, & as it were alone is compleated the twenty eighth day, when it returns to the same point of the Zodiak [zodiac] from whence it came. Hence twenty eight Mansions of the Moon, having singular vertue, and influence, are numbered in the heavens. The number thirty is memorable for many mysteries, Our Lord Jesus Christ was baptized the thirtieth yeer [year] of his Age, and began to do miracles, and to teach the Kingdom of God. Also fifteen yeers were added to the life of King David, and in the other Joas.

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</tr>
</thead>
<tbody>
<tr>
<td>In the Celestiall world.</td>
<td>In the Elementary world.</td>
<td>In the infernall world.</td>
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</table>

The Orphical Scale of the Number twelve.

|----------------|--------|--------|----------|----------|----------|--------|---------|-------|-------|-------|------|----------|

<table>
<thead>
<tr>
<th>Chapter xv. Of the Numbers which are above twelve, and of their powers and vertues.</th>
<th>In the intelligible world.</th>
<th>In the Celestiall world.</th>
<th>In the Elemental world.</th>
<th>In the lesser world.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter xv. Of the Numbers which are above twelve, and of their powers and vertues.</td>
<td>Fourty dayes and nights upon the earth: The children of Israel lived forty yeers in the wilderness; forty yeares the destruction of Nineveh was put off. The same number was accounted as holy in the fasts of the Saints: For Moses, Elias, and Christ fasted forty days. Christ was carried forty weeks in the womb of a Virgin, Christ tarried forty days after his birth at Bethelem [Bethlehem] before he was presented in the Temple: He preached forty moneths publicly: He lay forty [forty] hours dead in the Sepulchre, the fourtieth day after his resurrection he ascended into heaven, all which Divines say, were not done without some occult property, and mysterie of this number. The number fifty signifies remission of sins, of servitudes, and water, and was alive: so many yeers lived the world. The children of Israel pitched their Tents. The Fathers went down to Egypt with seventy souls. Also seventy Kings with their fingers, and toes cut off did gather meat under the table of Adonimezek seventy sons came forth of the loins of Joas.</td>
<td>By its due, and harmoniacal proportions brought unto a perfect organicall body, being disposed to receive a rationall vertue, which is proper to the Crocodile, that as she in sixty dayes brings forth sixty eggs, and so many dayes sits on them, so she is the Holy Ghost are declared in the same: For the fiftieth day after the resurrection, the holy Ghost came down upon the Apostles in mount Sion: Hence twenty eight Mansions of the Moon, having singular vertue, and influence, are numbered in the heavens. The number thirty is memorable for many mysteries, Our Lord Jesus Christ was baptized the thirtieth yeer [year] of his Age, and began to do miracles, and to teach the Kingdom of God. Also John Baptist was thirty yeers old when he began to preach in the wilderness, and to prepare the waies of the Lord. Also Ezekiel at the same age began to prophecy; and Joseph was brought out of Prison on the thirtieth yeer of his Age, and received the government of Egypt from Pharaoh.</td>
<td>The number thirty is memorable for many mysteries, Our Lord Jesus Christ was baptized the thirtieth yeer [year] of his Age, and began to do miracles, and to teach the Kingdom of God. Also John Baptist was thirty yeers old when he began to preach in the wilderness, and to prepare the waies of the Lord. Also Ezekiel at the same age began to prophecy; and Joseph was brought out of Prison on the thirtieth yeer of his Age, and received the government of Egypt from Pharaoh.</td>
<td></td>
</tr>
</tbody>
</table>
Heinrich Cornelius Agrippa: Occult Philosophy. Book II. (part 2)

Chapter xvi. Of the notes of numbers, placed in certain gesturings.

I have often read in the books of Magicians, and their works, and experiments certain, wonderful, & as they seemed to me ridiculous gesturings, and I did think they were certain occult agreements of the divels, by reason of which I did reject them: but after I did more seriously examine the matter, then I did presently understand that they were not the compacts of devils [devils]; but that there lay in them the reason of numbers, by which the ancients did by the various bending forward, and backward, their hands, and fingers represent numbers, by whose gesturings the Magiciand did silently signifie words unknown by sound, various with numbers, yet of great vertue, by their fingers joynd together, and sometimes changed, and did with sacred silence worship the Gods that rule over the world. The rites whereof Martiansus also makes mention of in his Arithmetick, as you may see in this example, T. S. S. T. CXC.

Another way is this, 1. 2. 3. 4. 5. 6. 7. 8. 9. to which is added a note of privation signed with the mark 0. There are also other notes of numbers now a dayes used amongst Arithmeticians, and Calculators, which according to the order of numbers are made after this manner. 1. 2. 3. 4. 5. 6. 7. 8. 9. to which is added a note of privation signed with the mark 0 which although it signifie no number, yet makes others to signifie, either tens, or hundreds, or thousands, as is well known to Arithmeticians. Also there are some that mark the number ten with a line downward, and another made cross it; and five by that line toucheth the other, but doth not go cross it, and a unity by that which is put by it self, as you may see in this example, five signifies ten, five signifies ten and five, fifteen signifies sixteen, ten and seven; and the round 0 being put by it self signifies a hundred; but being joynd to others, signifies so many hundreds as the numbers are to which it is put, as thus, 50 or thus II5 signifies two hundred, thus 00 or thus III5 three hundred, 500 five hundred, 5000 ten hundred or a thousand. And these notes are commonly seen added in Magically Characters.

There are also other notes of numbers now a dayes used amongst Arithmeticians, and Calculators, which according to the order of numbers are made after this manner. 1. 2. 3. 4. 5. 6. 7. 8. 9. to which is added a note of privation signed with the mark 0 which although it signifie no number, yet makes others to signifie, either tens, or hundreds, or thousands, as is well known to Arithmeticians. Also there are some that mark the number ten with a line downward, and another made cross it; and five by that line toucheth the other, but doth not go cross it, and a unity by that which is put by it self, as you may see in this example, five signifies ten, five signifies ten and five, fifteen signifies sixteen, ten and seven; and the round 0 being put by it self signifies a hundred; but being joynd to others, signifies so many hundreds as the numbers are to which it is put, as thus, 50 or thus II5 signifies two hundred, thus 00 or thus III5 three hundred, 500 five hundred, 5000 ten hundred or a thousand. And these notes are commonly seen added in Magically Characters.

The notes of numbers are made diverse wayes in divers nations, The Romans did figure them by these following notes, which.

Chap. xvii. Of the various notes of numbers observed amongst the Romans.

The notes of numbers are made diverse ways in divers nations, The Romans did figure them by these following notes, which...
Chap. xviii. Of the notes or figures of the Græcians.

The Græcians [Greeks] use the Alphabeticall letters for their notes of numbers, and that three ways; first by every Element according to the series of the Alphabet signifying the number of its place. For in the order of which any number doth possess the place of the Alphabet, it represents the number thereof, as here you may see.


And this is the first order of numbers amongst the Greeks. Secondly, the Greeks divide the whole Alphabet into three Classes, whereof the first beginning from Alpha, is of unites. The second beginning from Iota is of tens. The third begining from Rho is of hundreds; and this order by the latter of the Greeks is instituted after the imitation of the Hebrews. Now because their Alphabet wants by that rule, three letters, it is necessary to add to them three figures and to interlace them with the letters, by which, viz. they explain the sixt, the ninetieth, and the nine hundreth, as is manifest in the following Classes.

1. Α 2. Β 3. Γ 4. Δ 5. Ε 6. Ζ 7. Η 8. Θ 9. Ι 10. Κ 20. Λ 30. Μ 40. Ν 50. Ξ 60. Ο 70. Π 80. Ρ 90. Σ 100. Τ 200. Υ 500. Φ 600. Χ 700. Ψ 800. Ω

Now if to any of these letters there be subscribed the stroke of an acute tone, then it signifies so many thousands, as in these examples.

1000. \(\overline{A}\) 10000. \(\overline{I}\) 100000. \(\overline{P}\)

After the third manner, the Greeks use only six letters in signifying their numbers, viz. I, for an Unite, Π for the number five, because it is the head of the word \(\piεντε\) (i.e.) five. Δ for the number ten, from \(\deltaεκα\). H for a hundred from \(\epsilonκατον\). X for a thousand from the word \(\chiιλια\), M for ten thousand from \(\muυρια\). From which six letters joyned in number after their manner unto four, or to other numbers, they make other numbers, besides Π which is not multiplyed, nor joyned to it self, but always gives the fives of others, as appears in the following examples.

1 2 3 4 5 6 7 8 9
I Π ΠΙ ΠΠ ΠΠΙ ΠΠΠ ΠΠΠΙ ΠΠΠΠ
10 11 12 13 14 15 16 20 21
Δ ΔΙ ΔΠ ΔΠI ΔΠΠ ΔΠΠI ΔΠΠΠ
50 60 100 200 500 1000 5000 10000 50000

Chap. xix. Of the notes of the Hebrews, and Caldeans [Chaldaeans], and certain other notes of Magicians.

The Hebrew letters also have marks of numbers, but far more excellently then in any other languages, since the greatest mysteries lie in Hebrew letters, as is handled concerning these in that part of Cbaly which they call Notariacon. Now the principall Hebrew letters are in number twenty two, whereof five have divers other 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, signifie the unites, which are in the first degree; tens which are in the second, and hundreds which are in the third degree. Now every one of them if they be marked with a great Character signifie so many thousands, as here

3000. 2000. 1000.

\(\hat{\text{a}}\) \(\hat{\text{a}}\) \(\hat{\text{a}}\)

Now the Classes of the Hebrew numbers are these,

9. 8. 7. 6. 5. 4. 3. 2. 1.
è ç æ å å å å å å å
90. 80. 70. 60. 50. 40. 30. 20. 10.
ö ö ö ö ö ö ö ö ö ö
900. 800. 700. 600. 500. 400. 300. 200. 100.
ö ö ö ö ö ö ö ö ö ÷
Now there are some which do not use those final letters, but instead of them write thus.

\[
\begin{array}{ccccccc}
1000. & 900. & 800. & 700. & 600. & 500. \\
\text{a} & \text{u} & \text{u} & \text{u} & \text{u} & \text{u} \\
\end{array}
\]

And by those simple figures by the joining them together they describe all other compound numbers, as eleven, twelve, a hundred and ten, a hundred and eleven, by adding to the number ten, those which are of unites; and in like manner to the rest after their manner; yet they describe the fifteenth number not by ten, and five, but by nine, and six, viz., thus â€ and that out of honor to the divine name â€ which imports fifteen, lest it should happen that the sacred name should be abused to profane things. Also the Egyptians, Ethiopians [Ethiopians], Caldeans [Chaldaeans], and Arabians, have their marks of numbers, which also often times happen amongst Magicks Characters. He therefore that would know them, must seek them, of them that are skilful of these letters. For the Caldeans [Chaldaeans] mark the numbers with the letters of their Alphabet after the manner of the Hebrews. We have set down their Alphabet in the end of the first book. Moreover I found in two most ancient books of Astrologers, and Magicians, certain most elegant marks of numbers, which I thought good to set down in this place; Now they were in both Volumes [volumes] such.

\[
\begin{array}{cccccccc}
\end{array}
\]

Now by these mark turned to the left hand are made tens, after this manner.

\[
\begin{array}{cccccccc}
10. & 20. & 30. & 40. & 50. & 60. & 70. & 80. & 90. \\
\end{array}
\]

And by those marks which are turned downwards on the right hand, are made hundreds; on the left thousands, viz., thus.

\[
\begin{array}{cccccccc}
100. & 200. & 300. & 400. & 500. & 600. & 700. & 800. & 900. \\
\end{array}
\]

And by the composition, and mixture of these marks other mixt and compounded numbers also are most elegantly made, as you may perceive by these few.

\[
\begin{array}{cccccccc}
1510. & 1511. & 1471. & 1486. & 3421. \\
\end{array}
\]
Chap. xx. What numbers are attributed to letters; and of divining by the same.

The Pythagorians [Pythagorians] say (Aristotle, and Ptolemy are of the same opinion) that the very Elements of letters have some certain divine numbers, by which collected from proper names of things, we may draw conjectures concerning occult things to come. Whence they call this kind of divination Arithmancy, because, viz. it is done by numbers, as Terentianus hath made mention of it in these verses.

Names are, they say, made of but letters few
Unfortunate, of many, do forebode
Success; so Hector did Patroclus say,
So Hector to Achilles was a prey.

Also Pliny saith, That there was added to what Pythagoras invented, an uneven number of vowels of imposed names, which did betoken lameness, or want of eyes, and such like misfortunes, if they be assigned to the right side parts; but an even number to them of the left. And Alexander the Philosopher taught, How that by the number of letters we may find out the ruling Stars of any one that is born, and whether the husband or wife shall dye [die] first, and know the prosperous, or unhappy events of the rest of our works. His traditions which were not disallowed by Ptolemy the Astrologer we shall here add, and put under. But those numbers, which are deputed to each letter, we have above shewed in the Greek, and Hebrew letters, the Alphabet being divided into three Classes, whereof the first is of unites, the second of tens, the third of hundreds. And seeing in the Roman Alphabet there are wanting four to make up the number of twenty seven Characters, their places are supplied with I, and V simple consonants, as in the names of

<table>
<thead>
<tr>
<th>Number</th>
<th>1</th>
<th>2</th>
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<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
</tr>
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<tbody>
<tr>
<td>A.</td>
<td>B.</td>
<td>C.</td>
<td>D.</td>
<td>E.</td>
<td>F.</td>
<td>G.</td>
<td>H.</td>
<td>I.</td>
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<td></td>
<td>10</td>
<td>20</td>
<td>30</td>
<td>40</td>
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<td></td>
<td>T.</td>
<td>V.</td>
<td>X.</td>
<td>Y.</td>
<td>Z.</td>
<td>I.</td>
<td>V.</td>
<td>H.</td>
<td>I.</td>
</tr>
</tbody>
</table>

But if thou desierst to know the ruling Star of any one that is born, compute his name, and of both his parents, through each letter according to the number above written, and divide the sum of the whole being gathered together by nine, subtracting it as often as thou canst; and if there remaine a unity, or four, both signifie the

But if thou desirest to know the horoscope of any one that is born, compute his name, and of his Mother, and Father, and divide the whole collected together by twelve, if there remain a unity, it signifies the Lyon; if Janus dewe, Aquarius; if the Vestall three, Capricorn; if four, Sagittarius; if five, Cancer; if Venus six, Taurus; if Palladian seven, Aries; if Vulcans eight, Libra; if Mars his nine, Scorpio; if ten, Virgo; if eleven, Pisces; if Phoebus twelve, they represent Geminios; and the reasons of them are given elsewhere. And let no man wonder that by the numbers of names many things may be Prognosticated, seeing (the Pythagorian Philosophers, and Hebrew Cabalists testifying the same) in those numbers lie [lie] certain occult mysteries understood by few: for the most High created all things by number, measure, and weight, from whence is the truth of letters, and names had its originall, which were not instituted casually, but by a certain rule (although unknown to us.) Hence John in the Revelation saith, Let him which hath understanding compute the number of the name of the beast, which is the number of a man. Yet these are not to be understood of those names, which a disagreeing difference of Nations, and divers rites of Nations according to the causes of places, or education have put upon men; but those which were inspired into every one at his birth, by the very Heaven with the conjunction of Stars, and those which the Hebrew Mecubals, and wise men of Egypt long since taught to draw from the generation of every one.

Chap. xxi. What numbers are consecrated to the Gods, and which are ascribed, and to what Elements.

Moreover the Pythagorians have dedicated to the Element, and deities [deities] of Heaven sacred numbers; for to the Aire they have assigned the number eight, and to fire five, to the earth six, to the water twelve. Besides, unity is ascribed to the Sun, which is the only King of the Stars, in which God put his Tabernacle; and that this also is of Jupiter, doth the Causative power of his ideal and intellectuall species testifie, who is the head, and the father of the Gods, as unity is the beginning, and parent of numbers: The number two is ascribed to the Moon, which is the second great light, and figures out the soul of the world, and is called

Threefold is he the Virgin hath ----- 
The Virgin hath ----- 

The number three therefore is dedicated to this Virgin whom they say to be powerfull in Heaven, and in Hell. The number four is of the Sun, which by that number constitutes the corners of the heavens, and distinguisheth seasons: it is also ascribed to Clyentius, because he alone is called the four square God. The number five consisting of the first even, and the first odd, as of female, and male, both sexes, is assigned to Mercury; it is also attributed to the Celestiall world, which beyond the four Elements is it self under another form, the fist. The number six, which consists of two threes, as a Commixtion of both sexes, is by the Pythagorians ascribed to generation, and marriage, and belongs to Venus, and Juno. The number seven is of rest, and belongs to Saturn; the same also doth dispence the motion, and light of the Moon, and therefore is called by the name of Tritonia the Virgin, because it begets nothing. It is assigned to Minerva, because it procceeds of nothing; also to Pallas the Virago, because it consists of numbers, as of males, and females. This also Plutarch ascribes to Apollo. The number eight, by reason it contains the mysterie of justice, is ascribed to Jupiter; it is also dedicated to Vulcan, for of the first motion, and the number two, which is Juno drawn twice into it self, it consists; It is also attributed to Cybele the mother of the Gods, to whom every four square is attributed. Plutarch assigns it to Bucchas, or Dionysius, who is said to be born the eighth moneth [month]; others, because Infants of the wight moneth do not live, have attributed it to Saturn, and the three Ladies of destiny. The number nine belongs to the Moon, the utmost receptacle of all Celestiall influences, and vertues, as also it is dedicated to the nine Muses, as also to Mars, from whom is the end of all things. The number ten is Circular, and belongs to the Sun, after the same manner as unity; also it is attributed to Janus, because it is the end of the first order, and from whence begins the second unity; it is also ascribed to the world. The number twelve, because the Sun going round twelve signes, distributes the yeer [year] into twelve moneths, is attributed to the world, the Heaven, and the Sun. The number eleven, because it is semicircular, is attributed to the Moon, and also deputed to Neptune.
Chap. xxii. Of the tables of the Planets, their virtues, forms, and what Divine names, Intelligencies, and Spirits are set over them.

It is affirmed by Magicians, that there are certain tables of numbers distributed to the seven planets, which they call the sacred tables of the planets, endowed with many, and very great vertues of the Heavens, in as much as they represent that divine order of Celestial numbers, impressed upon Celestials by the Idea's of the divine mind, by means of the soul of the world, and the sweet harmony of those Celestial rayes, signifying according to the proportion of efficies, supercelestial Intelligencies, which can no other way be expressed, then by the marks of numbers, and Characters. For materiall numbers, and figures can do nothing in the mysteries of hid things, but representatively by formall numbers, and figures, as they are governed, and informed by intelligencies, and divine numerations, which unite the extreames of the order, and spirit to the will of the elevated soul, receiving through great affection, by the Celestiall power of the operator, a power from God, applied through the soul of the universe, and observations of Celestiall constellations, to a matter fit for a form, the mediums being disposed by the skill, and industry of Magicians; But let us hasten to explain the tables severally. The first of them is assigned to 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. Now the whole sum of numbers is forty five! Over this are of Divine names set such names as fill up the numbers with an Intelligency to what is good, with a spirit to what is bad, and out of the same numbers is drawn the seal, or Character of Saturn, and of the spirits thereof, such as we shall beneath ascribe to its table. They say that this table being engraven with a fortunate Saturn engraved on a plate of red Brass, doth all things contrary to these. The second table is of the Moon, consisting of a square of eight drawn into it self, containing sixteen particular numbers, and in every line, and Diameter four, making thirty four. Now the Sum of all is 136. And there are over it divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of Jupiter, and the spirits thereof. They say that if it be impressed upon a Silver plate with Jupiter being powerful, and ruling, it conduceth to gain, and riches, favor, and love, peace, and concord, and to appease enemies, to confirm honors, dignities, and counsels, and dissolve enchantments if it be engraved on a corall. The third table belongs to Mars, which is made of a square of four containing twenty five numbers, and of these in every side and Diameter five, which make sixty five, and the sum of all is 325. And there are over it Divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of Mars, and of his spirits thereof. These with Mars being fortunate, being engraved on a red plate, or sword, makes a man potent in war, and judgments, and petitions, and terrible to his enemies, and victorious against them; and if engraved upon the Stone Correola, it stops blood, and the mestrues [menses]; but if it be engraved with Mars being unfortunate, on a plate of red Brass, it hinders buildings, cast down the powerfull from dignities, honors, and riches, and causeth discord, strife, and hatred of men, and beasts, chase away Bees, Pigeons, and Fish, and hinders Mills, and renders them unfortunate that go forth to hunting, or fighting, and causeth barrenness in men and women, and other Animals, and strikes a terror in all 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 numbers, whereof six in every side, and Diameter, produce 111, and the sum of all is 666. There are over it divine names with an Intelligency to what is good, with spirit to what is evil, and out of it is drawn Characters of the Sun, and the spirits thereof. This being engraven on a Golden plate with the Sun being fortunate, renders him that wears it to be renowned, amiable, acceptable, potent in all his works, and equals a man to Kings, and Princes, elevating him to high fortunes, enabling to do whatsoever he pleaseth; but with an unfortunate Sun, it makes a tyrant, and a man to be proud, ambitious, unsatisfiable, and to have an ill ending. The fifth table is of Venus, consisting of a square of seven drawn into it self, viz. of forty nine numbers, whereof seven on each side and Diameter make 175, and the sum of all is 1225. And there are over it divine names with an Intelligence to good, and spirit to evil; and there is drawn out of it the Character of Venus, and the spirits thereof. This being engraved on a Silver plate, Venus being fortunate, procureth concord, endeth strife, procureth the love of women, conduceth to conception, is good against barreness, causeth ability for generation, dissolves enchantments, and causeth peace betwixt man, and woman, and maketh all kind of Animals and Cattle fruitful; and being put into a Dove-house, causeth an increase of Pigeons. It conduceth to the cure of all melancholy distempers, and causeth joyfulness; and being carried about travellers make them fortunate. But if it be formed upon Brass with an unfortunate Venus, it causeth contrary things to all that hath bin above said. The sixt table is of Mercury resulting from the square of eight drawn into it self, containing sixty four numbers, whereof eight on every side and by both Diameters make 260, and the sum of all 2080, and over it are set divine names with an Intelligency to what is good, with a spirit to what is evil, and from it is drawn a Character of Mercury, and the spirits thereof; and if it be with Mercury being fortunate engraven upon Silver, or Tin, or yellow Brass, or be writ upon Virgin Parchment, it renders the bearer thereof grateful, and fortunate to do what he pleaseth: it bringeth gain, and prevents poverty, conduceth to memory, understanding, and divination, and to the understanding of occult things by dreams: and if it be an unfortunate Mercury, doth all things contrary to these. The seventh table is of the Moon, of a square of nine multiplied into it self, having eighty one numbers, in every side and Diameter nine, producing 369. and the sum of all 3321. There are over it divine names with an Intelligency to what is good, and a spirit to what is bad. And of it are drawn the Characters of the Stars, and spirits are drawn from these tables, the wise searcher, and he which shall understand the verifying of these tables, shall easily find out.

Divine names answering to the numbers of Saturn.

3. Ab. áà
9. Hod. aà
15 Iah. àé
15. Hod. aàà
45 Jehovah extended. àà ààà àà ààé
45 Agiel The Intelligence of Saturn iàéàà
45 Zazel The spirit of Saturn iéàé

Divine names answering to the numbers of Jupiter.

4 Abab ààà
16 àààà
16 ààà
Names answering to the numbers of Mars.

5  He  the letter of the Holy Name  å
25  Ëâèá
65  Adonay  éðâàá
325 Graphiel The Intelligence of Mars.  ìàéôàøâá
325 Barzabel The spirit of Mars.  ìàáàöøáá

Names answering to the numbers of the Sun.

6  Vau  the letter of the Holy Name.  å
6  He extended, the letter of the Holy Name.  àäàá
56  Eloah  åîàá
111 Nachiel  The Intelligence of the Sun.  ìàéëêá
666 Sorath  The spirit of the Sun  úòâñá

Names answering to the numbers of Venus.

7  àääá
49  Hagiel  The Intelligence of Venus.  ìàéâãá
157  Kedemel  The spirit of Venus.  ìàïàëá
1252 Bne Seraphim The Intelligencies of Venus.  íéôðù éðáá

Names answering to the numbers of Mercury.

8  Asboga, eight extended.  åâáæà
64  Din.  íéàá
64  Doni  éðáá
260  Tiriel.  ìàéöèé
Names answering to the numbers of the Moon.

9 Hod
81 Elim
369 Hasmodai, the spirit of the Moon.
3321 Schedbarschemoth Scharthathan, the spirit of the spirits of the Moon.
3321 Malcha betharsism hed beruah schehalim The Intelligency of the Intelligence of the Moon.

The Table of Saturn in his compass. In Hebrew notes.

The Seals or Characters. Of Saturn. Of the Intelligence of Saturn. Of the Spirit of Saturn.
The Table of Jupiter in his compass.  
In Hebrew notes.

The Seals or Characters.  

The Table of Mars in his compass.  
In Hebrew notes.
Of Mars.

Of the Intelligence of Mars.

Of the Spirit of Mars.

The Seals or Characters.

The Table of the Sun in his compass.

In Hebrew notes.

Of the Sun.

Of the Intelligence of the Sun. Of the Spirit of the Sun.
**The Table of Venus in her Compass.**

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**The Seals, or Characters.**

*Of Venus.*

![Seal of Venus]

**The Table of Venus in Hebrew notes.**

*Of the Intelligence of Venus.*

![Hebrew Table]

*Of the Spirit of Venus.*

![Hebrew Spirit]

*Of the Intelligences of Venus.*

![Hebrew Intelligences]
The Seals or Characters of Mercury.

The Table of Mercury in his compass.

[figure 2-53] Of the Intelligency Of Mercury.

[figure 2-54] Of the Spirit of Mercury.

[figure 2-55]

The Seals or Characters Of the Moon.

The Table of the Moon in her Compass.

[figure 2-56] Of the Spirit of the Moon.

[figure 2-57]

[figure 2-58]

The Seals or Characters of the Spirits of the spirits of the Moon.

The Table of the Moon in Hebrew notes.

Of the Spirit of the Moon.

[figure 2-59] Of the Intelligence of the Intelligences of the Moon.

[figure 2-60]

[figure 2-61]

[figure 2-62]

[figure 2-63]
Chap. xxiii. Of Geometrical Figures and Bodies, by what vertue they are powerful in Magick, and which are agreeable to each Element, and the Heaven.

Geometricall Figures also arising from numbers, are conceived to be of no less power. Of these first of all, a Circle doth answer to Unity, and the number ten; for Unity is the Center, and circumference of all things; and the number ten being heaped together returnes into a Unity from whence it had its beginning, being the end, and complements of all numbers. A circle is called an infinite line in which there is no Terminus a quo, nor Terminus ad quem, whose beginning and end is in every point, whence also a circular motion is called infinite, not according to time, but according to place; hence a circular being the largest and perfectest of all is judged to be the most fit for bindings and conjurations; Whence they who adjure evil spirits, are wont to environ themselves about with a circle. A Pentangle also, as with the vertue of the number five hath a very great command over evil spirits, so by its lineature, by which it hath within five obtuse angles, and without five acute, five double triangles by which it is surrounded. The interior pentangle containes in it great mysteries, which also is so to be enquired after, and understood; of the other figures, viz. triangle, quadrangle, sexangle, septangle, octangle, and the rest, of which many, as they are made of many and divers intersections, obtain divers significations and vertues according to the divers manner of draeing, and proportions of lines, and numbers. The Egyptians, and Arabians confirmed that the figure of the Cross hath very great power, and that is the most firm receptacle of all Celestial powers, and intelligencies, because it is the rightest figure of all, containing foure right angles, and it is the first description of the superficies, having longitude and latitude: And they said it is inspired with the fortitude of the Celestials, because their fortitude results by the straitness of angles and rayes: And stars are then most potent when they possess four corners in the figure of the heaven, and make a cross, by the projection of their rayes mutually. It hath moreover (as we shewed before) a very great correspondency with the numbers 5. 7. 9. most potent numbers. It was also reckoned by the Egyptian Priestes, from the beginning of Religion amongst sacred letters, signifying amongst them allegorically the life of future salvation. It was also impressed on the Picture of Serapis, and was had in great veneration amongst the Greeks. But what here belongs to Religion we shall discuss elsewhere. This is to be observed, whatsoever wonderfull thing figures work when we write them in Papers, Plates, or Images, they do not do it but by the vertue acquired from sublimer figures, by a certain affection which a natural aptitude [aptitude] or resemblance procures, in as much as they are exactly configured to them; as from an opposite wall the Eccho is caused, and in a hollow glass the collection of the solarie rayes, which afterward reflecting upon an opposite body, either wood, or any combustible thing doth forthwith burne it: or as an Harpe causeth a resounding in an other Harpe, which is no otherwise but because a suitable and a like figure is set before it, or as two strings on a Harpe being touched with an equall distance
of time, and modulated to the same intention, when one is touched the other shakes also: Also the figures, of which we have spoken, & what characters soever concern the vertues of the Celestial figures as they shall be opportunely impressed upon things, those ruling, or be rightly framed, as one figure is of affinity with, and doth express an other. And as these are spoken of figures, so also they are to be understood of Geometrical bodies, which are a Sphear [sphere], a Tetracedron, Hexacedron, Octocedron, Icocedron, Dodecacedron [tetrahedron, hexahedron, octohedron, icohedron, dodecahedron], and such like. Neither must we pass over what figures Phytagoras [Pythagoras] and his followers, Timeus, Locrus, and Plato assigned to the Elements and Heavens: for first of all they assigned to the earth a four square, and a square of eight solid angles, and of twenty four plains [planes], and six bases in form of a Dice to the fire, a Pryamis [pyramid] of a four triangular basis, and of so many solid angles, and of twelve plaines: to the aire Octocedron [octohedron], of eight triangular bases, and six solid angles, and ternty four plains: and lastly, to Water they have assigned Icocedron [icohedron] twenty basesm twelve solid angles: To the Heaven they have assigned Dodecacedron [dodecahedron] of twelve five cornered bases, and twenty solid angles, and sixty plaines. Now he which knows the powers, relations, and proprieties of these figures, and bodies, shall be able to work many wonderful things in Natural and Mathematical Magick, especially in Glasses. And I knew how to make by them wonderful things, in which any one mught see whatsoever he pleased at a long distance.

Chap. xxiv. Of Musicall Harmony, of the force and power thereof.

M usical Harmony also is not destitute of the gifts of the Stars; for it is a most powerful imaginer of all things, which whilst it follows opportunely the Celestial bodies, doth wonderfully allure the Celestial influence, and doth change the affections, intentions, gestures, motions, actions and dispositions of all the hearers, and doth quietly allure them to its own properties, as to gladness, lamentation, to boldness, or rest, and the like; also it allures Beasts, Serpents, Birds, Dolphins to the hearing of its pleasant tunes. So Birds are allured with Pipes, and Harts are caught by the same. Fish in the lake of Alexandria are delighted with a noise. Musick hath caused friendship betwixt Men and Dolphins. The sound of the Harp doth lead up and down the Hyperborean Swans. Melodious voyces [voices] tame the Indian Elephants: and the very Elements delight in Musick. The Hulesian fountain otherwise calm, and quiet, if the Trumpet sound riseth up rejoicing [rejoicing], and swells over its banks. There are in Lydia those which they call the Nymphs Islands [Islands], which at the sound of a Trumpet forthwith come into the middle of the sea, and turning round lead a dance, and then are returned to the shores; M. Varro testifies that he saw them. And there are more wonderful things then these. For in the shore of Attica the sea sounds like a Harpe. A certain stone of Megaris makes a sound like a Harpe every time the string of a Harpe is struck; so great is the power of Musick, that it appeaseth the minde, raiseth the spirit, stirreth up soouldiers [soldiers] to fight, and refresheth the weary, calls back them that are desperate, refresheth travellers. And the Arabians say, that Camels carrying burdens are refreshed by the singing of their leaders. In like manner, they that carry great burdens, sing, and are thereby strengthened and refreshed: for asinging causeth delight and strength, pacifieth the angry, cheareth [cheers] up those that are sad and heavy, pacifieth enemies, moderates the rage of mad men, chaseth away vain imaginations: Hence it is that Democritus and Theophrastus affirm that some diseases of the body, and minde may thus be cured, or caused. So we read that Therpander, and Arion of Lesbos cured the Les*ians [inhabitants of Lesbos], and Ionians by Musick; and Ismenia of Thebes cured divers of very great diseases by Musick; Moreover, Orpheus, Amphion, David, Phytagoras [Pythagoras], Empedocles, Asclepiades, Timoteus, were wont to do many wonderful things by sounds: Sometimes they did stir up dull spirits by familiar sounds; sometimess they did restrain wanton, furious, angry spirits by more grave tones. So David with a Harp moderated Saul in a rage. So Phytagoras [Pythagoras] recalled a luxurious yong [young] man from immoderate lust. So Timoteus stirred up King Alexander to a rage, amd again repressed him. Saxo the Grammarian, in his History of the Danes, tells of a certain Musician, who boasted that he could by his Musick make every one that heard it to be mad; and when he was constrained by the Kings
command to perform the same, he endeavoured to work several ways upon the affections; and first, by a
tone of Musickal gravity filled the hearers with a kinde of sadness and unsensibleness; then by a more lively
sound he made them rejoice, and dance; and lastly, he by a more earnest Musick, reduced them to
fury and madness. We read also, that they in Apulia that were touched with a kinde of dangerous Spider,
were astonisht until they heard a certain sound, at the hearing of which every one riseth up and danceth.
And it is believed (Gellius being witness) that they that are pained with the Sciatica, are eased at the sound
of a Pipe. Also Theophrastus reports, that the sound of a Flute cures the biting of Spiders. And Democritus
himself confesseth that the Consort of Musickers, hath been a cure for very many diseases.

Chap. xxv. Of Sound, and Harmony, and whence their wonderfulness
in operation.

Moreover we shall not dent, that there is in Sounds a vertue to receive the heavenly gifts; if with Pythagoras
and Plato we thought the heavens to consist by an Harmonial composition, and to rule and cause all things
by Harmonial tones and motions: Singing can do more then the sound of an Instrument, in as much as it
arising by an Harmonial consent, from the conceit of the minde, and imperious affection of the phantasie
[phantasy] and heart, easily penetrateth by motion, with the refracted and well tempered Air, the aeries
spirit of the hearer, which is the bond of soul and body; and transferring the affection and minde of the
Singer with it, it moveth the affection of the hearer by his affection, and the hearers phantasie by his
phantasie, and minde by his minde, and striketh the heart, and striketh the heart, and pierceth even to the
inwards of the soul, and by little and little, infuseth even dispositions: moreover it moveth and stoppeth the
members and the humors of the body. From hence in moving the affections harmony conferreth so much,
that not onely natural, but also artificial and vocal Harmony doth yield a certain power both to the souls and
bodies: but it is necessary that all Consorts proceed from fit foundations, both in stringed instruments, in
pipes, and vocal singings, if you would have them agree well together: for no man can make the roaring of
Lions, the lowing of Oxen, the neighing of Horses, the braying of Asses, the grunting of Hogs to be
harmonious: neither can the strings made of Sheeps and Wolves gut, be brought to any agreement, because
their foundations are dissonant; but the many and divers voyces [voices] of men agree together, because
they have one foundation in the species or kinde: so many birds agree, because they have one nigh genus or
kinde, and a resemblance from above; also artificial instruments agree with natural voyces, because the
similitude that is betwixt them, is either true and manifest, or hath a certain analogy. But every harmony is
either of sounds or voyces. Sound is a breath, voyce is a sound and animate breath; Speech is a breath
pronounced with sound, and a voyce signifying something: the spirit of which proceedeth out of the mouth
with sound and voyce; Chaludius [Chalcidius] saith that a voyce is sent forth out of the inward cavity of the
breast and heart, by the assistance of the spirit. By which, together with the tongue, forming, and striking the
narrow passages of the mouth, and by the other vocal organs, are delivered forth articulate sounds; the
elements of speech, by which Interpreter the secret motions of the minde are laid open: but Lactantius
saith, that the nature of the voyce is very obscure, and cannot be comprehended how it is made, or what it is. To
conclude, All Musick consisteth in voice, in sound, and hearing: sound without Air cannot be Audible,
which though it be necessary for hearing, yet, as Aire, it is not of it self audible, nor to be perceived by any
sense, unless by accident; for the Sight seeth it not, unless it be coloured, nor the Ears unless sounding, nor
the Smell unless odoriferous, nor the Taste unless it be sapid [savory], nor the Touch unless it be cold or
hot, and so forth: Therefore though sound cannot be made without Air, yet is not sound of the nature of Air,
not air of the nature of sound, but air is the body of the life of our sensitive spirit, and is not of the nature of
any sensible object, but of a more simple and higher vertue, but it is meet that the sensitive soul should
vivifie the air joyned to it; and in the vivificated air, which is joyned to the spirit, perceive the species of
objects put forth into act, and this is done in the living air, but in a subtile and Diaphanous the visible
species, in an ordinary air the audible, in a more gross air the species of other senses are perceived.
Chap. xxvi. Concerning the agreement of them with the Celestial bodies, and what harmony and sound is correspondent of every Star.

But understanding now, that of the seven Planets, Saturn, Mars, and the Moon have more of the voice then of the Harmony. Saturn hath sad, hoarse, heavy, and slow words, and sounds, as it were pressed to the Center; but Mars, rough, sharp, threatening great and wrathful words: the Moon observeth a mean betwixt these two; but Jupiter, Sol, Venus and Mercury, do possess Harmonies; yet Jupiter hath grave, constant, fixed, sweet, merry, and pleasant Consorts; Sol venerable, settled, pure and sweet, with a certain grace; but Venus lascivious, luxurious, delicate, voluptuous, dissolute and fluent: Mercury hath Harmonies more remiss, and various, merry and pleasant, with a certain boldness: but the Tone of particulars, and proportionated Consorts obeyeth the nine Muses. Jupiter hath the grace of the octave, and also the quinte, viz. the Diapason with the Diapente: Sol obtains the melody of the octave voice, viz. Diapason; in like manner by fifteen Tones, a Disdiapason; Venus keepeth the grace of the quinte or Diapente. Mercury hath diatessaron; viz. the grace of the quarte: Moreover the ancients being content with four strings, as with the number of Elements, accounted Mercury the Author of them, as Nicomachus reports, and by their Base strings would resemble the earth, by their Parhypas or middle the water; by their note Dorian moreover, they that followed the number of the Elements, did affirm, that four humors, and did thin the inhabitant of Lesbos finding out the seventh string, equalled them to the number of the Planets. Moreover, they that followed the number of the Elements, did affirm, that four humors, and did thin the Dorian musick to be consonant to the water and phlegm, the Phrygian to choler and fire, the Lydian to blood and air; the mixt Lydian [mixolydian] to melancholy and earth: Others respecting the number and virtue of the Heavens, have attributed the Dorian to the Sun, the Phrygian to Mars, the Lydian to Jupiter, the mixt Lydian [mixolydian] to Saturn, the Hypophrygian to Mercury, the Hypolydian to Venus, the Hypodorian to the Moon, the Hypo mixed Lydian [Hypomixolydian] to the mixed Stars: Moreover they refer these modes of Musick to the Muses, and the strings to the Heavens, but not in that order as we have declared concerning the nine Muses, amongst our numbers and celestial souls; for they say Thalia hath no Harmony, therefore ascribe her to Silence, and the Earth; but Clio with the Moon move after the Hypodorian manner; the string Proslambanomenos or Air. Calliope and Mercury possess the Hypophrygian manner, and the Chord, Hypate-Hypaton, or B. Mi. Terpsichore with Venus the Hypolydian manner, and Parahypote, Hypaton; and for Melpomene and the Dorian manner with Licanos, Hypaton, or D. Sol. Re. are applied to the Sun. Erato with Mars keep the Phrygian fashion, and the Hypatemiøe, or E.la.mi. Euterpe, and the Lydian Musick, and Pachyparemeson agree with Jupiter; Polymnia and Saturn keep the mixt Lydian [mixolydian] manner, and Lichanos Meson D.Sol.Re. To Urania and the fixt Stars the Jypo mixt Lydian [hypomixolydian] Musick, and the string Mese, or A.le.mi.re are ascribed, as we reade them expressed in these Verses.

Silent Thalia we to th' Earth compare,
For she by Musick never doth ensnare,
After the Hypodorian Clio sings,
Persephone likewise doth strike the Base strings;
Calliope also doth Chord sedond touch,
Using the Phrygian; Mercury as much:
Terpsichore strikes the third, and that rare,
The Lydian Musick makes so Venus fair. Melpomene, and Titan do with a grace
The Dorian Musick use in the fourth place.
The fift ascribed is to Mars the god
Of War, and Erato after the rare mode
Of th' Phrygians, Euterpe doth also love
The Lydian, and sixt string; and so doth Jove.
Saturn the seventh doth use with Polymny,
And causeth the mixt Lydian [mixolydian] melody.
Urania also doth the eight create,
Moreover there are some who find out the harmony of the Heavens by their distance one from another. For the space which is betwixt the Earth and the Moon, viz. an hundred and twenty six thousand Italian Miles, maketh the Intervall of a Tone; But from the Moon to Mercury being half that space, maketh half a Tone; And so much from Mercury to Venus maketh another half Tone; But from thence to the Sun, as it were a threefold Tone and a half; and makes Diapente; But from the Moon to the Sun, maketh a twofold Diatessaron with a half; Again from the Sun to Mars is the same space as from the Earth to the Moon, making a Tone; from thence to Jupiter half of the same making half a Tone; So much likewise from Jupiter to Saturn, constituting an half Tone, from whence to the starry firmament is also the space of an half Tone. Therefore there is from the Sun to the fixed Stars a Diatessaron distance of two tones and an half, but from the Earth a perfect Diapason of six perfect tones; moreover also from the proportion of the motions of the planets amongst themselves, and with the eight Sphere, resulteth the sweetest Harmony of all; for the proportion of the motions of Saturn to Jupiters motion, is two fold and an half; of Jupiter to Mars, a six fold proportion; of Mars to the Sun, Venus and Mercury, which in a manner finish their course in the same time, is a double proportion; but Satumns proportion to the starry Sphere is a thousand and two hundred, if it be true which Ptolomy saith, viz. that, that Heaven is moved contrary to the primum mobile in an hundred yeers, one degree. Therefore the proper motion of the Moon being more swift, maketh a more acute sound then the starry firmament, which is the slowest of all, and therefore causeth the most base sound; But by the violent motion of the primum mobile, is the most swift, and acute sound of all; but the violent motion of the Moon is most slow and heavy, which proportion and reciprocation of motions yeelds a most pleasant Harmony; from hence there are not any songs, sounds, or musicall instruments more powerfull in moving mans affections, or introducing magickal impressions, then those which are composed of numbers, measures, and proportions, after the example of the Heavens. Also the Harmony of the Elements is drawn forth from their BAses, and Angles, of which we have spoken before; for between Fire and Aire, there is a double proportion in the Bases, and one and an half in solid Angles; again in Planes, a double; there ariseth hence an Harmony of a double Diapason, and a Diapente. Betwixt the Aire and Water, the proportion in their Bases is double, and one and an half; hence Dipason, and Diapente; but in their Angles double; Hence again Diapason; but between Water and Earth the proportion in the Bases, is threefold and a third part more; from hence ariseth Diapason, Diapente, Diatessaron; but in the Angles one and an half, again constituting Diapente. To conclude, betwixt Earth and Fire, in the Bases the proportion is one and an half, making Diapente; but in the Angles, double, causing Diapason; but between Fire, and Water, Aire and Earth, there is scarce any consonancy, because they have a perfect contrariety in their qualities, but they are united by the intermediate Element.

Chap. xxvii. Of the proportion, measure, and Harmony of mans body.

Seeing man is the most beautifull and perfectest work of God, and his Image, and also the lesser world; therefore he by a more perfect composition, and sweet Harmony, and more sublime dignity doth contain and maintain in himself all numbers, measures, weights, motions, Elements, and all other things which are of his composition; and in him as it were in the supreme workmanship, all things obtain a certain high condition, beyond the ordinary consonancy which they have in other compounds. From hence all the Ancients in time past did number by their fingers, and shewed all numbers by them; and they seem to prove that from the very joynts of mans body all numbers measures, proportions, and Harmonies were invented; Hence according to this measure of the body, they framed, and contrived their temples, pallaces [palaces], houses, Theaters; also their ships, engins [engines], and every kind of Artifice, and every part and member of their edifices, and buildings, as columns, chapiters of pillars, bases, buttresses, feet of pillars, and all of this kind. Moreover God himself taught Noah to build the Arke according to the measure of mans body, and he made the whole fabrick of the world proportionable to mans body; from whence it is called the great world [macrocosm], mans body the less [microcosm]; Therefore some who have written of the Microcosme or of man, measure the body by six feet, a foot by ten degrees, every degree by five minutes; from hence are
numbred sixty degrees, which make three hundred minutes, to the which are compared so many Geometrical cubits, by which Moses describes the Arke; for as the body of man is in length three hundred minutes, in breath fifty, in height thirty; so the length of the Arke was three hundred cubits, the breadth fifty, and the height thirty; that the proportion of the length to the breadth be six fold, to the heighth ten fold, and the proportion of the breadth to the height about two thirds. In like manner the measures of all the members are proportionate, and consonant both to the parts of the world, and measures of the Archetype, and so agreeing, that there is no member in man which hath not correspondence with some sign, Star, intelligence, divine name, sometimes in God himself the Archetype. But the whole measure of the body may be turned, and proceeding from roundness, is known to tend to it again.

Also the four square measure is the most proportionated body; for, if a man be placed upright with his feet together, and his arms stretched forth, he will make a quadrature equilateral, whose center s in the bottom of his belly.

But if on the same center a circle be made by the crown of the head, the arms being let fall so far till the end of the fingers touch the circumference of that circle, and the feet spread abroad in the same circumference, as much as the fingers ends are distant from the top of the head; Then they divide that circle, which was drawn from the center of the lower belly, into five equale parts, and do constitute a perfect Pentagon; and the Heels of the feet, having reference to the navile [navel], make a triangle of equal sides.

But if the Heels being unmoved, the feet be stretched forth on both sides to the right and left, and the hands lifted up to the line of the head, them the ends of the fingers and Toes do make a square of equall sides, whose center is on the navile [navel], in the girdling of the body.

But if the hands be thus elevat4ed, and the feet and Thighes extended in this manner, by the which a man is made shorter by the fourteenth part of his upright stature, then the distance of his feet heving reference to the lower bellu, they will make an equilaterall Triangle; and the center being placed in his navile [navel], a circle being brought about, will touch the ends of the fingers and toes.
But if the hands be lifted up as high as can be, above the head, then the elbow will be equal to the crown of the head, and if then the feet being put together, a man stand thus, he may be put into an equilaterall square brought by the extremities of the hands and feet; the center of this square is the navel, which is the middle betwixt the top of the head and the knees.

[figure 2-69]

Now let us proceed to particular measures. The compass of a man under the armpits contains the middle of his length, whose middle is the bottom of his breast: and from thence upward to the middle of his breast betwixt both dugges, and from the middle of his breast unto the crown of his head, on every side the fourth part; also from the bottom of his breast to the bottom of the knees, and from thence to the bottom of the ankles the fourth part of man. The same is the latitude of his shoulder-blades, from one extream [extreme] to the other: The same is the length from the elbow to the end of the longest finger, and therfore this is called a cubit. Hence four cubits make the length of man, and one cubit the bredth which is in the shoulder-blades, but that which is in the compass, one foot; now six hand-bredths make a cubit, four a foot, and four fingers bredths make a hand-bredth, and the whole length of man is twenty four hand bredths, of six foot, of ninty six fingers bredths. From the bottom of his breast to the top of his breast, is the sixth part of his length, from the top of his breast to the top of his forehead, and lowermost root of his hairs, the seventh part of his length; of a strong, and well set body, a foot is the sixth part of the length, but of a tall the seventh. Neither can (as Varro, and Gellius testifie) the tallness of mans body exceed seven feet. Lastly, the Diameter of his compass is the same measure as is from the hand, being shut unto the inward bending of the elbow, and as that which is from the breast to both dugs, upward to the upward lip, or downward to the navel; and as that which is from the ends of the bones of the uppermost part of the breast compassing the gullet; and as that which is from the sole of the foot to the end of the calf of the legg, and from thence to the middle whirlne bone of the knee. All these measures are co-equal, and make the seventh part of the whole height. The head of a man from the bottom of the chin to the crown of his head is the eighth part of his length, as also from the elbow to the end of the shoulder-blade; So great is the Diameter of the compass of a tall man. The compass of the head drawn by the top of the forehead, and the bottom of the hinder part of the head, make the fift part of his whole length; So much also doth the bredth of the breast. Nine face-bredths make a square well set man, and ten a tall man. The length of man therefore being divided into nine parts, the face from the top of the forehead to the bottome of the chin is one; then from the bottom of the throat, or the top of the breast unto the top of the stomack [stomach] is another; from thence to the navell is a third; from thence to the bottom of the thigh, a fourth; from thence the hipp, to the top of the calf of the leg, makes two; from thence to the joyn of the foot the legs make two more; all which are eight parts. Moreover the space from the top pf the forehead to the crown of the head & that which is from the chin to the top of the breast, and that which is from the joyn of the foot to the sole of the foot, I say these three spaces joyned together make the ninth part. In bredth the breast hath two parts, and both Armes seven. But that body which ten face bredths make, is the most exactly proportioned. Therefore the first part of this is from the crown of the head to the bottome of the nose; from thence to the top of the breast, the second; and then to the top of the stomack [stomach] the third; and from thence to the navel, the fourth; from thence to the privy members [genitals], the fifth; where is the middle of the length of man, from whence to the soles of his feet are five other parts, which being joyned to the former, make ten whole, by which every body is measured by a most proportioned measure. For the face of a man from the bottom of his chin, to the top of his forehead and bottom of the hair is the tenth part. The hand of a man from the shutting, to the end of the longest finger is also one part; also betwixt the middle of both dugs is one part and from both to the top of the gullet is an equilaterall triangle. The latitude of the lower part of the forehead from one eare to the other is another part; the latitude of the whole breast, viz. from the top of the breast to the joynets of the shoulder-blades, is on both sides one part, which make
two. The compass of the head cross-wise from the distance of the eye-brows by the top of the forehead unto
the bottom of the hinder part of the head, where the hair ends, hath also two parts; from the shoulders on the
outside unto the coupling together of the joints of the hand, and on the inside from the arm-pits unto the
beginning of the palm of the hand, and of the fingers, are three parts. The compass of the head by the middle
of the forehead hath three parts; the compass of the girdling place hath four parts in a well set man, but in a
thin body three parts and a half, or as much as is from the top of the breast to the bottom of the belly. The
compass of the breast by the arm-pit to the back hath five parts, \textit{viz.} as much as half the whole length. From
the crown of the head, to the knurles of the gullet is the thirteenth part of the whole altitude. The arms being
stretched upward, the elbow is even to the crown of the head. But now, let us see how equal the other
commensurations are to one the other. As much as the distance is from the chin to the top of the breast, so
great is the latitude of the mouth; as much as is the distance betwixt the top of the breast, to the navell, so
great is the compass of the mouth; as much as the distance is from the chin to the crown of the head, so great
is the latitude of the girdling place; as is the distance from the top of the nose to the bottom, such is the
distance betwixt the chin, and the throat. Also the cavity of the eyes from the place betwixt the eye-brows
unto the inward corners, and the extension of the bottom of the nose, and the distance from the bottom of the
nose to the end of the upper lip; I say these three are equals amongst themselves; and as much as from the
top of the nail of the forefinger to the lowermost joynt thereof.
And from thence where the hand is joyned to the arm on the outside, and in the inside from the top of the naile of the middle finger unto the lowermost joyn, and from thence to the shutting of the hand; I say all these parts are equall amongst themselves. The greater joyn [joint] of the forehead; the other two to the top of the naile equall the nose, from the top to the bottom; the first and the greater joyn [joint] of the middle finger equals that space which is betwixt the end of the nose to the end of the chin; and the second joyn of the middle finger is as much as the distance from the bottom of the chin to the top of the lower lip; but the third as from the mouth to the end of the nose, but the whole hand as much as the whole face. The greater joyn of the thumb is as much as the widness [width] of the mouth, and as the distance betwixt the bottom of the chin, and the top of the lower lip; but the lesser joyn is as much as the distance betwixt the top of the lower and the end of the nose; the nailes are half as much as those joynts which they call the naile joynts. The distance betwixt the middle of the eye brows to the outward corners of the eyes is as much as betwixt those corners and the ears. The hight of the forehead, the length of the nose, and the widness of the mouth are equall. Also the breth of the hand, and foot are the same. The distance betwixt the lower part of the ankle to the top of the foot is the same as that betwixt the top of the foot and the end of the nailes. The distance from the top of the forehead to the place betwixt the eyes, and from that to the end of the nose, and from thence to the end of the chin is the same. The eye-brows joyned together are as much as the circle of the eyes, and the half circle of the ears equals the widness of the mouth: Whence the circles of the eyes, ears, and mouth opened are equall. The breth of the nose is as much as the length of the eye; Hence the eyes have two parts of that space which is betwixt both extremities of the eyes; a third part the nose that is betwixt takes up. From the crown of the head to the knees the navel is the middle; from the top of the breast to the end of the nose the knurle of the throat makes the middle; from the crown of the head to the bottom of the chin, the eyes are the middle; from the space betwixt the eyes to the bottom of the chin, the end of the nose is the middle; from the end of the nose to the bottom of the chin, the end of the lower lip is the middle; a third part of the same distance is the upper lip. Moreover all these measures are through manifold proportions, and harmoniacall contents consonant one to the other; for the thumb is to the wret in a circular Measure in a double proportion and half; For it contains it twice and a half as five is to two; But the proportion of the same to the brawn of the Arm neer the shoulder is triple; The greatnesse of the leg is to that of the Arm, a proportion half so much again as of three to two; And the same proportion is of the neck to the leg, as of that to the Arm. The proportion of the thigh is triple to the Arm; The proportion of the whole Body to the Trunk, is eighth and a half; From the Trunk or Brest to the legs, and from thence to the soles of the Feet, a Third and a half; From the neck to the navell, and to the end of the trunk a Double. The latitude of them to the latitude of the thigh, is half so much again; of the head to the neck triple, of the head to the knee triple, the same to the leg. The length of the forehead betwixt the temples is fourfold to the height thereof; These are those measures which are everywhere found; by which the members of mans body according to the length, breth, height, and circumference thereof agree amongst themselves, and also with the Celestials themselves: all which measures are divided by manifold proportions either upon them that divide, or are mixed, from whence there results a manifold Harmony. For a double proportion makes thrice a Diapason; four times double, twice a Diapason, and Diapente. After the same manner are Elements, qualities, complexions, and humors proportioned. For these weights of humors and complexions are assigned to a sound and well composed man, viz. the eight weights of blood, of flegm [phlegm] four, of choler two, of melancholy one, that on both sides there be by order a double proportion; but of the first to the third, and of the second to the fourth, a four times double proportion; but of the first to the last an eightfold. Dioscorides saith, that the heart or a man in the first yeer hath the weight of two Dram, in the second yeer, and so proportionably in the fiftieth yeer to have the weight of a hundred Drams, from which time the decreases are again reckoned to an equilibrium, which, the course being ended, may return to the
same limit, and not exceed the space of life by the decay of that member: by which account of a hundred years, he circumscribed the life of man. And this saith Pliny was the heresie of the Egyptians. The motions also of the members of mens bodies answer to the Celestial motions, and every man hath in himself the motion of his heart, which answers to the motion of the Sun, and being diffused through the Arteries into the whole body, signifies to us by a most sure rule, years, moneths, dayes, hours, and minutes. Moreover, there is a certain Nerve found by the Anatomists about the nod of the neck, which being touched doth so move all the members of the body, that every one of them move according to its proper motion; by which like touch Aristotle thinks the members of the world are moved by God. And there are two veines in the neck, which being held hard presently the mans strength failes, and his senses are taken away untill they be loosened. Therefore the eternal Maker of the world when he was to put the soul into the body, as into its habitation, first made a fit lodging worthy to receive it, and endows the most excellent soul with a most beautiful body, which then the soul knowing its own divinity, frames and adorns for its own habitation. Hence the people of Ethiopia, which were governed by the wisdom of Gymnosophists, as Aristotle witnesseth, did make them Kings, not of those which were most strong, and wealthy, but those onely which were most proper and beautiful; for they conceived that the gallantry of the minde did depend upon the excellencie of the body. Which many Philosophers, as well ancient as modern, considering, such as searched into the secrets of causes hid in the very Majesty of Nature, were bold to assert, that there was no fault of, and no disproportion of the body, which the vice and intemperance of the minde did not follow, because it is certain that they do increase, thrive, and operate by the help one of the other.

Chap. xxviii. Of the Composition and Harmony of the humane soul.

As the Consonancy of the body consists of a due measure and proportion of the members: so the consonancy of the minde of a due temperament, and proportion of its vertues and operations which are concupiscible, irascible, and reason, which are so proportioned together. For Reason to Concupiscence hath the proportion Diapason; but to Anger Diatessaron: and Irascible to Concupiscible hath the proportion Diapente. When therefore the best proportionated soul is joyned to the best proportionated body, it is manifest that such a man also hath received a most happy lot in the distribution of gifts, for as much as the soul agrees with the body in the disposition of Naturals, which agreement indeed is most hid, yet after some maner shadowed to us by the wise. But to hasten to the Harmony of the soul, we must inquire into it by those Mediums by which it passeth to us, (i.e.) by Celestial Bodies, and Sphears [spheres]; Knowing therefore what are the powers of the soul to which the Planets answer, we shall by those things which have been spoken of before, the more easily know their agreements amongst themselves. For the Moone governs the powers of increasing and decreasing; the Phantasie and Wits depends on Mercury; the Concupiscible vertue on Venus; the Vitall on the Sun; the Irascible on Mars; the Natural on Jupiter: the Receptive on Saturn: but the Will as the Primum Mobile, and the guide of all these Powers at pleasure, being joyned with the superior intellect, is always tending to good; which intellect indeed doth always shew a pathway to the Will, as a Candle to the eye; but it moves not it self, but is the Mistriss [mistress] of her own operation, whence it is called Free Will; and although it always tends to good, as an object suitable to it self: yet sometimes being blinded with error, the animal power forcing it, it chooseth evil, believing it to be good. Therefore Will is defined to be a faculty of the intellect, & Will whereby good is chosen by the help of Grace; and Evil, that not assisting, Grace therefore, which Divines call Charity, or infused Love is in the Will, as a first mover; which being absent, the whole consent falls into Dissonancy. Moreover, the soul answers to the Earth by Sense, to the Water by Imagination, to the Air by Reason, and to the Heaven by the Intellect, and the soul goes out into an HArmony of them, according as these are tempered in a mortall body. The wise Ancients therefore knowing that the Harmonious dispositions of bodies and souls are divers, according to the diversity of the complexes of men, did not in vain use Musical sounds and singingsm as to confirm the health of the body, and restore it being lost so to bring the minde to wholesome [wholesome] manners, untill they make a man suitable to the Celestial Harmony, and make him wholly Celestial. Moreover, there is nothing more efficacious to drive away evil spirits then Muscall Harmony (for they
being faln [fallen] from the Celestial Harmony, cannot endure any true consent, as being an enemy to them, but fly from it) as David by his Harp appeased Saul, being troubled with an evil spirit. Hence by the ancient Prophets and Fathers, who knew these Harmonicall mysteries, singing and Musical sounds were brought into sacred services.

Chap. xxix. Of the Observation of Celestials, necessary in every Magical Work.

Every natural vertue doth work things far more wonderful when it is not onely 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 helpt 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 vayred the qualities of the angles, which the rays of Celestial bodies upon the figure of the thing describe, according to which Celestial vertues are infused. So when thou art working any thing which belongs to any Planet, thou must place it in its dignities, fortunate, and powerful, and ruling in the day, hour, and in the Figure of the Heaven. Neither shalt thou expect the significacion of the work to be powerful, but also thou must observe the Moon opportunely directed to this; for thou shalt do nothing without the assistance of the Moon: And if thou hast more patterns of thy work, observe them all being most powerful, and looking upon one the other with a friendly aspect: and if thou canst not have such aspects, it will be convenient at least that thou take them angular. But thou shalt take the Moon, either when she looks upon both, or is joyned to one, and looks upon the other; or when she passeth from the conjunction, or aspect of one to the conjunction or aspect of the other: for that I conceive must in no wise be omitted; also thou shalt in every work observe Mercury; for he is a messenger betwixt the higher gods, and infernal gods; when he goeth to the good he increaseth their goodness; when to the bad, hath influence upon 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 aspects of enmity; but a conjunction, or a trine, or sextile aspect are of friendship; betwixt these there is a greater conjunction: but yet if thou dost already behold it through a trine, and the Planet be received, it is accounted as already conjoinied. Now all Planets are afraid of the conjunction of the Sun, rejoycing in the trine, and sextile aspect thereof.

Chap. xxx. When Planets are of most powerful influence.

Now we shall have the Planets powerfull when they are ruling in a House, or in Exaltation or Triplicity, or term, or face without combustion of what is direct in the figure of the heavens, viz. when they are in Angles, especially of the rising, or Tenth, or in houses presently succeeding, or in their delights. But we must take heed that they be not in the bounds or under the dominion of Saturn or Mars, least they be in dark Degrees, in pits or vacuities. Thou shalt observe that the Angles of the Ascendent, and Tenth and Seventh be fortunate, as also the Lord of the Ascendent and place of the Sun and Moon, and the place of part of the fortune, and the Lord thereof, the Lord of the foregoing Conjunction & prevention: But that they of the malignant Planet fall unfortunate, unless haply they be significators of thy work, or can be any way advantageous to thee; or if in thy revolution or birth, they had the predominancy; for then they are not at all to be depressed. Now we shall have the Moone powerfull if she be in her house, or exaltation, or triplicity, or face, and in degree convenient for the desired work, and if it hath a mansion of these twenty and eight suitable to it self and the work; Let her not be in the way burnt up, nor flow in course; let her not be in the Ecclipse [eclipse], or burnt by the Sun, unless she be in unity with the Sun; let her nor 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 hindred by Mars, or Saturn. I will not here discourse any longer of these, seeing these,
and many more necessary things are sufficiently handled in the Volumes of Astrologers.

Chap. xxxi. Of the Observation of the fixt Stars, and of their Natures.

There is the like consideration to be had in all things concerning the fixt stars. Know this that all the fixt 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 joyned with any of the fixt 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 overcome. Now the natures of fixt 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, blew [blue], and leaden, and shining with this; of Jupiter citrine neer to a paleness, and clear with this; of Mercury; of Mars, red, and fiery; of the Sun, yellow, and when it riseth red, afterward glittering; of Venus, white and shining; white with 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 the brighter and apparent they are, so much the greater and stronger is the signification; such are these stars which are called by the Astrologers of the first, and second Magnitude. I will tell thee some of these which are more potent to this faculty, as are viz. the Navel of Andromeda in two and twentieth degree of Aries, of the nature of Venus, & Mercury; some call it Jovial, & Saturnine. The head of Algol in the eighteenth degree of Taurus, of the nature of Saturn and Jupiter. The Pleiades are also in the two and twentieth degree, a Lunar star by Nature and by complexion Martial. Also in the third degree of Gemini is Aldeboram [Aldeboran], of the nature of Mars, and complexion of Venus: but Hermes placeth this in the twenty fifth degree of Aries. The Goat star is in the thirteenth degree of the said Gemini, of the nature of Jupiter, and Saturn; the greater Dog star is in the seventh degree of Cancer, and Venereal: the lesser Dog-star is in the seventeenth degree of the same, and is of the nature of Mercury, and complexion of Mars. The Kings star, which is called the Heart of the Lion, is in the one and twentieth degree of Leo, and of the nature of Jupiter and Mars; the tail of the greater Bear is in the nineteenth degree of Libra, 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 Suns aspect is full towards it; of that when on the contrary. Elephea 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 taile 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 Piscis, of the nature of Jupiter and Mzrs. And it shall be a general rule for thee to expect the proper gifts of the Stars whilest they rule, to be prevented of them, they being unfortunate, and opposite, as is above shewed. For Celestial bodies, in as much 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 fixt Stars, yet they are attributed to the Planets, as because being more neer to us, and more distinct and known, so because they execute whatsoever the superior Stars communicate to them.

Chap. xxxii. Of the Sun, and Moon, and their Magickal considerations.

The Sun, and Moon have obtained the administration or ruling of the Heavens, and all bodies under the heavens. The Sun is the Lord of all Elementary vertues, and the Moon by vertue of the Sun is the mistress of generation, increase, or decrease. Hence Albumasar saith, that by the Sun and Moon life is infused into all things, which therefore Orpheus calls the enlivening eyes of the heaven. The Sun giveth light to all things of it self, and gives it plentifully to all things not only in the Heaven, Aire, but Earth and Deep: whatsoever
good we have, as Iamblichus saith, we have it from the Sun alone, or from it through other things. Heraclitus calls the Sun the fountain of Celestiall light; and many of the Platonists placed the soul of the world chiefly in the Sun, as that which filling the whole Globe of the Sun doth send forth its rayes on all sides as it were a spirit through all things, distributing life, sense and motion to the very Universe. Hence the ancient Naturalists called the Sun the very heart of heaven; and the Caldeans [Chaldaeans] put it as the middle of the Planets. The Egyptians also placed it in the middle of the world, i.e. above the Sun they place five Planets, and under the Sun, the Moon and four Elements. For it is amongst the other Stars the image and statue of the great Prince of both worlds, viz. Terrestiall, and Celestiall; 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, then this. So great is the consonancy of it to God, that Plato calls it the conspicuous Son of God, and Iamblicus [Iamblichus] calls it the divine image of divine intelligence. And our Dionysius calls it the perspicuous statue of God. It fits as King in the middle of other Planets, excelling all in light, greatness, fairness, enlightening [enlightening] all, distributing vertue to them to dispose inferior bodies, and regulating and disposing of their motions, so that from thence their motions are called daily, or nightly, Southern, or Northern, Orientall, or Occidentiall, direct, or retrograde; and as it doth by its light drive away all the darkness of the night, so also all powers of darkness, which we read of in Job; As soon as morning appears, they think of the shadow of death: And the Psalmist speaking of the Lyons [lion's] whelps seeking leave of God to devour, saith, The Sun is risen, and they are gathered together, and shall be placed in their dens; which being put to flight, it followes, Man shall go forth to his labor. The Sun therefore as it possesses the middle Region of the world, and as the heart is in Animals to the whole body, So the Sun is over the heaven, and the world, ruling over the whole Universe, and those things which are in it, the very author of seasons, from whence day and year, cold and heat, and all other qualities of seasons; and as saith Ptolomy, when it comes unto the place of any Star, it stirs up the power thereof which it hath in the Aire. So as with Mars, heat; with Saturn, cold; and it disposeth even the very spirit and mind of man, from hence it is said by Homer, and approved by Aristotle, that there are in the mind such like motions, as the Sun the Prince and moderator of the Planets every day bringeth to us; but the Moon, the nighest to the Earth, the receptacle of all the heavenly Influences, by the swiftness of her course is joyned to the Sun, and the other Planets and Stars, every month, and being made as it were the wife of all the Stars, is the most fruitful of the Stars, 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 it self; for all the Stars have influence on it being the last receiver, which afterwards communicateth the influences of all the superiors to these inferiors, and pours them forth on the Earth; and it more manifestly disposeth these inferiors then the others, and its motion is more sensible by the familiarity and propinquity which it hath with us; and as a medium betwixt both, superiors and inferiors, communicateth them to them all; Therefore her motion is to be observed before the others, as the parent of all conceptions, which it diversely issueth forth in these Inferiors, according to the diverse complexion, motion, situation, and different aspects to the planets and others Stars; and though it receiveth 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 vertue, and according to the aspect thereof it borroweth its complexion; for in the first quarter, as the Peripateticks deliver, it is hot and moist; in the second hot and dry; in the third, cold and dry; in the fourth cold and moist; and although it is the lowest of the stars, yet it bringeth forth all the conceptions of the superiors; for from it in the heavenly bodies beginneth that series of things which Plato calleth the Golden Chain, by the which every thing and cause being linked one to an other, do depend on the superior, even untill it may be brought to the supreme cause of all, from which all things depend; from hence is it, that without the Moon intermediating, we cannot at any time attract the power of the superiors. Therefore Thebit adviseth vs, for the taking of the vertue of any Star, to take the stone and herb of that plant, when the Moon doth either fortunately get under or hath a good aspect on that Star.
Chap. xxxiii. Of the twenty eight Mansions of the Moon, and their vertues.

And seeing the Moon measureth the whole Zodiack in the space of twenty eight dayes; hence is it, that the wise-men of the Indians and ancientest Astrologians have granted twenty eight Mansions to the Moon, which being fixed in the eight sphere, do enjoy (as Alpharius saith) diverse names and proprieties from the diverse Signs and Stars which are contained in them, through which while the Moon wandreth, it obtaineth other and other powers and vertues; but every one of these Mansions, according to the opinion of Abraham, containeth [sic] twelve degrees, and one and fifty minutes, and almost twenty six seconds, whose names and also their beginnings in the Zodiack of the eight 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 causeth 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 compleat; it conduceth to the finding of treasures, and to the retaining of captives; The third is called Achaomazon or Athoray, that is, showing or Pleiades; his beginning is from the twenty five degrees of Aries compleat fourty two minutes, and fifty one seconds; it is profitable to Saylors [sailors], Huntsmen, and Alchymists; The fourth Mansion is called Aldebaran or Aldelamen that is the eye or head of Taurus; his beginning is from the eight degree of Taurus, thirty four minutes, and seventeen seconds of the same Taurus being excluded; it causeth the destruction and hindrances of buildings, fountains, wels, of gold-mines, the flight of creeping things, and begetteth discord. The fift is called Alchatay or Albachay; the beginning of it is after the twenty one degree of Taurus, twenty five minutes, fourty seconds; it helpeth to the return from a journey, to the instruction of scholars, it confereth edifices, it giveth health and good will, the sixth is called Alhanna 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 conduceth to Hunting, and besieging of Towns, and revenge of princes, it destroyeth Harvests and fruits and hindreth the operation of the Physitian [physician]. The seventh is called Aldimachi or Alarzach, that is the Arm of Gemini and beginneth from the seventeenth degree of Gemini, eight minutes and thirty four seconds, and lasteth even to the end of the sign; it conferreth gain and friendship, its profitable to Lovers, it scareth flies, destroyeth Magisteries. And so is one quarter of the heaven compleated in these seven Mansions; and in the like order and number of degrees, minutes and seconds, the remaining Mansions in evert quarter have their severall beginnings; namely so, that in the first signe of this quarter three Mansions take their beginnings, in the other two signs two Mansions in each; Therefore the seven following Mansions begin from Cancer, whose names are Alnaza or Anatraceh that is misty or cloudy, viz. the eighth Mansion; it causeth love, friendship, and society of fellow travellers, it driveth away mice and afflicteth Captives, confirming their imprisonment. After this is the ninth called Achaam or Archaph, that is the eye of the Lyon; it hindreth Harvests and travellers, and putteth discord between men. The tenth is called Algeloche or Albgebh, that is the neck or forehead of Leo; it strengtheneth buildings, yeeldeth love, benevolence and help against enemies; the eleventh is called Azobra or Ardaf, that is, the hair of the Lyons [lion's] head; it is good for voyages, and gain by merchandize, and for redemption of Captives; the twelfth is called Alzarpha or Azarpha, that is the tayle of Leo; it giveth prosperity to Harvests, and Plantations, but hindreth Seamen, but it is good for the bettering of servants, Captives and companions. The thirteenth is named Alhare, that is Dogstars, or the wings of Virgo; it is pravalent for Benevolence, gain, voyages, Harvests, and freedom of captives; the fourteenth is called Achureth or Arimet, by others Azimeth or Alhumech or Alchymech, that is the spike of Virgo, or flying spike; it causeth the love of martyred folk, it cureth the sick, its profitable to Saylors, but it hindreth journies by land; and in these the second quarter of Heaven is compleated. The other seven follow, the first of which beginneth in the head of Libra, viz. the fifteenth Mansion, and his name is Agrapha or Algarpha, that is, covered, or covered flying; its profitable for the extracting of treasures, for digging of pits, it helpeth forward divorce, discord, and the destruction of houses and enemies, and hindreth travellers. The sixteenth is called Azubene or Ahubene, that is, the horns of Scorpio, it hindereth journyes and Wedlock, Harvests and Merchandize, it pervaileth for redemption of
Captives. The seventeenth is called **Alchil**, that is the Crown of *Scorpio*, it bettereth a bad fortune, maketh love durable, strengtheneth buildings, & helpeth Seamen; The eighteenth is called **Alchas** or **Altoh**, that is the Heart of *Scorpio*; it causeth discord, sedition, conspiracy against princes and mighty ones, and revenge from enemies, but it freeth captives and helpeth edifices; the nineteenth is called **Allatha** or **Achala**, by others **Hycula** or **Axala**, that is the tayle of *Scorpio*; it helpeth in the besieging of Cities and taking of Towns, and in the driving of men from their places, and for the destruction of Sea-men, and perdition of captives. The twentieth is called **Abnahaya**, that is a beam; it helpeth for the taming of wild beasts, for the strengthening of prisons, it destroyeth the wealth of societies, it compelleth a man to come to a certain place. The one & twentieth is called **Abeda** or **Albeldach** which is a desert; it is good for Harvests, gain buildings and travellers, and causeth divorce; & in this is the third quarter of Heaven is compleated. There remaineth the seven last Mansions compleating the last quarter of heaven; the first of which being in order to the two and twentieth, beguneth from the head of *Capricorn*, called **Sadahacha** or **Zodeboluch**, or **Zandelden**, that is a pastour; it promoteth the flight of servants and captives, that they may escape, and helpeth the curing of diseases; the three and twentieth is called **Zabadola** or **Zobrach** that is swallowing; it maketh for divorce, liberty of captives and the health of the sick; the twenty fourth is called **Sadabath** or **Chadezoad**, that is the Star of fortune; it is prevalent for the Benevolence of married folk, for the victory of souldiers, it hurteth the execution of Government, and hindreth that it may not be exercised; The twenty fifth is called **Sadalabra** or **Sadalachia**, that is a Butterfly or a spreading forth; it helpeth besieging and revenge, it destroyeth enemies, maketh divorce [divorce], confirmeth prisons and buildings, hasteneth messengers, it conduceth to spells [spells] against copulation, and so bindeth every member of man, that it cannot perform his duty; the twenty sixth is called **Alpharg** or **Phragal Mocaden**, that is the first drawing; it maketh for the Union and love of men, for the health of captives, it destroyeth prisons and buildings; The twenty seventh is called **Alcharya** or **Alhalgalmoad** that is the second drawing; it increaseth Harvests, Revenues, Gain, it healeth infinituries, but hindreth buildings, prolongeth prisons, causeth danger to Seamen, and helpeth to infer mischiefs on whom you shall please; the twenty eight and last is called **Albotham** or **Alchaly**, that is *Pisces*: it increaseth Harvests and Merchandize, it secureth travellers through dangerous places; it maketh for the joy of married couples, but it strengtheneth prisons, and causeth loss of treasures; and in these twenty eight Mansions do lye hid many secrets of the wisdom of the Ancients, by the 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 they did work by the vertue of them after diverse manners.

**Chap. xxxiv. Of the true motion of the heavenly bodies to be observed in the eight sphere, and of the ground of Planetary hours.**

Whosoever will work according to the Celestiall opportunity, ought to observe both or one of them, namely the motion of the Stars, or their times; I say their motions, when they are in their dignities or dejections, either essential or accidentall; but I call their times, dayes and hours distributed to their Dominions. Concerning all these, it is abundantly taught in the books of Astrologers; but in this place two things especially are to be considered and observed by us. One that we observe the motions and ascensions and windings of Stars, even as they are in truth in the eight sphere, through the neglect of which it happeneth that many err in fabricating the Celestiall Images, and are defrauded of their desired effect; the other thing we ought to observe, is about the times of choosing the planetary hours; for almost all Astrologers divide all that space of time from the Sun rising to setting into twelve equall parts, and call them the twelve hours of the day; then the time which followeth from the setting to the rising, in like manner being divided into twelve equall parts, they call the twelve hours of the night, and then distribute each of those hours to every one of the Planets according to the order of their successions, giving always the first hour of the day to the Lord of that day, then to every one by order, even to the end of twenty four hours; and in this distribution the Magicians agree with them; but in the partition of the hours some do different, saying, that the space of the rising and setting is not to be divided into equall parts, and that those hours are not therefore called unequal because the diurnal are unequal to the nocturnall, but because both the diurnal and nocturnal are
even unequall amongst themselves; therefore the partition of unequall or Planetaty hours hath a different reason of their measure observed by Magicians, which is of this sort; for as in artificiall hours, which are always equall to themselves, the ascensions of fifteen degrees in the equinoctiall, constituteth an artificial hour: so also in planetary hours the ascensions of fifteen degrees in the Eclipicke constituteth an unequall or planetary hour, whose measure we ought to enquire and find out by the tables of the oblique ascensions of every region.

Chap. xxxv. How some artificiall things as Images, Seals, and such like, may obtain some vertue from the Celestial bodies.

So great is the extent, power and efficacie of the Celestiall bodies, that not only naturall things, but also artificiall when they are rightly esposed to those above, do presently suffer by that most potent agent, and obtain a wonderfull life, which oftentimes gives them an admirable Celestial vertue; which thing Saint Thomas Aquinas that holy Doctor, thus confirmeth in his book de fæto, when he saith, that even garments, buildings and other artificiall works whatsoever, do receive a certain qualification from the Stars; so the Magicians affirm, that not only by the mixture and application of naturall things, but also in Images, Seals, Rings, Glasses, and some other Instruments, being opportuniste framed under a certain constellation, some Celestiall Illustration may be taken, and some wonderfull thing may be received; for the beams of the Celestiall bodies being animated, living, sensuall, and bringing along with them admirable gifts, and a most violent power, do, even in a moment, and at the first touch, imprint wonderfull powers in the Images, though their matter be less capable. Yet they bestow more powerfull vertues on the Images, if they be framed not of any, but of a certain matter, namely whose naturall, and also specificall vertue is agreeable with the work, and the figure of the image is like to the Celestial; for such an Image, both in regard of the matter naturally congruous to the operation and Celestiall influence, and also for its figure being like to the Heavenly one, is best prepared to receive the operations and powers of the Celestiall bodies and figures, and instantly receiveth the Heavenly gift into it self; then it constantly worketh on another thing, and other things do yeeld obedience to it. Hence saith Ptolemy in centiloquio, that inferior things do obey the Celestiall, and not only them, but also even their Images; Even as earthly Scorpions obey not only the Celestial Scorpion, but also his Image, if it shall be opportunely figured under his ascent and Dominion.

Chap. xxxvi. Of the Images of the Zodiack, what vertues they being ingraven, receive from the stars.

But the Celestial Images, according to whose likeness Images of this kinde are framed, are very many in the heavens: Some visible and conspicuous, others onely imaginable, conceived and set down by Egyptians, Indians and Chaldeans; 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 Zodiack circle twelve general images, according to the number of the signs: of these they constituting Aries, Leo, and Sagittary for the fiery and oriental triplicity, do report that its profitable against Feavors [fevers], Palsie [palsy], Drosie, Gout, and all cold and phlegmatick infirmities, and that it makes him who carrieth it to be acceptable, eloquent, ingenious and honorable, because they are the Houses of Mars, Sol, and Jupiter. They made also the image of a Lion against melancholy phantasies, the Dropsie, Plague, Feavors [fevers], and to expel diseases, at the hour of the Sun, the first degree of the sign of Leo ascending, which is the face and Decanate of Jupiter; but against the Stone, and diseases of the Reins, and against the 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 Aerial and Occidental Triplicity, and are the houses of Mercury, Venus, and Saturn, they are said to put to flight diseases, to conduce to friendship and concord, to prevail against melancholy, and to cause health; & they report that Aquarius especially freeth from the Quartane [quartan]. Also, that Cancer, Scorpio, and Pisces, because they constitute the watry & Northern Triplicity, do prevail against hot and dry
Fever [fevers]; also against the Hectick, and all cholerick passions; but Scorpio, because amongst the members it respecteth the privy parts [genitals], doth provoke to lust: but these did frame it for this purpose, his third face ascending, which belongeth to Venus; and they made the same against Serpents and Scorpions, poysons [poisons], and evil spirits; his second face ascending, which is the face of the Sun, and Decanate of Jupiter; and they report that it maketh them who carrieth it, wise, of a good colour; and they report that the image of Cancer is most efficacious against Serpents, and poysons [poisons], when Sol and Luna are in conjunction in it, and ascend in the first and third face; for this is the face of Venus, and the Decanate of Luna; but the second face of Luna, the Decanate of Jupiter: They report also that Serpents are tormented when the Sun is in Cancer: Also that Taurus, Virgo, and Capricorn, because they constitute the earthly and Southern triplicity, do cure hot infirmities, and prevail against the Synocall Feaver; it maketh those that carry it grateful, acceptable, eloquent, devout and religious, because they are the Houses of Venus, Mars, and Saturn: Capricorn also is reported to keep men in safety, and also places in security, because it is the exaltation of Mars.

Chap. xxxvii. Of the Images of the Faces, and of those Images which are without the Zodiac.

There are besides in the Zodiac thirty six images, according to the number of the faces of the which, (as Porphyry saith) Teucer the Babylonian long since wrote, who was a most ancient Mathematician, after whom the Arabians also wrote of these things. Therefore it is said, that in the first face of Aries, ascendeth the image of a black man, standing and cloathed in a white garment, girdled about, of a great body, with reddish eyes, and great strength, and like one that is angry; and this image signifieth and causeth boldness, fortitude, loftiness and shamelesness; in the second face ascendeth a form of a woman, outwardly cloathed with a red garment, and under it a white, spreading abroad over her feet, and this image causeth nobleness, height of a Kingdom, and greatness of dominion: in the third face ariseth the figure of a white man, pale, with reddish hair, and cloathed with a red garment, who carrying on the one hand a golden Bracelet, and holding forth a wooden staff, is restless, and like one in wrath, because he cannot perform that good he would. This image bestoweth wit, meekness, joy and beauty: in the first face of Taurus ascendeth a naked man, an Archer, Harvester or Husbandman, and goeth forth to sow, plough, build, people, and divide the earth, according to the rules of Geometry; in the second face ascendeth a naked man, holding in his hand a key; it giveth power, nobility, and dominion over people: in the third face, ascendeth a man in whose hand is a Serpent, and a dart, and is the image of necessity and profit, and also of misery & slavery. In the first face of Gemini ascendeth a man in whose hand is a rod, and he is, as it were, serving another; it granteth wisdom, and the knowledge of numbers and arts in which there is no profit: in the second face ascendeth a man in whose hand is a Pipe, and another being bowed down, digging the earth: and they signifie infamous and dishonest agility, as that of Jesters and Juglers [jugglers]; it also signifies labours and painful searchings: In the third, ascendeth a man seeking for Arms, and a fool holding in the right hand a Bird, and in his left a pipe, and they are the significations of forgetfulness, wrath, boldness, jeasts [jests], scurrilities, and unprofitable words: In the first face of Cancer ascendeth the form of a young Virgin, adorned with fine cloathes [clothes], and having a Crown on her head; it giveth acuteness of senses, subtility of wit, and the love of men: in the second face ascendeth a man cloathed in comely apparrel, or a man and woman sitting at the table and playing; it bestoweth riches, mirth, gladness, and the love of women: in the third face ascendeth a man a Hunter with his lance and horne, bringing out dogs for to hunt; the signification of this is the contention of men, the pursuing of those who fly, the hunting and possessing of things by arms and brawlings. In the first face of Leo ascendeth a man riding on a Lion; it signifieth boldness, violence, cruelty, wickedness, lust and labours to be sustained. In the second ascendeth an image with hands lifted up, and a man on whose head is a Crown; he hath the appearance of an angry man, and one that threatneth, having in his right hand a Sword drawn out of the scabbard, & in his left a buckler; it hath signification upon hidden contentions, and unknown victories, & upon base men, and upon the occasions of quarrels and battels [battles]: in the third face ascendeth a young man in whose hand is a Whip, and a man very sad, and of an ill
aspect; they signify love and society, and the loss of ones right for avoiding strife. In the first face of 
Virgo ascendeth the figure of a good maide, and a man casting seeds; it signifieth getting of wealth, ordering of 
diet, plowing, sowing, and peopling; in the second face ascendeth a black man clothed with a skin, and a man 
having a bush of hair, holding a bag; they signify gain, scraping~ together of wealth and covetousness.

In the third face ascendeth a white woman and deaf, or an old man leaning on a staff; the signification of 
this is to shew weakness, infirmity, loss of members, destruction of trees, and depopulation of lands. In the 
first face of Libra ascendeth the form of an angry man, in whose hand is a Pipe, and the form of a man 
reading in a book; the operation of this is in justifying and helping the miserable and weak against the 
powerful and wicked: in the second face ascend two men furious and wrathful and a man in a comely 
garment, sitting in a chair; and the signification of these is to shew indignation against the evil, and 
quietness and security of life with plenty of good things. In the third face ascendeth a violent man holding a 
bow, and before him a naked man, and also another man holding bread in one hand, and a cup of wine in the 
other; the signification of these is to shew wicked lusts, singings, sports and glutony. In the first face of 
Scorpio ascendeth a woman of good face and habit, and two men striking her; the operations of these are for 
comeliness, beauty, and for strifes, treacheries, deceits, detractations, and perditions; in the second face 
ascendeth a man naked, and a woman naked, and a man sitting on the earth, and before him two dogs biting 
one another; and their operation is for impudence, deceit, and false dealing, and for to lend mischief and 
strife amongst men; in the third face ascendeth a man bowed downward upon his knees, and a woman 
striking him with a staff, and it is the signification of drunkenness, fornication, wrath, violence, and strife. In 
the first face of Sagittarius ascendeth the form of a man armed with a coat of mail, and holding a 
naked sword in his hand; the operation of this is for boldness, malice, and liberty: In the second face 
ascendeth a woman weeping, and covered with cloathes; the operation of this is for sadness and fear of his 
own body. In the third face ascendeth a man like in colour to gold, or an idle man playing with a staff; and 
the signification of this is in following our own wills, and obstinacy in them, and in activeness for evil 
things, contentions, and horrible matters. In the first face of Capricorn ascendeth the form of a woman, and 
a man carrying full bags; and the signification of these is for to go forth and to rejoyce, to gain and to 
lose with weakness and baseness: in the second face ascendeth two women, and a man looking towards a 
Bird flying in the Air; and the signification of these is for the requiring those things which cannot be done, 
and for the searching after those things which cannot be known: In the third face ascendeth a woman chaste 
in body, and wise in her work, and a banker gathering his money together on the table; the 
signification of this is to govern in prudence, in covetousness of money, and in avarice. In the first face of 
Aquarius ascendeth the form of a prudent man, and of a woman spinning; and the signification of these is in 
the thought and labour for gain, in poverty and baseness: in the second face ascendeth the form of a man 
with a long beard; and the signification of this belongeth to the understanding, meekness, modesty, liberty 
and good manners: in the third face ascendeth a black and angry man; and the signification of this is in 
expressing insolence; and impudence. In the first face of Pisces ascendeth a man carrying burthens 
[burdens] on his shoulder, and well cloathed; it hath his significion in journeys, change of place, and in 
carefulness of getting wealth and cloaths: in the second face ascendeth a woman of a good countenance, and 
well adorned; and the signification is to desire and put oneself on about high and great matters: in the third 
face ascendeth a man naked, or a youth, and nigh him a beautiful maide, whose head is adorned with 
flowers, and it hath his significiation for rest, idleness, delight, fornication, and for imbracings of women. 

And thus far concerning the Images of Faces. Besides these, there are as yet three hundred and sixty Images 
in the Zodiac, according to the number of the degrees, whose forms Petrus de Abano hath described: 
without the Zodiac there are also general Figures, which Hyginiius and Aratus describe for us, and very 
many particular ones, according to the number of faces and degrees, existing therein, of all which to speak it 
would be too long; but of these the more principal are accounted, Pegasus which prevaleth against the 
diseases of horses, and preserveth horsemen in battle; Then is Andromache, which begetteth love betwixt 
husband and wife, so that it is said even to reconcile adulterers: Cassiopeia restor eth weak bodies and 
strengeth the members; Serpentarius chaseth away poisons [poisons], and cureth the bitings of 
venerous beasts: Hercules giveth victory in war; the Dragon with both the Bears maketh a man crafty, 
ingenuous, valiant, acceptable to the gods and men: Hydra conferreth wisdom and riches, and resisteth 
poysons [poisons]. Centaurus bestoweth health and long old age: Ara conserveth charity, and maketh one
acceptable to the gods; Cetus maketh one amiable, prudent, happy both by sea and land, and helps him to recover his lost goods: the Ship affordeth security in the waters; the Hare prevaleth against deceits and madness; the Dog cureth the Dropsie, resisteth the plague, and also preserveth from beasts, and fierce creatures. Orion granteth victory: The Eagle giveth new honors, and preserveth the old. The Swan freeth from the Palsie and the Quartain [quartan]: Perseus freeth from Envy and Witchcrafts, and preserveth from Lightnings and Tempests: The Hart preserveth Phrenetical and mad people. And thus much may suffice to have been spoken.

Chap. xxxvii. Of the Images of Saturn.

But now, what Images they did attribute to the Planets, although of these things very large volumes have been written by the ancient wise men, so that there is no need to declare them here, notwithstanding I will recite a few of them; for they made, from the operations of Saturn, Saturn ascending in a stone, which is called the Loadstone, the Image of a man, having the countenance of an Hart, and Camels set and sitting upon a Chayr or Dragon, holding in his right hand, a sithe [scythe]. in his left hand a dart; which image they did hope would be profitable for prolongation of life; for Albumasar in his book Sadar, proveth that Saturn conduceth to the prolongation of life; where also he telleth that certain regions of India being subject to Saturn, there men are of a very long life and dye [die] not unless by extream old Age: They made also an other Image of Saturn for length of dayes, in a saphire, at the hour of Saturn, Saturn ascending or fortunately constituted, whose figure was an old man setting upon an high chayre [chair], having his hands lifted up 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 coloured: They also make this same Image against the Stone and diseases of the kidneys [kidneys], viz. in the hour of Saturn, Saturn ascending with the third face of Aquarius: they made also from the operations of Saturn, an Image for the encreasing in 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 cloathed in black. They also made an Image of melted Copper, Saturn ascending in his rising, viz. in the first degree of Aries, or which is more true in the first degree of Capricorn, which Image they affirm to speak with a mans voyce; They made also out of the operations of Saturn, and also Mercury, an Image of cast metall, like a beautifull man, which they promised would foretell things to come, and made it on the day of Mercuy, on the third hour of Saturn, the sign of Gemini ascending, being the house of Mercury, signifying prophet, Saturn and Mercury being in conjunction in Aquarius in the ninth place of Heaven, which is also called God; Moreover let Saturn have a trine aspect on the ascendent, and the Moon in like manner, and the Sun have an aspect on the place of conjunction. Venus obtaining some Angle may be powerfull and occidentall; let Mars be combust by the Sun, but let it not have an aspect on Saturn and Mercury; for they said, that the splendor 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.

Chap. xxxviii. Of the Images of Jupiter.

From the operations of Jupiter, they made for prolongation of life, an Image, in the hour of Jupiter, Jupiter being in his exaltation fortunately ascending, in a clear and white stone, whose figure was a man crowned, cloathed 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. They made also another Image of Jupiter at the same convenient season, in a white and clear stone, especially in Crystall, and it was a naked man crowned, having both his hands joyned together and lifted up, as it were deprecating something, sitting in a four-footed chair, which is carried by four winged boys, and they affirm that this Image encreaseth felicity, riches, honor, and conferreth Benevolence and prosperity, and freeth from enemies; They made also another Image of Jupiter for a religious and glorious life, and advancement of fortune; whose figure was a man having the head of a Lyon [lion], or a Ram, and Eagles feet, cloathed in Saffron coloured cloathes, and
he was called the son of Jupiter.

Chap. xl. Of the Images of Mars.

From the operations of Mars they made an Image in the hour of Mars, Mars being 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 Lyon [lion], having in his right hand a naked sword erected, carrying in his left hand the head of a man; they report, that an Image of this kind rendreth a man powerfull in good and evill, so that he shall be feared of all; and whosoever carryeth it they give him the power of enchantment, so that he shall terrifie men by his looks when he is angry, and stupifie them; they made another Image of Mars for the obtaining of boldness, courage, and good fortune in wars, and contentions, the form of which was a souldier 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.

Chap. xli. Of the Images of the Sun.

From the operations of the Sun, they made an Image at the hour of the Sun, the first face of Leo ascending with the Sun, the forme of which was a king crowned, sitting in a chair, having a Raven in his bosom, and under his feet a Globe; he is cloathed in Saffron coloured cloathes [clothes]; They report that this Image rendreth men invincible, and honorable, and helps to bring their businesses to a good end, and to drive away vain dreams; also to be prevalent against feavers [fevers], and the plague; and they made it in a Balanite stone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately ascendeth; They made another Image of the Sun in a Diamond, at the hour of the Sun, it ascending in his exaltation; the figure of which was a woman crowned with the gesture of one dancing and laughing, standing in a Chariot drawn with four horses, having in her right hand a looking glass, or buckler [clypeum], in the left a staffe, leaning on her breast, carrying a flame of fire on her head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corneoll stone at the hour of the Sun ascending in the first face of Leo, against Lunatick passions which proceed from the combustion of the Moon.

Chap. xlii. Of the Images of Venus.

From the operations of Venus they made an Image, which was available for favor, and benevolence, at the very hour it ascending into Pisces, the form of which was the Image of a woman having the head of a bird, and feet of an Eagle, holding a dart in her hand. They made another Image of Venus for to get the love of women, in the Lapis Lazulus [lapis lazuli], at the hour of Venus, Venus ascending in Taurus, the figure of which was a naked maide with her haire spread abroad, having a looking glass in her hand, and a chain tyed about her neck, and nigh her a handsome young man holding her with his left hand by the chain, but with his right hand making up her hair, and they both look lovingly on one another, and about them is a little winged boy holding a sword or a dart. They made another Image of Venus, the first face of Taurus or Libra or Pisces ascending with Venus, the figure of which was a little maide with her hair spread abroad, cloathed in long and white garments, holding a Laurell Apple, or flowes in her right hand, in her left a Combe. Its reported to make men pleasant, jocand, strong, cheerfull [cheerful] and to give beauty.

Chap. xliii. Of the Images of Mercury.

From the operations of Mercury, they made an Image at the hour of Mercury, Mercury ascending in Gemini, the form of which was an handsome young man, bearded, having in his left hand a rod in which a serpent is twyned about, in his right carrying a dart, having his feet winged; They report that this Image conferreth
knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to
cure feavers; They made another Image of Mercury, Mercury ascending in Virgo, for good will, wit and
memory; The form of which was a man sitting upon a chaire, or riding on a Peacock, having Eagles feet,
and on his head a crest, and in his left hand holding a cock or fire.

Chap. xliv. Of the Images of the Moon.

From the operations of the Moon, they made an Image for travellers against weariness, at the hour of the
Moon, the Moon ascending in its exaltation; the figure of which was a man leaning on a staffe, having a bird
on his head, and a flourishing tree before him; They made another Image of the Moon for the increase of the
fruits of the earth, and against poysons [poisons], and infirmities of children, at the hour of the Moon, it
ascending in the first face of Cancer, the figure of which was a woman cornuted, riding on a Bull, or a
Dragon with seven heads, or a Crab; and she hath in her right hand a dart, in her left a looking glass, clothed
in white or green, and having on her head two Serpents with horns twined together, and to each arm a
Serpent twined about, and to each foot one in like manner. And thus much spoken concerning the figures of
the Planets, may suffice.

Chap. xlv. Of the Images of the head and Tayle of the Dragon of the
Moon.

They made also the Image of the head and taile of the Dragon of the Moon, namely betwixt an Aeriall and
fiery circle, the likeness of a Serpent, with the head of an Hawke tyed about them, after the manner of the
great letter Theta, & they made it when Jupiter with the head obtain'd the midst of Heaven:

![Image of the head and tail of the Dragon of the Moon]

which Image they affirm to availe much for the success of Petitions, and would signifie by this Image a
good and fortunate Genius, which they would represent by this Image of the Serpent; for the Egyptians and
Phenicians [Phoenicians] do extoll 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 manifested
both by his swift motion without feet, hands or any other instruments; and also that it often reneweth his age
with his skin, and becometh young again: but they made the Image of the taile like as when the Moon
Eclipsed [eclipsed], in the Taile, or ill affected by Saturn or Mars, and they made it to introduce, anguish,
infirmity and misfortune; and they called it the evill Genius; such an Image a certain Hebrew had included.
in a golden Belt full of Jewels, which Blanch the daughter of the Duke of Borbon (either willingly or ignorantly) bestowed on her husband Peter King of Spain, the first of that name, with which when he was girt, he seemed to himself to be compassed about with a Serpent; and afterwards finding the Magicall virtue fixed in the girdle, for this cause he forsook his wife.
Chap. xlvi. Of the Images of the Mansions of the Moon.

They made also Images for evert Mansion of the Moon; in the first for the destruction of some one, they made in an Iron ring, the Image of a black man in a garment made of haire, and girdled round, casting a small lance with his right hand; they sealed this in black wax, and perfumed it with liquid Storax, and wished some evil to come. In the second, against the wrath of the Prince, and for reconciliation with him, they sealed in white wax and mastick, the Image of a king crowned, and perfumed it with Lignum Aloes; In the third, they made 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 muske, Camphire and Calamus Aromaticus. They affirmed that this giveth happy fortune and every good thing. In the fourth, for revenge, separation, enmity and ill will, they sealed in red wax the Image of a soldier sitting on an horse, holding a Serpent in his right hand; they perfumed it with red myrrhe, and Storax; in the fifth, for the favor of Kings and officers, and good entertainment, they sealed in Silver the head of a man, and perfumed it with Sanders; in the sixth, for to procure love betwixt two, they sealed in white wax two Images imbracing one another, and perfumed them with Lignum Aloes and Amber; in the seventh, for to obtain every good thing, they sealed in Silom the Image of a man well clothed, holding up his hands to heaven as it were praying and supplicating, and perfumed it with good odors; In the eight, for victory in war, they made a seal of Tin, being an Image of an Eagle, having the face of a man, and perfumed it with Brimstone. In the ninth, to cause infirmities, they made a seal of Lead, being the image of a man wanting his privy parts, shutting his eyes with his hands; and they perfumed it with Rosin of the Pine. In the tenth, to facilitate child-bearing, and to cure the sick, they made a seal of gold, being the head of a Lyon [lion], and perfumed it with Amber: In the eleventh, for fear, reverence and worship, they made the image of a man sitting, and inditing of letters, and perfumed it with Frankincense and Nutmegs. In the sixteenth, for to gain much Merchandizing they made a seal of Silver, being the image of a man sitting upon a Chair, holding a balance [balance] in his hand, and they perfumed it with well smelling spices. In the seventeenth, against
Theeves [thieves] and Robbers, they sealed with an Iron seal the Image of an Ape: and perfumed it with the hair of an Ape. In the eighteenth, against Feavors [fevers] and pains of the belly, they made a seal of Copper, being the image of a Snake, holding his tail above his head, and they perfumed it with Harts-horn, and reported the same seal to put to flight Serpents, and all venemous creatures from the place where it is buried. In the nineteenth for facilitating birth, & provoking the menstrues [menstruation], they made a seal of Copper, being the image of a woman, holding her hands upon her face; and they perfumed it with Liquid Storax. In the twentieth, for hunting, they made a seal of Tin, being the image of Sagittary [Sagittarius], half a Man, and half an Horse, and they perfumed it with the head of a Wolf. In the twenty and twentieth, for the security of Runaways, they made a seal of Iron, being the image of a man with wings on his feet, bearing an helmet on his head, and they perfumed it with Argent vive. In the three and twentieth, for destruction and wasting, they made a seal of Iron, being the image of a Cat, having a Dogs head, and they perfumed it with the hairs of a Dogs head, and buried it in the place where they did pretend to hurt. In the four and twentieth, for the multiplying of Heards of Cattle, they took the horn of a Ram, Bull, or Goat, or of that sort of cattle which they would increase, and sealed in it burning with an Iron seal, the image of a woman giving suck [breast feeding] her son, and they hanged it on the neck of that cattle who was the leader of the flock, or they sealed it in his horn. In the five and twentieth, for the preservation of Trees and Harvests, they sealed in the wood of a Fig-tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and did hang it on the tree. In the six and twentieth for love and favor, they sealed in white Wax and Mastick the image of a woman washing and combing her haires, and they perfumed it with things smelling very well. In the seven and twentieth for to destroy Fountains, Pits, Medicinal Waters and Baths, they made of red Earth the image of a man winged, holding in his hand an empty vessel, and perforated, and the image being burnt, they did put in the vessel Assafetida, and liquid Storax, and they did overwhelm and bury it in the Pond or Fountain which they would destroy. In the eight and twentieth, for to gather Fishes together, they made a seal of Copper, being the image of a Fish, and they perfumed it with the skin of a sea fish, and did cast it into the water, wheresoever they would have the fish to gather together. Moreover together with the foresaid Images, they did write down also the names of the Spirits and their Characters, and did invocate and pray for those things which they pretended to obtain.

Chap. xlvii. Of the Images of the fixed Behenian Stars.

But now for the operations of the fixed stars, according to Hermes opinion, under the head of Algol, they made an image whose Figure was the head of a man with a bloody neck; they report that it bestoweth good success to Petitions, and maketh him who carrieth it bold and magnanimous, and preserveth the members of the body sound: also it helpeth against Witchcraft, and reflecteth evil endevors [endeavors] and wicked incantations upon our adversaries. Under the constellation of Pleiades, they made the image of a little Virgin, or the Figure of a Lamp; its reported to increase the light of the eyes, to assemble Spirits, to raise Winds, to reveal secret and hidden things: Under Adlebora [sic. Aldeboran], they made an image after the likeness of God, or of a flying man; it giveth riches and honor: Under the Goat they made an image, the Figure of which was, as it were, a man willing to make himself merry with musical instruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the teeth: Under the greater Dog-star, they made the image of an Hound and a little Virgin; it bestoweth honor and good will, and the favor of men, and Aerial spirits, and giveth power to pacifie and reconcile Kings, Princes, and other men: Under the lesser Dog-star they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of spirits, and men; it giveth power against Witchcrafts, and preserveth health: Under the Heart of Leo, they made the image of a Lion or Cat, or the Figure of an honorable Person sitting in a Chair; it rendretb a man temperate, appeaseth wrath, and giveth favour: Under the tail of Vrsa Major [Ursa Major] they made the image of a pensive Man, or of a Bull, or the Figure of a Calf; it availeth against incantations, and maketh him who carrieth it secure in his travels: Under the wing of Corvus, they made the image of a Raven, or
Snake, or of a black Man cloathed in black; this maketh a man cholerick, bold, courageous, full of thoughts, a backbiter, and causeth naughty dreams; also it giveth the power of driving away evil spirits, and of gathering them together; it is profitable against the malice of Men, Devils and Winds: Under the Spike they made the image of a Bird, or of a man laden with Merchandize; it conferreth riches, and maketh one overcome contentions, it taketh away scarcity and mischief: Under Alchameth they made the image of an Horse or Wolf, or the Figure of a man dancing; it is good against Feavers, it astringeth and retaineth the bloud [blood]: Under Elphrya, they made the image of an Hen, or of a man crowned and advanced; it bestoweth the good will and love of men, and giveth chastity. Under the Heart of Scorpio they made the image of a Vulture, or Hen, or of a traveller; it maketh a man magnanimous and proud, it giveth power over devils and beasts. Under the tail of Capricorn they made the image of an Hart, or Goate, or of an angry man; it bestoweth prosperity, and increaseth wrath. These are the images of some of the fixed stars which they command to be ingraven on their stones under them.

Chap. xlviii. Of Geomantical Figures, which are the middle betwixt Images and Characters.

There are moreover certain other Figures, framed by the number and situation of the stars, and ascribed both to the Elements, and also to the Planets and Signs, which are called Geomantical, because that Geomantical Diviners do reduce the points of their lot projected, by the excess of parity or imparity into those figures; and they also being engraven or imprinted under the dominion of their Planets and Signs, do conceive the vertue and power of images; and these Figures are as a middle betwixt Images and Characters; But whosoever desireth exactly yo know the natures, qualities, proprieties, conditions, significations, and Nativities of these Figures, let him read the Volums of Geomancy; but they are in number sixteen, whose names and figures are these.

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Chap. xlix. Of Images, the figure whereof is not after the likeness of any Celestiall figure, but after the likness of that which the mind of the worker desires.

There remains as yet an other manner of images not according to the similitude of Celestiall figures, but according to the similitude of that which the mind of the worker desires, of whose they are the effigies, and representation: So to procure love we make images embracing one the other: to discord, striking one the other; to bring misery, or destruction as dammage [damage] to a man, or house, or City or any thing else, we make images distorted, broken in members, and parts after the likeness and figure of that thing which we would destroy or damnifie; And Magicians advise us that in casting or engraving images we would write upon it the name of the effect; and this on the back when evil, as destruction; on the belly when good, as love. Moreover in the forehead of the image let be written the name of the species or Individuum which the image represents, or for whom or against whom it is made. Also on the breast let the name of the signe or face ascending, and Lord thereof be written; also the names and Characters of its Angles. Moreover in making the image they advise that prayer for the effect for which it is made, be used. All which Albertus Magnus in his Speculo affirms. Now they use the images being made diversly according to the vertues thereof; Sometimes they hang them or binde them to the body; Sometimes they bury them under the Earth, or a River; sometimes they hang them in a Chimny over the smaok [smoke], or upon a tree that they be
moved by the wind; sometime with the head upward, & sometimes downward; sometimes they put them into hot water, or into the fire. For they say as the workers of the images do affect the image it self, so doth it bring the like passions upon those to whom it was ascribed, as the mind of the operator hath dictated it. As we read that Nectanabus the Magician made images of ships with wax after that manner, and art that when he drowned those images in water, that the ships of his enemies were in like maner drowned in the Sea, and hazarded. Now that part of Astrology which is writ concerning elections, teacheth us that the constellations also are to be observed for the making of images, and such like.

Chap. I. Of certain Celestial observations and the practise of some Images.

I will now shew thee the observation of Celestiall bodyes, which are required for the practise of some of these kind of images; So to make any one fortunate, we make an image in which these are fortunate, viz. the significator of the life thereof, the givers of life, the signs, and Planets. Moreover let the ascendent, the middle of the heaven, and the Lords thereof be fortunate: also the place of the Sun, and place of the Moon; part of fortune, and Lord of conjunction or prevention made before their nativity, by depressing the Malignant Planets. But if we will make an image to procure misery, we must do contrarywise, and those which we place here fortunate, must there be infortunate, by raising malignant Stars. In like manner must we do to make any place, Region, City, or house fortunate. Also for destroying or prejudicing any of the foresaid; Let there be made an image under the ascension of that man whom thou wouldst destroy, and prejudice, and thou shalt make unfortunate, the Lord of the house of his life, the Lord of the ascending, and the Moon, the lord of the house of the Moon, and the lord of the house of the lord ascending, and the tenth house, and the lord thereof. Now for the fitting of any place, place fortunes in the ascendent thereof; and in the first, and tenth, and second, and eighth house, thou shalt make the lord of the ascendent, and the lord of the house of the Moon fortunate. But to chase away certain Animals from certain places, that they may not be generated, or abide there, let there be an image made under the ascension of that Animal, which thou wouldst chase away, and after the likeness thereof; as if thou wouldest chase away Scorpions from any place, let an image of the Scorpion be made, the sign of Scorpio ascending with the Moon, and thou shalt make the ascendent, and lord thereof, and the Lord of the house of Mars; and thou shalt make unfortunate the lord of the ascending in the eighth house, and let them be joyned with an aspect malignant, opposite, or quadrant: and let there be writ upon the image the name of the ascendent, of the Lord thereof, and of the Moon, and of the lord of the day, and of the Lord of the hour. And let there be a pit made in the middle of the place, from which thou wouldst drive them; and let there be carried into it, some of the earth taken out of the four corners of the same place, and let the image be buryed there with the head downward, with saying, this is the burying of the Scorpions, that they may not come into this place, and so of the rest. So for gain let there be made an image under the ascendent of the nativity of the man, or under the ascension of that place to which thou wouldst appoint the gain; and thou shalt make the lord of the second house, which is in the house of substance to be joyned with the Lord of the ascendent in the trine or sextil, and let there be a reception amongst them; thou shalt make fortunate the eleventh and the Lord thereof, and the eighth; and if thou canst, put part of the fortune in the ascendent, or second; and let the image be buryed in that place, or carried from that place, to which thou wouldest appoint the gain. Also for concord, and love, let there be an image made in the day of Jupiter under the ascendent of the nativity of him whom thou wouldst be beloved, make fortunate the ascendent, and the tenth, and hide the evil from the ascendent; and thou must have the Lord of the tenth, and planets of the eleveneth fortune, joyned to the Lord of the ascendent, from the trine or sextil with reception; then make an other image for him whom thou wouldest stir up to love; consider if he be a friend, or companion of him whom thou wouldst have been beloved; and if so, let there be an image made under the ascension of the eleventh house from the ascendent 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, or a sister, or a cousin, let it be made under the ascension of the third, and so of the like; and put the significator of the ascendent of the second image, joyned to the significator of the ascendent of the first image; and let there be betwixt them a reception, and let the rest be fortunate, as in the first image; afterwards joynt both images together into a
mutual embracing or put the face of the second image to the back of the first image, and let them be wrapped
up in silk, and cast away or spoiled. Also for success of petitions, and for the obtaining of a thing denied, or
taken, or possessed by another, let there be an image made under the ascendent of him who petitions for the
thing; and cause that the Lord of the second be joined with the lord of the ascendent from a trine, or sextile,
and let there be a reception between them, and if it can be, let the Lord of the second be in the obeying signs,
and the Lord of the ascendent in the ruling, make fortunate the ascendent, and the Lord thereof, and take
heed that the lord of the ascendent be not retrograde or combust, or falling, or in the house of opposition i.e.
in the seventh from his own house; let him not be hindered by the malignant, let him be strong, & in an angle;
Thou shalt make fortunate the ascendent, and the Lord of the second and the Moon; and make another image
for him that petitioned to, and begin it under the ascendent belonging to him, as if he be a King or a Prince,
begin it under the ascendent of the tenth house from the ascendent of the first image; If he be a father under
the fourth; if a son under fifth, and so of the like; and put the significator of the second image, joined with
the lord of the ascendent of the first image, from a trine, or sextile, and let him receive it, and put them both
strong, and fortunate without any let; make all evil fall from them. Thou shall make fortunate the tenth, and
the fourth if thou canst, or any of them; and when the second image shall be perfected, joy nit [knit] 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 toward
the North, or rather toward the place where the thing petitioned for doth abide; or if it happen that the
petitioner goeth forward towards him with whom the thing petitioned for is, let him bring the images with
him as far as he goes. And let there be made an image of dreams, which being put under the head of him that
sleeps, makes him dream true dreams concerning anything that he hath formerly deliberated of; and let the
figure of that be the figure of a man sleeping in the bosom of an Angel, which thou shall make in the Lyon
[Lion, i.e. Leo] ascending, the Sun keeping the ninth house in Aries; thou shalt write upon the breast of the
man 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 house, or Gemini
ascending in Mercury being fortunate, and keeping the ninth house in Aquarius; and let it be received from
Saturn with a fortunate aspect, and let the name of the spirit of Mercury be written upon it. Let also the same be
made in Libra ascending, Venus being received from Mercury in Gemini in the ninth house, by writing upon
it the Angel of Venus. Besides also let the same image be made in Aquarius ascending, Saturn fortunately
possessing the ninth house in his exaltation, which is in Libra, and let there be written upon it the Angel of
Saturn. Moreover let it be made in Cancer ascending the Moon being received by Jupiter and Venus in
Pisces, and being fortunately placed in the ninth house, and let there be written upon it the spirit of the Moon.
There are also 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 house, and when
the Moon is joined to Saturn in the ninth house, and in that sign, which was the ninth house of Nativity;
and let there be written upon the rings the name of the spirit of the Sun, or Saturn. Let this which hath been
spoken suffice concerning images, for now thou mayst find out more of this nature of thyself. But know this
that such images work nothing, unless they be so vivified that either a natural or Celestial, or Heroicall, or
animasticall, or demoniacal, or angelicall virtue be in them, or assistant to them. But who can give a soul to
an image, or make a stone to live, or metal [metal], or wood, or wax? and who can raise out of stones
children unto Abraham? Certainly this Arcanum doth not enter into an Artist of a stiff neck; neither can he
give those things which hath them not. No body hath them but he who doth (the Elements being restrained,
nature being overcome, the Heavens being over-powered) transcend the progress of Angels, and comes to the
very Archetype itself, of which being then made a cooperator may do all things, as we shall speak
afterwards.

Chap. li. Of Characters which are made after the rule and imitation of
Celestial, and how with the table thereof they are deduced out of
Geomantical figures.

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Characters also have their community from the rays of the Celestials cast together according to a certain number by a certain peculiar property, which Celestials as in divers strokes of their rays falling several ways amongst themselves produce divers virtues: so also Characters being variously protracted, according to the various conourse of those rays quickly obtain divers operations, and also more efficacious many times then the properties of natural commixtions. Now the true Characters of the heavens is the writing of Angels, which amongst the Hebrews is called the writing Malachim, by which all things are described and signified in the Heaven for every knowing man to read. But of these hereafter; But now they make Characters of Geomantical figures binding together the points of each variously, and attributing them according to the manner of their figurings, to those Planets and signs of which they were made, the making of which the following table will shew:

The Characters of the Moon.

From the way [figure 2-70]
From the people [figure 2-71]

The Characters of Mercury.

From Conjunction [figure 2-72]
From White [figure 2-73]

The Characters of Venus.

From loosing [figure 2-74]
From girl [figure 2-75]

The Characters of the Sun.

From a greater Fortune [figure 2-76]
From a lesser Fortune [figure 2-77]

The Characters of Mars.

From Red [figure 2-78]
From a Boy [figure 2-79]

The Characters of Jupiter.

From obtaining [figure 2-80]
From joyfulness [figure 2-81]

The Characters of the Saturn.

From a prison [figure 2-82]
From sadness [figure 2-83]

The Characters of the head of the Dragon.

[figure 2-84]

From Characters of the tayle of the Dragon [figure 2-85]

Chap. lii. Of Characters which are drawn from things themselves by a certain likeness.

We have spoken above of a certain manner of Images made not after the likeness of Celestial Images, but according to the emulation of that which the minde of the Operator doth desire. In like manner also it is to be understood of Characters; for such like Characters are nothing else then images ill dearticulated; yet having a certain probable similitude with the Celestial images, or with that which the mind of the Operator desires, whether that be from the whole image, or from certain markes thereof expressing the whole image. As the Characters of Aries and Taurus we make thus from thwir horns \( \Upsilon \). Of Gemini from imbracing \( \Pi \). Of Cancer from a progress and regress \( \Xi \), of Leo, Scorpio, and Capricorn, from their tail
of Virgo, from Spike ⌈ of Libra from a ballance [balance] ⌈ of Sagittarius from a dart ⌈, of Aquarius from Waters ⌊ and of Pisces from Fishes ⌈. In like manner the Characters of Saturn is made from a Sickle ⌈ of Jupiter, from a Scepter ⌈. Of Mars from a bolt ⌊ of the Sun from roundness, and a golden brightness ⌈ of Venus from a Lookingglass ⌈, of Mercury from a Wand ⌈ of the Moon from her horns of increasing and decreasing ⌈. Besides, of these, according to the mixtions of Signs and Stars, and Natures, are made also mixed Characters, as of a fiery triplicity ⌈ or Earthly ⌈ or Watery ⌉ also according to the hundred and twentie conjunctions of Planets, result so many compound characters of various Figures; as of Saturn and Jupiter, viz. thus, or thus or thus of Saturn and Mars, or thus of Jupiter, and Mars or thus of Saturn, Jupiter and Mars, or thus.

And as these are exemplified by two and three, so also of the rest, and of more may they be framed: after the same manner may the Characters of other Celestial images ascending in any face or degree of signs, be compendiously drawn after the likeness of the images, as in these which are made according to the way of imitation of that which the minde of the Operator desires, as to love, the figures be mixed together imbracing [embracing] and obeying one the other, but to hatred, on the contrary, turning away the one from the other; contending, unequal, loosed. But now we will here set down those Characters which Hermes assigned to the fixed stars, and Behenii, and they are these,

The head of Algol.

The Pleiades.

Aldaboram [Aldeboran].

The Goat Star. [Hircus]

The greater Dog-star. [Canis Major]
The lesser Dog-star. [Canis Minor]

The heart of the Lion. [Cor Leonis]

The Tail of the Bear.

The wing of the Crow.

Spica.

Alcameth. [Alchameth]

Elpheia.

The heart of the Scorpion.

The Vulture falling. [Vultur cadens, i.e. Lyra]

The tail of Capricorn.

Chap. liii. That no Divination without Astrology is perfect.

We have spoken in the foregoing Chapters of the divers kindes of Divinations: But this is to be noted that all these require the use and rules of Astrology, as a key most necessary for the knowledge of all secrets; and that all kinds of Divinations whatsoever have their root and foundation in Astrologie so, as that without it they are of little or no use; yet Astrological Divination, in as much as the Celestials are causes and signs of all those things which are, and are done in these inferiors, doth give most certain demonstrations by the situation, and motion onely of Celestial bodies, of those things which are occult or future; of which we shall in this place speak no further, since of this Science huge Volums have been wrote by the Ancients, and are everywhere extant. Therefore whether the Physiognomists look upon the body, or countenance of forehead, or hand, or the Soothsayer, searcheth by dreams or Auspicia, that the judgment may be right, the figure of heaven is also to be enquired into. From the judgements whereof, together with conjectures of similitudes and signs, are produced true opinions of the significators. Also if any prodigie shall appear, the Figure of the heaven is to be erected; also such things are to be enquired after, which have gone before in the revolutions of years from great conjunctions, and Eclipses: then also the Nativities, beginnings, intronizations, foundations, and revolutions, perfections, directions of Princes, Nations, Kingdoms, Cities, when these shall appear, and upon what place of the Celestial figure these fell; that by all these we may come to a rational and probable signification of these things. After the same manner, but with less labour, we must proceed in the Expofition of dreams. Moreover, they that being distempered foretell future things, do it not but as they are instigated by the stars, or inferior instruments of these, whence their Predictions must at length be imputed to the Celestials, as we read in Lucan the old Prophet Tuscus,

The Lightnings motion, and the veines which are
Fibrous, and warm, and motion of a fair
Plume wandring i'th aire, being taught -----

After the City was viewed, the Sacrifice slain, the inspection into the intrals did at length by the dispositions of the Celestial stars pronounce judgement. Also Geornancy it self the most accurate of Divinations, which divines by points of the earth, or any other superfices, or by a fall, or any other power inscribed, doth first reduce them to Celestial figures, viz. to those sixteen which we above named, making judgement after an Astrological manner, by the properties and observations thereof: and hither are referred all natural Divinations by lots whatsoever, the power whereof can be from no where else then from the heaven, and from the minde of them that work them. For whatsoever is moved, caused or produced in these inferiors,
must of necessity imitate the motions, and influences of the superiours, to which, as to its roots, causes, and signs it is reduced, the judgement whereof is shewed by Astrological Rules. Hence Dice, Tetracedron [tetrahedron], Exacedron, Octocedron, Doderacedron [dodecahedron], Icocedron being made by certain Numbers, Signs, and Stars at opportune times, under the influences of the Celestials, and being inscribed, obtain a wonderful vertue of Divining, and foretelling by their castings, such as those Dice Preneste had, in which we read the Destinies of the Romans were contained.

Chap. liv. Of Lottery, when, and whence the vertue of Divining is incident to it.

Whatsoever Divinations and Predictions of humane events are made by Lottery, must of necessity, besides the lot, have some sublime occult cause; which indeed shall not be a cause by accident, such as Aristotle describes Fortune to be. For in the series of Causes, seeing according to the Platonists, a cause by accident can never be the prime and sufficient cause, we must look higher, and finde out a cause which may know and intend the effect. Now this we must not place in corporeal Nature, but in immaterial, and incorporeal substances which indeed administer the Lot, and dispence [dispense] the signification of the truth, as in mens souls, or separated spirits, or in Celestial Intelligences, or in God himself. Now that there is in mans soul a sufficient power and vertue to direct such kinde Of lots, it is hence manifest, because there is in our soul a divine vertue, and similitude, and apprehension, and power of all things; And as we said in the first Book, All things have a natural obedience to it, and of necessity have a motion and efficacy to that which the soul desires with a strong desire; and all the vertues and operations of natural and artifical things, obey it when it is carried forth into the excess of desire, and then all Lots of what kinde soever are assisting to the appetite of such a minde, and acquire to themselves wonderful vertues of passages, as from that, so from the Celestial opportunity in that hour in which the excess of such a like appetite doth most of all exceed in it. And this is that ground and foundation of all Astrological questions, wherefore the minde being elevated into the excess of any desire, taketh of it self an hour and opportunity most convenient and efficacious, on which the Figure of the heaven being made, the Astrologer may then judge in it, and plainly know concerning that which any one desires, and is inquisitive to know. But now because Lots are not directed alwayes by mans minde, but also, as we said before, by the help of other Spirits; nor is the minde of a Prophet alwayes disposed to that excess of passion as we spoke of: hence amongst the Ancients, it was a Custome to premise before the casting of the Lot, some sacred performances, in which they called upon divine Intelligencies and spirits for to direct the Lot aright. Whatsoever kinde of presage therefore these kinde of Lots portend, must of necessity not be by chance or fortune, but from a spiritual cause, by vertue whereof the Phantasie, or hand of him that cast the Lot is moved, whether that power proceed from the soul of the Operator through the great excess of his affection, or from a Celestial influence, and oppotunity, or from a certain Diety or spirit assisting, or moving from on high, whether these Lots are placed in casting of Cockalls, or throwing of Dice, or in the meeting of Verses, such as were formerly the Lot of Homer and Virgil, of which we read in Ælius of Sparta, Hadrianus long since made enquiry, and which we read befell Trajanus the Empourer.

What's he far off grac'd with the Olive bough
Presenting offerings? how white chin we know,
A Roman King, whose laws first settled Rome,
And from small Curets a poor soyl [soil] shall come
To great command -----

Be which Verses he did not in vain become to have hopes of enjoying the Empire. Also amongst Hebrews, and even amongst us Christians (some Divines not disapproving of it) Lots are taken out of Verses of Psalms. There are also more, & other kindes of Lots, as are humane Lots, which had no Divination in them amongst the Ancients, and are observed by as in choosing of Magistrates, to prevent envy, of which also Cicero against Verres makes mention: but they are not of our purpose: But those which are divine, and sacred Lots, respecting Oracles, and Religion, of which we shall discourse in the following Book: Onely thus far I would advise you, that how much presaging, divining or Southsaying [soothsaying] soever Lots are found to have,
they have them not as they are Lots, but by reason of a vertue of a higher operation joyned to them.

Chap. Iv. Of the soul of the World, and of the Celestials, according to the traditions of the Poets, and Philosophers.

It is necessity that the heaven and Celestial bodies, seeing they have a power, influence, and manifest operation upon these inferiors, should be animated: seeing an operation cannot proceed from a meer body. All famous Poets, and Philosophers affirm therefore that the world and all Celestiall bodies must have a soul, and that also intelligent: Hence Marcus Mavillius in his Astronomy to Augustus, sings,

\begin{verbatim}
The great Corporeall world, which doth appear
In divers forms, of Aire, Earth, Sea, and Fire,
A divine soul doth rule, a Diety
Doth wisely govern -----
\end{verbatim}

Also Lucan,

\begin{verbatim}
The Earth that's weigh'd i'th aire, 's sustained
By great Jove -----
\end{verbatim}

And Boetius

\begin{verbatim}
Thou dost joyn to the worl a soul, that moves
All things of threefold nature, and diffuse
It through the members of the same, and this
Into two Orbs of motion rounded is
Being divided, and for to return
Into it self makes haste -----
\end{verbatim}

And Virgil most full of all Philosophy, sings thus,

\begin{verbatim}
And first the Heaven, Earth, and liquid plain,
The Moons bright Globe, and Stars Titanian
A spirit fed within, spread through the whole
And with the huge heap mix'd infused a soul;
Hence man, and beastsm and birds derive their strain,
And monsters floating in the marbled main;
These seeds have fiery vigor, and a birth
Of heavenly race, but clog'd with heavy earth.
\end{verbatim}

For what do these verses seem to mean, then that the world should not only have a spirit soul, but also to partake of the divine mind: and that the original, vertue, and vigour of all inferiour things do depend on the soul of the world? This do all Platonists, Pythagorians, Orpheus, Trismegistus, Aristotle, Theophrastus, Avicen, Algaeles, and all Peripateticks confess, and confirm.

Chap. Ivi. The same is confirmed by reason.

The world, the heavens, the Stars, and the Elements have a soul, with which they cause a soul in these inferior and mixed bodies. They have also as we said in the former book, a spirit, which by the mediating of the soul is united to the body: For as the world is a certain whole body, the parts whereof are the bodies of all living creatures, and by how much the whole is more perfect and noble then the parts, by so much more perfect, and noble is the body of the world then the bodies of each living thing. It would be absurd, that all imperfect bodies and parts of the world, and every base Animal, as Flies, and Worms should be worthy of a life, and have a life and soul, and the whole entire world a most perfect, whole, and most noble body, should
have neither life, nor soul; It is no less absurd, that Heavens, Stars, Elements, which give to all things life, and soul most largely, should themselves be without life, and soul; and that every plant, or tree should be of a more noble condition then the Heaven, Stars, and Elements, which are naturally the cause of them; And what living man can deny that earth, and water live, which of themselves, generate, vivifie, nourish, and increase innumerable trees, plants, and living creatures? as most manifestly appears in things that breed of their own accord, and in those which have no corporeal seed. Neither could Elements generate and nourish such kind of living creatures, if they themselves were without life or soul. But some haply may say, that such kind of living creatures are not generated by the soul of the earth, or water, but by the influences of Celestial souls; These the Platonists answer, that an Accident cannot beget a substance, unless haply as an instrument it be subjected to the next substance, because an instrument removed from an artificer is not moved to the effect of the art; so also those Celestial influences, seeing they are certain accidents being removed far from vital substances, or from the life it self, cannot generate a vital substance in these inferiors. And Mercurius in his book which he calls De Communi, saith, All that is in the world is moved either by increase, or decrease. Now what moves, must needs have life; and seeing that all things move, even the earth, especially with a generative and alterative motion, they must themselves live. And if any doubt that the heavens live, saith Theophrastus, he is not to be accounted a Philosopher; and he which denyes the heaven to be animated, so that the mover thereof is not the form thereof, destroyes the foundation of all Philosophy; The World therefore lives, hath a soul, and sense; for it gives life to plants, which are not produced of seed; and it gives sense to Animals, which are not generated by coition.

Chap. lvii. That the soul of the world, and the Celestial souls are rationall, and partake of Divine understanding.

That the above named souls have reason, is apparent hence; For whereas the universall works of the foresaid souls do with a certain perpetuall order conspire amongst themselves, it is necessary that they be governed not by chance but by reason; by which reason they do direct, & bring all their operations to a certainty. For it is necessary that the earth should have the reason of terrene things, and water of watery things; and so in the rest; by which reason each in their time, place, and order are generated, and being hurt are repairead. Therefore Philosophers do not think the soul of the earth to be at it were the soul of some contemptible body, but to be rationall and also intelligent, yea and to be a diety. Besides it would be absurd, seeing we have reasons of our works, that Celestial souls, and the soul of the universe should not have reasons of theirs. But if (as saith Plato) the world be made by very goodness it self, as well as it could be made, it is certainly endowed with not only life, sense, and reason, but also understanding. For the perfection of a body is its soul, and that body is more perfect which hath a more perfect soul; It is necessary therefore, seeing Celestial bodies are more perfect, that they have also most perfect minds. They partake therefore of an intellect and a minde; which the Platonists also prove by the perseverance of their order, and tenor, because motion is of its nature free, it may easily swarve, and wander now one way, now another, unless it were ruled by an intellect and a mind, and that also by a perfect mind foreseeing from the beginning the best way, and chief end. Which perfect mind indeed, because it is most powerfull in the soul, as is the soul, and as are the souls of Celestial bodies, and of Elements, without all doubt doth most orderly, and perfectly govern the work allotted to it. For bodies do not resist a most powerfull soul, and a perfect mind doth not change its counsel. The soul of the world therefore is a certain only thing, filling all things, bestowing all things, binding, and knitting together all things, that it might make one frame of the world, and that it might be as it were one instrument making of many strings, but one sound, sounding from three kinds of creatures, intellectall, Celestiall, and incorruptible, with one only breath and life.
Chap. Iviii. Of the names of the Celestials, and their rule over this
inferiour world, viz. Man.

The names of Celestiall souls are very many, and diverse according to their manifold power and vertue upon these inferior things, from whence they have received divers names, which the ancients in their hymnes and prayer made use of. Concerning which you must observe, that every one of these souls according to Orpheus's Divinity, is said to have a double vertue; the one placed in knowing, the other in vivifying, and governing its body. Upon this account in the Celestiall spheres, Orpheus calls the former vertue Bacchus, the other a Muse. Hence he is not inebriated by any Bacchus, who hath not first been coupled to his Muse. Therefore nine Bacchus's are designed about the nine Muses. Hence in the ninth sphere Orpheus puts Bacchus Cribionus, and the Muse Calliope; in the starry heaven Picionius, and Urania; in the sphere of Saturn, Amphietus, and Polyphymnia; in the sphere of Jupiter, Sabasius, and Terpsichore; in the sphere of Mars, Bassarius, and Clio; in the sphere of the Sun, Trietericus, and Melpemene, in the sphere of Venus, Lysius, and Erauto; in the sphere of Mercury, Silenus, and Euterpe; in the sphere of the Moon, Bacchus, Lyeus, and the Muse Thalia. Also in the spheres of the Elements, he names the souls after this manner. In the fire he puts the planet, and the morning; in the air lightening [lightning] Jupiter, and Juno; in water the Ocean, and Thetys; in the earth Pluto, and Proserpina; but the soul of the world or universe Magicians call the Jupiter of the world, and the mind of the world Apollo, and the nature of the world, Minerva. Besides in the fire they put Vulcan, in the water Neptune, and they did name them by divers names. Also in the Stars of the Zodiack the Pythagorians did put twelve particular Gods or souls placed in the hearts of those Stars, and thence governing the whole Star, viz. in the heart of Aries is placed a particular Pallas, in the heart of Taurus a particular Venus, of Gemini a particular Phebus, of Cancer Mercury, of Leo Jupiter, of Virgi Ceres, of Libra Vulcan, of Scorpio Mars, of Sagittarius Diana, of Capricorn Vesta, of Aquarius a particular Juno, in the heart of Pisces a particular Neptune: This did Manilius sing forth in these verses.

Pallas doth rule the Ram, Venus the Bull,
Phesus the Twins, and Mercury doth rule
The Cancer, and the Lyon [The Lion, i.e. Leo] guides doth Jove,
Ceres doth Virgo, Vulcan Libra move.

For Scorpion Mars; for Sagittarius faire
Diana cares; for Capricorn doth care
Vesta; Aquarius Juno doth protect;
And Neptune Pisces ----- 

And most ancient Orpheus writing to Muscus, reckons up more Dieties of the heavens then these, signifying their names, respects, and duties, calling them all in proper songs. Let no one therefore think that they are the names of evil deceiving spirits; but of naturall, and divine vertues, distributed to the world by the true God, for the service, and profit of man, who knew how to use them: and antiquity it self hath ascribed to each of these Dieties the several members of man; as the ear to memory, which Virgil also dedicates to Phebus, saying, Cynthia puls my ear, and admonisheth me. So the right hand being a token of fortitude, & by which an oath is made, Numa Pompius, as saith Livy, hath dedicated to faith: The fingers are under the tuition of Minerva, and the knees given to Mercifullness; Hence they that beg pardon bend them. Some dedicate the Navell to Venus as the place of luxury; some who refer all the members to it as the center, say it is dedicated to Jupiter Hence in the Temple of Jupiter Hammon the effigies of a navel is celebrated. Many other things the ancients did observe, ascribing every little member and joynt to their Dieties, which if they be rightly understood, and the true Dieties ruling over them known, would not at all swerve from their duty, seeing also sacred writ testifies that all our members are governed by the superior vertues, of which we shall speak more largely in the following book; and not members only, but every exercise of men is distributed to its Dietie [diety], as hunttings to Diana, wars to Pallas, husbandry to Ceres, of which thus speaks Apollo in his Oracles in Porphyrie [Porphyry].

Pallas loves wars, woods to Diana fair
Ascribed are, to Juno humid Aire,
To Ceres Corn, and fruits; to Oryris [Osiris]
The water, also humors waterish.

Chap. lix. Of the seven governors of the world, the Planets, and of their various names serving to Magicall speeches.

Moreover they did call those governors of the world, (as Hermes calls them) Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, by many names, and epithites; viz. calling Saturn Coelius, sithe-bearer [scythe-bearer], the father of the Gods, the Lord of the time, the high Lord, the great, the wise, the intelligent, ingenious revolutor, of a long space, an old man of great profundity, the author of secret contemplation, impressing, or depressing great thoughts in the hearts of men, destroying and preserving all things, overturning force and power, and constituting, a keeper of secret things, and a shuer of them, causing the loss, and finding of the author of life and death. So Jupiter is called as it were a helping Father, the King of heaven, Magnanimous, thundering, lightning, unconquered, high and mighty, great and mighty, good, fortunate, sweet, mild, of good will, honest, pure, walking well, and in honour, the Lord of joy and of judgements, wise, true, the shuer of truth, the judge of all things, excelling all in goodness, the Lord of riches, and wisdome. Mars is called Mavors, powerfull in war, bloody, powerfull in arms, a sword-bearer, magnanimous, bold, untamed, generous, lightning, of great power and furious hast [haste], against whom none can defend himself if he resist him, who destroys the strong, and powerfull, and deposeth Kings from their thrones, the Lord of heat and power, the Lord of fiery heat, and of the planet of blood; who inflames the hearts of contenders, and gives them boldness. The Sun is called Phæbus, Diespiter, Apollo, Titan, Pean Phanes, Horus, Osiris, as it is in that Oracle, The Sun, Osyris [Osiris], Dionysus gay, Apollo, Horus, King ruling the day Who changeth times, who giveth winds and rain, The King of Stars, and the immortall flame.

He is called also Arcitenens, burning fiery, golden flaming, radiating, of a fiery hair, of a golden hair, the eye of the world, Lucifer, seeing all things, ruling all things, the creator of light, the King of Stars, the great Lord, good, fortunate, honest, pure, prudent, intelligent, wise, shining over the whole world, governing, and vivifying all bodies that have a soul, the prince of the world keeping all the Stars under himself, the light of all the Stars, darkening, burning, overcoming their vertue by his approach, yet by his light and splendor giving light and splendor to all things: in the night he is called Dionysius, but in the day Apollo, as if driving away evil things. Therefore the Athenians called him Alexicacon, and Homer Vlion, i.e. the driver away of evil things. He is also called Phæbus from his beauty and brightness, and Vulcan from his fiery violence, because the force thereof consists of many fires. He is also called the Sun, because he contains the light of all the Stars: hence he is called by the Assyrians Ėàãà Adad, which signifies only, and by the Hebrews Ùû Schemesch, which signifies proper. Venus is called the Lady, nourishing, beautifull, white, fair, pleasing, powerfull, the fruitfull Lady of love and beauty, the progeny of Ages, the first parent of men, who in the beginning of all things joyned diversity of sexes together with a growing love, and with an eternall off-spring propagates kinds of men and Animals, the queen of all delights, the Lady of rejoicing, friendly, sociable, pittifull, taking all things in good part, alwaies bountifull to mortals, affording the tender affection of a mother to the conditions of them in misery, the safegard of mankind, letting no moment of time pass without doing good, overcoming all things by her power, humbling the high to the low, the strong to the weak, the noble to the vile, rectifying, and equaling all things: and she is called Aphrodite, because in every sexe, she is found to be of every mind: and she is called Lucifera, i.e. bringing light, bringing the yeers of the Sun to light; and she is called Hesperus, when she follows the Sun, and Phosperus, because she leads through all things though never so hard. Mercury is called the son of Jupiter, the cryer of the gods, the interpreter of gods, Stilbon, the Serpent-bearer, the rod-bearer, winged on his feet, eloquent, bringer of gain, wise, rational
robust, stout, powerful in good and evil, the notary of the Sun, the messenger of Jupiter, the messenger betwixt the supernal and infernal gods, male with males, female with females, most fruitful in both sexes; and Lucan calls him the Arbitrator of the gods. He is also called Hermes i.e. interpreter, bringing to light all obscurity, and opening those things which are most secret. The Moon is called Phebe, Diana, Lucina, Proserpina, Hecate, Menstruous, of a half form, giving light in the night, wandering silent, having two horns, a preserver, a night-walker, horn-bearer, the queen of heaven, the chiefest of the Deities, the first of the heavenly gods and goddesses, the queen of spirits, the mistris [mistress] of all the Elements, whom the stars answer, seasons return, Elements serve: at whose nod lightnings breath forth, seeds bud, plants increase, the initial parent of fruit, the sister of Phæbus, light, and shining, carrying light from one planet to another, enlightening all powers by its light, restraining the various passings of the Stars, dispensing various lights by the circuits of the Sun, the Lady of great beauty, the mistris of rain and waters, the giver of riches, the nurse of mankind, the governor of all States, kind, merciful, protecting men by Sea and land, mitigating all tempests of fortune, dispensing with fate, nourishing all things growing on the earth, wandering into divers woods, restraining the rage of Goblins, shutting the openings of the earth, dispensing the light of the Heaven, the wholesome rivers of the Sea, and the deplored silence of the infernals, by its nods; ruling the world, treading hell under her feet; of whose majesty the birds hastening in the Aire are afraid, the wild beasts straggling in the mountains, Serpents lying hid in the ground, fishes swimming in the Sea; But of these and the like names of Stars and planets, and their Epithites [epithets], Sirnames [surnames], and callings upon, he that will know more, and make more curious enquiry, must betake himself to the hymne of Orpheus, which he that truly understands, hath attained to a great understanding of naturall Magick.

Chap. lx. That humane imprecations do naturally impress their powers upon externall things; And how mans mind through each degree of dependencies ascends into the intelligible world, and becomes like to the more sublime spirits, and Intelligencies.

The Celestiall souls send forth their vertues to the Celestial bodies, which then transmit them to this sensible world. For the vertues of the terrene orb proceed from no other cause then Celestiall. Hence the Magician that will worke by them, useth a cunning invocation of the superiors, with mysterious words, and a certain kind of ingenous speech, drawing the one to the other, yet by a naturall force through a certain mutuall agreement betwixt them, whereby things follow of their own accord, or sometimes are drawn unwillingly. Hence saith Aristotle in the sixth book of his Mysticall Philosophy, that when any one by binding or bewitching doth call upon the Sun or other stars, praying them to be helpfull to the work desired, the Sun and other Stars do not heare his words, but are moved after a certain manner by a certain conjunction, and mutuall series, whereby the parts of the world are mutually subordinate the one to the other, and have a mutuall consent, by reason of their great union: As in mans body one member is moved by perceiving the motion of another, and in a harp one string is moved at the motion of another. So when any one moves any part of the world; other parts are moved by the perceiving the motion of that. The knowledge therefore of the dependency of things following one the other, is the foundation of all wonderfull operation, which is necessarily required to the exercising the power of attracting superior vertues. Now the words of men are certain naturall things, and because the parts of the world mutually draw one the other, therefore a Magician invoking by words, works by powers fitted to nature, by leading some by the love of one to the other, or drawing others by reason of the following of one 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 vertues; which although they are contrary, and different, yet perfect one part; sometimes also he compels things by way of authority, by the Celestiall vertue, because he is not a stranger to the heaven. A man therefore, if he receives the impression of any ligation, or fascination, doth not receive it according to the rationall soul, but sensual, and if he suffers in any part, suffers according to the Animall part. For they cannot draw a knowing and intelligent man by reason, but by receiving that impression and force by sense, in as much as the Animal spirit of man is by the influence of the Celestials, and cooperation of the things of the world, affected beyond
his former and natural disposition. As the son moves the father to labor, although unwilling, for to keep and maintain him, although he be wearied; and the desire to rule is moved to anger and other labors, for 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 Musitian [musician] moves his hearers with various passions, whereof some do voluntarily follow the consonancy of art, others conform themselves by gesture, although unwillingly, because their sense is captivated, their reason not being intent to these things. But these kinds of fascinations & ligations the vulgar doth neither admire, nor detest, by reason of their usualness: but they admire other natural things, because they are ignorant of them, and are not accustomed to them. Hence they fall into errors, thinking 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; and 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 from another. And the superior intellectual world moves all things below it self, 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 body of the elementary world, compounded, generable, sensible, from the circumference to the center, by superior, perpetual, and spiritual essences, depending on the primary intellect, which is the acting intellect; but upon the vertue put in by the word of God, which word the wise Chaldeans of Babylon call the cause of causes, because from it are produced all beings, the acting intellect which is the second from it depends; and that by reason of the union of this word with the first author, from whom all things being are truly produced; The word therefore is the Image of God, the acting intellect the image of the word, the 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 amongst themselves, by a kind ofordinate dependency, so that when the latter is corrupted, it is returned into that which was next before it, until it come to the heavens, then unto the universal soul, and lastly unto the acting intellect, by which all other creatures exist, and which it self 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 supercelestial, and intellectual world, then the Celestial corporeal, because that is more noble, although 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 splendor. 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 this no man can do 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 a corporeal eye. For this man shall be filled with the light thereof; and the light thereof which is an under type impressed by the supernal Orb it receives into itself, with the illustration whereof his intellect being endowed, & truly like to it, & 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 the spirits of the Sun, and shall attain to the vertues, and illustrations of the supernatural vertue, and shall enjoy the power of them, if he hath 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, unceasingly, and sincerely, that he would enlighten our mind, and remove darkness growing upon our souls by reason of our bodies.
Chapter i. Of the necessity, power, and profit of Religion.

Ow it is time to turn our pen to higher matters, and to that part of Magick which teacheth us to know and perfectly understand the rules of Religion, and how we ought to obtain the truth by Divine Religion, and how rightly to prepare our mind and spirit, by which only we can comprehend the truth; for it is a common opinion of the Magicians, that unless the mind and spirit be in good case, the body cannot be in good health: But then a man to be truly sound when body and soul are so coupled, and agree together, that the firmness of the mind and spirit be not inferior to the powers of the body; But a firm and stout mind (saith Hermes) can we not otherwise obtain, than by integrity of life, by piety, and last of all, by Divine Religion: for holy Religion purgeth the mind, and maketh it Divine, it helpeth nature, and strengtheneth naturall powers, as a Physician [physician] helpeth the health of the body, and a Husbandman the strength of the earth. Whosoever therefore, Religion being laid aside, do consider only in natural things, are wont very oft to be deceived by evil spirits; but from the knowledge of Religion, the contempt and cure of vices ariseth, and a safeguard against evil spirits; To conclude, nothing is more pleasant and acceptable to God than a man perfectly pious, and truly Religious, who so far excelleth other men, as he himself is distant from the Immortal gods. Therefore we ought, being first purged, to offer and commend our selves to divine piety and Religion; and then our senses being asleep, with a quiet mind to expect that Divine Ambrosian Nectar (Nectar I say, which Zachary the prophet calleth Wine making maids merry) praising and adoring that supercelestiiall Bacchus, the chiegest ruler of the gods and priests, the author of regeneration, whom the old poets sang was twice born, from whom rivers most Divine flow into our hearts.
Chapter ii. Of concealing of those things which are secret in Religion.

Whosoever therefore thou art that now desirest to study thisd science, keep silence and constantly conceal within the secret closets of your Religious breast, so holy a determination; for (as Mercury saith) to publish to the knowledge of many a speech throughly filled with so great majesty of the Deity, is a sign of an irreligious spirit; and Divine Plato commanded, that holy and secret mysteries should not be divulged to the people; Pythagoras also and Porphyrius consecrated their followers to a Religious silence; Orpheus also, which a certain terrible authority of Religion did exact an oath of silence, and from those he did initiate to the Ceremonies of holy things: Whence in the verses concerning the holy word he sings,

You, that Admirers are of vertue, stay,
Consider well what I to you shall say.
But you, that sacred laws contemn, prophane?
Away from hence, return no more again.
But thou O Museus whose mind is high,
Observe my words, and read them with thine eye,
And them within thy sacred breast repone,
And in thy journey, think of God alone
The Author of all things, that cannot dye,
Of whom we shall not treate ---

So in Virgil we read of the Sybill

The goddess comes, hence, hence, all ye prophane,
The Prophet cries, and from her grove refrain.

Hence also in celebrating the holy mysteries of Ceres Eleusine, they only were admitted to be initiated, the cryer proclaiming the prophane vulgar to depart; and in Esdras we read this precept concerning the Cabalisticall secret of the Hebrews, declared in these verses, Thou shalt deliver those books to the wise men of the people, whose hearts thou knowest can comprehend them, and keep those secrets. Therefore the Religious volumes of the Egyptians & those belonging to the secrets of their ceremonies, were made of consecrated paper; in these they did write down leters [letters] which might not easily be known, which they call holy. Macrobius Marcellinus and others say, they were called Hieroglyphics, least perchance the writings of this kind should be known to the prophane, which also Apuleius testifies in these words, saying, The sacrifice being ended, from a secret retyred closet he bringeth forth certain books noted with obscure letters, affording compendious words of the conceived speech, partly by the figures of beasts of this kind, partly by figures full of knots, and crooked in the manner of a wheel & set thick, twining about like vine tendrels, the reading thereby being defended from the curiosity of the prophane; Therefore we shall be worthy scholars of this science, if we be silent and hide those things which are secret in religion, for the promise of silence (as saith Tertullian) is due to Religion; but they which do otherwise are in very great danger, whence Apuleius saith concerning secrets of holy Writs; I would tell it you, if it were lawfull to tell it; you
should know it; if it were lawfull to hear it; but both ears and tongue would contract the
same guilt of rash curiosity. So we read *Theodorus* the tragick poet, when he would have
referred somethings of the mysteries of the Jews Scripture to a certain fable, was
deprived of sight. *Theopompus* also who began to translate somethings out of the Divine
tongue into the Greek tongue, was presently troubled in mind and spirit, whence afterward
earnestly desiring God, wherefore this had happened to him, received an answer in a
dream, because he had basely polluted Divine things, by setting them forth in publike
[public]. One *Numenius* also being very curious of hidden things, incurred the displeasure
of the Divine powers, because he interpreted the holy mysteries of the goddess Eleusina
and published them for he dreamed that the goddesses of Eleusis stood in a whores habit
before the Brothell house, which when he wondred at, they wrathfully answered, that
they were by him violently drawn from their modestly and prostituted everywhere to all
commers, by which he was admonished, that the Ceremonies of the gods ought not to be
divulged. Therefore it hath alwaies been the great care of the Ancients to wrap up the
mysteries of God and nature, and hide them with diverse Aenigmaes [enigmas], which
law the Indians, Brachmans [Brahmans], Æthiopians, Persians, and Egyptians also
observed; hence *Mercurius, Orpheus*, and all the ancient Poets and Philosophers,
Pythagoras, Socrates, Plato Aristoxenus, Ammonius, kept them inviolably. Hence
*Plotinus* and *Origines* and the other disciples of Ammonius (as *Porphyry* relates in his
book of the education and Discipline of *Plotinus*) sware, never to set forth the Decrees of
their master. And because *Plotinus*, brake his oath made to *Ammonius*, and published his
mysteries, for the punishment of his transgression, he was consumed (as they say) by the
Horrible disease of Lice. Crist also himself, while he lived on earth, spoke after that
manner and fashion that only the more intimate disciples should understand the mystery
of the word of God, but the other should perceive the parables only: commanding
moreover that holy things should not be given to Dogs, nor pearles cast to Swine:
Therefore the Prophet saith, I have hid thy words in my heart, that I might not sin against
thee. Therefore it is not fit that those secrets which are amongst a few wise men, and
communicated by mouth only, should be publikly written. Wherefor you will pardon me,
If I pass over in silence many and the chiefest secret mysteries of Ceremonial Magick. I
suppose I shal do enough, if I open those things which are necessary to be known, and
you by the reading of this book go not away altogether empty of these mysteries; but on
that condition let these things be communicated to you, on which *Dionysius* bound
*Timothy*, that they which perceive these Secrets, would not expose them to the unworthy,
but gather them together amongst wise men, and keep them with that reverence that is
due to them. Furthermore I would also warne you in the beginning, that even as the
divine powers detest publike things and profane, and love secrecy: So every Magical
experiment fleeth the publike, seeks to be hid, is strengthened by silence, but is destroyed
by publicationn neither doth any compleate effect follow after; all these things suffer
losse, when they are poured into prating and incredulous minds; therefore it behoveth a
Magickall operator, if he would get fruit from this art, to be secret, and to manifest to
none, neither his work nor place, not time, neither his desire nor will, unless either to a
master, or partner, or companion, who also ought to be faithfull, believing, silent, and
dignified by nature and education: Seeing that even the prating of a companion, his
incredulity and unworthiness hindreth and disturbeth the effect in every operation.
Chapter iii. What dignification is required, that one may be a true Magician and a worker of miracles.

About the beginning of the first book of this work, we have spoken what manner of person a Magician ought to be; but now we will declare a mysticall and secret matter, necessary for every one who desireth to practive [practise] this art, which is both the beginning, perfection and key of all Magicall operations, and it is the dignifying of men to this so sublime vertue and power; for this faculty requireth in man a wonderfull dignification, for that the understanding which is in us the highest faculty of the soul, is the only worker of wonders, which when it is overwhelmed by too much commerce with the flesh, and busied about the sensible soul of the body, is not worthy of the command of Divine substances; therefore many prosecute this art in vain; Therefore it is meet that we who endeavor to attain to so great a height should especially meditate of two things; first how we should leave carnall affections, fraile sense, and materiall passions. Secondly, by what way and means we may ascend to an intellect pure & conjoined with the powers of the gods, without which we shall never happily ascend to the scrutiny of secret things, and to the power of wonderfull workings, or miracles; for in these dignification consists wholly, which, nature, desert, and a certain religious art do make up; naturall dignity is the best disposition of the body and its Organs, not obscuring the soul with any grossness, and being without distemper, and this proceedeth from the situation, motion, light, and influence of the Celestiall bodies and spirits which are conversant in the generation of every one, as are those whose ninth house is fortunate by Saturn, Sol, and Mercury; Mars also in the ninth house commandeth the spirits; but concerning these things we have largely treated in the books of the Stars: But who so is not such a one, it is necessary that he recompense the defect of nature by education, and the best ordering and prosperous use of natural things untill he become compleat in all intrinsecall and extrinsecall perfections. Hence so great care is taken in the law of Moses concerning the priest, that he be not polluted by a dead carcase or by a woman a widow, or menstruous, that he be free from leprosie, flux of blood, burstness, and be perfect in all his members, not blind, nor lame, nor crook-backed, or with an illfavored nose. And Apuleius saith in his Apology, that the youth to be initiated to divination by magic spels [magic spells], ought to be chosen, sound without sickness, ingenious, comely, perfect in his members, of a quick spirit, eloquent in speech, that in him the divine power might be conversant as in the good houses; That the mind of the youth having quickly attained experience, may be restored to its divinity. But the meritorious dignity is perfected by two things; namely learning and practice. The end of learning is to know the truth; it is meet therefore, as is spoken in the beginning of the first book, that he be learned and skilful in those three faculties; then all impediments being removed, wholly to apply his soul to contemplation & to convert it self into it self; for there is even in our own selves the apprehension and power of all things; but we are prohibited, so as that we little enjoy these things, by passions opposing us even from our birth, and vain imaginations and immoderate affections, which being expelled, the divine knowledge and power presently takes place; but the Religious operation obtains no ness efficacy which offtimes of it self alone is sufficiently powerfull for us to obtain this deifying vertue, so great is the vertue of holy duties rightly exhibited and performed, that though they be not understood, yet piously and perfectly observed, and with a firm faith believed, they have no less efficacy then to
adorn us with a divine power; But what dignity is acquired by the art of Religion, is
perfected by certain Religious Ceremonies, expiations, consecrations, and holy rites,
proceeding from him whose spirit the publike Religion hath consecrated, who hath power
of imposition of hands, and of initiating with Sacramentall poer, by which the Character
of the divine vertue and power os stampt on us which they call the divine consent, by
which a man supported with the divine nature, and made as it were a companion of the
Angels beareth the ingrafted power of God; & this rite is referred to the Ecclesiastical
mysteries: If therefore now thou shalt be a man perfect in the sacred understanding of
Religion, and piously and most constantly meditatest on it, and without doubting
believest, and art such an one on whom the authority of holy rites and nature hath
conferred dignity above others, and one, whom the divine powers contemn not, thou
shalt be able by praying, consecrating, sacrificeing, invoking, to attract spiritual and
Celestial powers, and to imprint them on those things thou pleasest, and by it to vivifie
every magicall work; But whosoever beyond the authority of his office, without the merit
of Sanctity and Learning, beyond the dignity of nature and education, shall presume to
work any thing in Magick, shall work in vain, and deceive both himself and those that
believe on him, and with danger incur the displeasure of the Divine powers.

Chapter iv. Of the two helps of Ceremoniall Magick, Religion and
Superstition.

There are two things, which rule every operation of Ceremoniall Magick, namely
Religion and Superstition. This Religion is a continuall contemplation of Divine things,
and by good works an uniting one self with God and the Divine powers, by which in a
reverent family, a service, and a sanctification of worship worthy of them is performed,
and also the Ceremonies of Divine worship are rightly exercised; Religion therefore is a
certain discipline of externall holy things and Ceremonies by the which as it were by
certain signs we are admonished of internall and spirituall things, which is so deeply
implanted in us by nature, that we more differ from other creatures by this then
Rationality; whosoever therefore neglects Religion (as we have spoken before) and
confides only in the strength of naturall things, are very often deceived by the evil spirits;
therefore they who are more religiously and holily instructed, neither set a tree nor plant
their vinyard, nor undertake any mean work without divine invocation, as the Doctor of
the Nations commands the Colossians, saying, whatsoever you shall do in word or deed,
do all in the name of the Lord Jesus Christ giving thanks to him, and to God the Father by
him. Therefore to superadde the powers of Religion to Physical and Mathematicall
virtues is so far from a fault, that not to joyn them, is an hainous sin. Hence in libro
senatorum saith Rabbi Hemina, he that enjoyeth any of the creatures without Divine
benediction, is supposed both by God and the Church to have used it as taken by theft and
robbery, of whom it is written by Salomon [Solomon], he that takes away any things
violently from father and mother, is a destroyer; But God is our father, and the Church
our mother, as it is written, Is not he thy father who possesseth thee? and elsewhere, Hear
my son the discipline of thy father, and despise not the law of thy mother; nothing more
displeaseth God, then to be neglected and contemned; nothing pleaseth him more, then to
be renowned and adored. Hence he hath permitted no creature of the world to be without
Religion. All do worship God, play (as Proclus saith) frame hymnes [hymns] to the
leaders of their order; but some things truly after a naturall, others after a sensible, othere
a rationall, others an intellectuall manner, and all things in their manner, according to the
song of the three children, bless the Lord: But the rites and Ceremonies of Religion, in
respect of the diversity of times and places, are diverse. Every Religion hath something of
good, because it is directed to God his creator; and although God allows the Christian
Religion only, yet other worships which are undertaken for his sake, he doth not
altogether reject, and leaveth them not unrewarded, if not with an eternal, yet with a
temporal reward, or at least doth punish them less; but he hateth, thundreth against and
utterly destroys prophane persons and altogether irreligious as his enemies; for their
impoety is greater then he others who follow a false and erroneous Religion: For there is
no Religion (saith Lactantius so erroneous, which hath not somewhat of wisdom in it, by
which they may obtain pardon, who have kept the chiefest duty of man, if not indeed, yet
in intention: But no man can of himself attain to the true Religion, unless he be taught it
of God. All worship therefore, which is different from the true Religion, is superstition;
In like manner also that which giveth Divine worship, either to whom it ought not, or in
that manner which it ought not. Therefore we must especially take heed least at any time,
by some perverse worship of superstition, we be envious to the Almighty God, and to the
holy powers under him; for this would be not only wicked, but an act most unworthy of
Philosophers; superstition therefore altogether it be far different from the true Religion,
yet it is not all and wholly rejected, because in many things it is even tolerated, and
observed by the chief rulers of Religion; But I call that superstition especially, which is a
certain resemblance of Religion, which for as much as it imitates whatsoever is in
Religion, as miracles, Sacraments, rites, observations and such like, from whence it gets
no small power, and also obtains no less strength by the credulity of the operator; for how
much a constant credulity can do, we have spoken in the first book, and is manifestly
known to the vulgar. Therefore superstition requireth credulity, as Religion faith, seeing
constant credulity can do so great things, as even to work miracles in opinions and false
operations; whosoever therefore in his Religion, though false, yet beleeveth most strongly
that it is true, and elevates his spirit by reason of this his credulity, untill it be assimilated
to those spirits who are the chief leaders of that Religion, may work those things which
nature and reason discern not; but incredulity and diffidence doth weaken every work not
only in superstition, but also in true Religion, and enervates the desired effect even of the
most strong experiments. But how superstition imitateth Religion, these examples
declare; namely when worms and locusts are excommunicated, that they hurt not the
fruits; when bels and Images are baptised and such like; but because the old Magicians
and those who were the authors of this art amongst the ancients, have been Caldeans
[Chaldaeans], Egyptians, Assyrians, Persians and Arabians, all whose Religion was
perverse and polluted idolatry, we must very much take heed, least we should permit their
errors to war against the grounds of the Catholick Religion; for this were blasphemous,
and subject to the curse; and I also should be a blasphemer, if I should not admonish you
of these thigs, in this science; wheresoever therefore you shall finde these things written
by us, know that those things are only related out of other Authors, and not put down by
us for truth, but for a probable conjecture which is allyed to truth and an Instruction for
imitation in those things which are true; Therefore we ought from their Errors to collect
the Truth, which work truly requireth a profound Understanding, perfect Piety, and
painfull and laborious Diligence, and also Wisdom which knoweth out of every Evill to
extract Good, and to fit oblique things unto the right use of those things which it governeth, as concerning this Augustine gives us an Example of a Carpenter to whom Oblique and Complicate things are no less necessary and convenient then the Straight.

Chapter v. Of the three Guides of Religion, which bring us to the path of Truth.

There are three Guides which bring us even to the paths of truth and which rule all our Religion, in which it wholly consisteth, namely Love, Hope and Faith: for Love is the chariot of the Soul, the most excellent of all things, descending from the Intelligences above even to the most inferior things It congregates and converts our mind into the Divine beauty, preserves us also in all our works, gives us Events according to our wishes, administr eth power to our supplications: as we read in Homer, Apollo heard Chrys ons prayers because he was his very great friend: and some read of Mary Magdalene in the Gospels, many sins were forgiven her, because she loved much; But hope immovable hanging on those things it desireth, when it is certain and not wavering, nourisheth the mind and perfecteth it; But Faith the superior vertue of all not grounded on humane fictions, but Divine revelations wholly, pierceth all things through the whole world, for seeing it descends from above from the first light, and remains nearest to it, is far more noble and excellent than the arts, sciences and beliefs arising from inferior things: this being darted into our intellect by reflection from the first light. To conclude, by faith man is made somewhat the same with the superior powers and enjoyeth the same power with them: Hence Proclus saith. As belief which is a credulity, is below science: so belief which is a true faith, is supersubstantially above all science and understanding conjoyning us immediately to God; for Faith is the root of all miracles, by which alone (as the Platonists testifie) we approach to God, and obtain the Divine power and protection. So we read that Daniel escaped the mouths of the Lyons because he believed on his God. So to the woman with the bloody issue saith Christ, thy Faith hath made thee whole; and of the blind man desiring sight, he required faith, saying, Do ye believe, that I can open your eyes? so Pallas in Homer comforteth Achilles with these words, I am come to pacifie your wrath, if you will believe. Therefore Linus the Poet sings all things are to be believed, because all things are easie to God; nothing is impossible to him, therefore nothing incredible; therefore we believing those things which belong to Religion, do obtain the vertue of them; but when we shall faile in our Faith, we shall do nothing worthy admiration, but of punishment; As we have an example of this in Luke, in these words, Therefore certain of the vagabond Jews, exorcists, took upon them to call, over them which had evil spirits in the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth; and the evil spirit answered and said, Jesus I know, and Paul I know, but who art thou? and the man in whom the evil spirit was, leaped on them, and over came them, so that they fled out of the house naked and wounded.

Chapter vi. How by these guides the soul of man ascendeth up into the Divine nature, and is made a worker of Miracles.
Therefore Our mind being pure and divine, inflamed with a religious love, adorned with hope, directed by faith, placed in the height and top of the humane soul, doth attract the truth, and sudainly comprehend it, & beholdeth all the stations, grounds, causes and sciences of things both natural and immortal in the divine truth it self as it were in a certain glass of Eternity. Hence it comes to pass that we, though Natural, know those things which are above nature, and understand all things below, and as it were by divine Oracles receive the knowledg not only of those things which are, but also of those that are past and to come, presently, and many years hence; Moreover not only in Sciences, Arts and Oracles the Understanding challengeth to it self this divine vertue, but also receiveth this miraculous power in certain things by command to be changed. Hence it comes to pass that though we are framed a natural body, yet we sometimes prædominate over nature, and cause such wonderfull, sodain and difficult operations, as that evil spirits obey us, the stars are disordered, the heavenly powers compelled, the Elements made obedient; so devout men and those elevated by these Theologick vertues, command the Elements, drive away Fogs, raise the winds, cause rain, cure diseases, raise the dead, all which things to have been done amongst diverse Nations, Poets and Historians do sing and relate: and that these things may be done, all the famous Philosophers, and Theologians do confirme; so the prophets, Apostles, and the rest, were famous by the wonderfull power of God; therefore we must know, that as by the influx of the first agent, is produced oftentimes something without the cooperation of the middle causes, so also by the work of Religion alone, may something be done without the application of naturall and Celestiall vertues; but no man can work by pure Religion alone, unless he be made totally intellectuall: But whosoever, without the mixture of other powers, worketh by Religion alone, if he shall persevere long in the work, is swallowed up by the Divine power and cannot live long: But whosoever shall attempt this and not be purified, doth bring upon himself judgement, and is delivered to the evil spirit, to be devoured.

Chapter vii. That the knowledge of the true God is necessary for a Magician, and what the old Magicians and Philosophers have thought concerning God.

Seeing that the being and operation of all things, depend on the most high God, Creator of all things, from thence also on the other divine powers, to whom also is granted a power of fashioning and creating, not principally indeed, but instrumentally by vertue of the first Creator (for the beginning of every thing is the first cause, but what is produced by the second causes, is much more produced by the first, which is the producer of the second causes: which therefore we call secondary gods) It is necessary therefore that every Magitian know that very God, which is the first cause, and Creator of all things; And also the other gods, or divine powers (which we call the second causes) and not to be ignorant, with what adoration, reverence, holy rites conformable to the condition of every one, they are to be worshipped: Whosoever therefore invokes the gods, and doth not confer on them their due honour, nor, rightly distribute to them what belongs to them, shall neither enjoy their presence, nor any successfull effect from them. As in Harmony, if one string be broken, the whole musick jars, and sometimes incurs the hazard of punishment, as it is written of the Assyrians, whom Salmanasar planted in
Samaria, because they knew not the customes of the God of the Land, the Lord did send Lyons amongst them, who slew them, because they were ignorant of the rights of the god of the Land. Now therefore let us see, what the old Magicians and Philosophers thought concerning God; for we read that Nicocreonte, a tyrant of Cyprus, long since asking, who was the greatest God, the Serapian Oracle answered him, That he was to be accounted the greatest God, whose head was the Heavens, the Seas his Belly, the Earth his feet, his ears placed in the sky, his eyes the light of the glorious Sun; not much unlike to this, Orpheus sang in these verses,

The Heaven's Joves Royall Palace, he's King,
Fountain vertue and God of every thing;
He is Omnipotent, and in his breast
Earth, water, fire and aire do take their rest.
Both night and day, true wisdom with sweet Love,
Are all contain'd in this vast bulk of Jove.
His neck and glorious head if you would see,
Behold the Heavens high, and majesty;
The glorious rayes of Stars do represent
His golden locks, and's heads adornament.

And elsewhere,

Bright Phebus [Phoebus] and the Moon, are the two eyes
Of this great Jove by which all things he spies;
His head which predicts All, is plac'd i'th skie [sky],
From which no noise can whisper secretly.
It pierceth all; his body vast extends,
Both far and wide, and knows no bounds nor ends.
The spacious Air's his breast, his wings the wind,
By which he flies far swifter then the mind.
His belly is our mother earth, who swels [swells]
Into huge mountains, whom the Ocean fils [fills]
And circles; hls feet are the rocks and stones
Which of this Globe are the foundations.
This Jove, under the earth conceals all things,
And from the depth into the light them brings.

Therefore they thought the whole world to be Jupiter, and truly he hath produced the soul of this world, which containeth the whole in itself. Hence Sophocles saith, in truth there is but one onely God, who hath made this heaven and this spacious earth; and Euripides saith, Behold the most high, who every where embraceth in his Arms, the immensurable heaven and earth; believe that he is Jupiter, account him God; and Ennius the Poet sings,

Behold this bright sublime shining, whom all
Call Jove---------- ----- -------
Therefore the whole world is Jupiter, as Porphyry saith, a creature made of all creatures, and a God constituted of all gods; but Jupiter is, so far as we can understand, from whence all things are produced, creating all things by his wisdom. Hence Orpheus sings concerning the Holy Word:

There is one God, who all things hath created,
Preserves, and over all is elevated.
He only by our mind is comprehended,
And to poor mortals He ne'rr ill intended.
Besides whom, there no other is ---

And a little after,

He himself is the beginning, middle and end, as the ancient Prophets have taught us, to whom God long since delivered these things in two tables; and he calleth him in the same verse the only great Creator, and immortall. Zoroastes [Zoroaster] likewise in his sacred History of the Persians defineth God thus, God is the first of all those things which suffer neither decay nor corruption, unbegot, never dying, without parts, and most like himself, The author and promoter of all good things, the father of all, most bountifull and wise, the sacred light of justice, the absolute perfection of nature, the contriver, and wisedom [wisdom] thereof. Apuleius also descrebs [describes] him to be a King, the cause, foundation and original, beginning of all nature, the supreme begetter of spirits, eternal, the preserver of living creatures, a Father with propagation, not to be comprehended by time, place or any other circumstance, and therefore imaginable to a few, utterable to none; from hence therefore Euripides commanded the highest God to be cal'd Jupiter, through whose head Orpheus sang all things came into this light, but the other powers he supposeth to be subservient, viz. which are without God, and separated from him, and are by the Philosophers called the Ministers or Angels of God, and separated intelligences; therefore they say Religious worship to be due to this most high Jupiter and to him only, but to the other Divine powers not to be due unless for his sake.

Chapter viii. What the Ancient Philosophers have thought concerning the Divine Trinity.

Austine [Augustine] and Porphyry testifie, that the Platonists held three persons in God, the first of which, they call the father of the world; the second they call the Son and the first mind, and so he is named by Macrobius. The third, the spirit or soul of the world, which Virgil also from Plato's opinion calleth a spirit, when he sings,

Within the Spirit nourisheth, the mind'
Diffus'd through th' whole doth in its kind
The lump both act, and agitate ---

Plotinus and Philo deliver, that the Son of God, viz. the first mind or Divine intellect floweth from God the Father, even as a word from the speaker or as light from light; from hence it is that he is called both the word and speech, and splendour of God the Father;
for the Divine mind by it self, with one only and uninterrupted act understandeth the
chiefest good without any vicissitude, or mediate knowledge; he generateth in himself an
Issue and Son, who is the full Intelligence, compleat image of himself, and the perfect
pattern of the world, whom our John and Mercurius name the word or speech; Plato the
Son of God the Father; Orpheus, Pallas born from Jupiters brain, that is, wisdom: This is
the most absolute image of God the Father, yet by a certain relation, or some intrinsicall
absolute thing, as it were begot and distinguished from the Father, who saith in
Ecclesiasticus, I have proceeded from the mouth of the most high, I am the first begot
before all creatures: Iamblichus testifieth this Son to be One and the same God with the
Father in Essence, namely calling God, both the Father and Son of himself. Also
Mercurius Trismegistus in Asclepius mentioneth the Son of God in diverse places; for he
saith my God and Father begat a Mind a work diverss from himself; And elsewhere, unity
begets unity, and reflecteth his flagrant love on himself; and in Pimander (where he
seemeth to prophesie of the Covenant of grace to come, and of the mystery of
regeneration) saith, the author of Regeneration is the Son of God, the man by the will of
the one only God, and also that God is most replenished with the fruitfulness of both
sexes. In like manner the Indian philosophers affirm, the World to be an Animal, partly
Masculine, and partly Feminine; and Orpheus also calleth Nature or the Jove of this
world, both the male and female thereof, and that the gods partake of both Sexes. Hence
it is, that in his Hymnes he thus salutes Minerva, You are indeed both man and woman;
and Apuleius in his book of the world, out of the Divinity of Orpheus produceth this
verse of Jupiter,

Jove is both male and female, immortall.

And Virgil speaking of Venus saith,

I descend, and the God guiding -----  

And elsewhere, understanding Juno or Alecto, he saith

Neither was God absent from her praying.

And Tibullus sings,

I who prophaned have the Deities
Of Venus great -----  

And it is reported that the people of Cacenia wonderfully adored the God Moon. From
this compleat intelligence of suprem fecundity his love is produced, binding the
intelligence with the mind. And by so much the more, by how much it is infinitely more
intimate to it self, than other off springs to their parents. This is the third person, viz. the
holy spirit. Iamblichus also brings the oracles of the Chaldeans placing a fatherly power
in God, and an Emanation of the intellect from the Father, and a fiery love proceeding
from Father and Son, and the same to be God. Hence we read in Plutarch, that the
Gentiles described God to be an intellectuall and fiery spirit, having no form, but
transformilrig himself into whatsoever he pleaseth, equalizing himself to all things; and we read in Deuteronomy, Our God is a consuming fire; of whom also Zoroastes [Zoroaster] saith, all things were begot of fire alone; so also Heraclitus the Ephesian teacheth; Hence Divine Plato hath placed Gods habitation in fire, namely understanding, the unspeakable splendour of God in himself, and love about himself; and we read in Homer, The Heavens to be the Kingdom of Jupiter, when he sings,

Jove darkning clouds and reigning in the skie,

And the same elsewhere.

The lot of Jove the Heaven is i'th' aire,
He sits -----

But Aether is derived according to the Greek Grammer, from Aetho, which signifies to Burn, and Aer spiritus quasi Aethaer, that is, a burning spirit; And therefore Orpheus calleth the Heaven Pyripnon, that is a fiery breathing place; therefore the Father, Son, and the aimable spirit, which is also fiery, are by the Divines called three Persons; Whom Orpheus also in his adjurations invocateth with these words, Heaven I admire thee, thou wise work of the great God; I adjure thee, O thou word of the Father, which he first spake when he established the whole world by his wisdom. Hesiod [Hesiod] also confesseth the same things under the names of Jupiter Minerva and Bule in his Theogony, declaring the twofold birth of Jupiter in these words: The first daughter called Tritonia with gray eyes, having equal power with the Father, and prudent Bule, that is counsel, which Orpheus in the forenamed verses pronounceth plurally, because of his twofold Emanation, for he proceedeth both from Jupiter and Minerva. And Austin [Augustine] himself in his fourth Book De Civit Dei doth testify that Porphyry the Platonist placed three Persons in God; the first he cals the father of the universe, the second, the first mind, and Macrobius the Son, the third the soul of the world, which Virgil according to Plato's opinion, calleth a spirit, saying, the spirit within maintains. Therefore it is God, as Paul saith, from whom, in whom, by whom are all things: for from the father as from a fountain flow all things, but in the Son as in a pool all things are placed in their Ideas, and by the Holy Ghost are all things manifested, and every thing distributed to his proper degrees.

Chapter ix. What the true and most Orthodox faith is concerning God and the most holy Trinity.

The Catholik [Catholic] Doctors and faithfull people of God, have decreed, that we ought thus to believe and profess that there is one only true God, increate, infinite, omnipotent, eternal Father, Son and Holy Ghost, three persons, coeternall and coequall, of one most simple Essence, substance and nature. This is the Catholike faith, this is the Orthodox Religion, this is the Christian truth, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. The Father begat the
Son from all eternity and gave him his substance, and nevertheless retained it himself. The Son also by being begot, received the substance of the Father, but assumed not the proper Person of the Father; for the Father translated it not into the Son; for they are both of one and the same substance, but of diverse persons. This Son also although he be coeternall with the Father, and begot of the substance of the Father before the world, yet notwithstanding was born into the world out of the substance of a Virgin, and his name was called Jesus, perfect God, perfect man, of a reasonable soul and humane flesh, who in all things was man, sin excepted. Therefore it is necessary, that we beleve [believe], that our Lord Jesus Christ the Son of God, is God and man, one person, two natures; God begot before the world without a mother, man born into the world; without a father, from a pure Virgin, both before and after his birth; he suffered on the Cross, and dyed [died], but on the Cross restored life, and destroyed death by his death; he was buried and descended into hell, but brought forth the souls of the Fathers from hell, and rose again by his own power; the third day he ascended into the Heavens, & sent his spirit the Comforter, & shall come to Judge the quick [=living] and the dead; and at his coming all men shall rise again in their flesh, and shall give an account of their works; this is the true faith, concerning which if any man doubt, and not firmly believe, he is far from the hope of eternall life and salvation.

Chapter x. Of Divine emanations, which the Hebrews call Numerations, others attributes; The gentiles gods and Deities; and of the ten Sephiroths and ten most sacred names of God which rule them, and the interpretation of them.

God himself, though he be Trinity in persons, yet is but one only simple Essence; notwithstanding we doubt not but that there are in him many Divine powers, which as beams flow from him, which the Philosophers of the Gentiles cal gods, the Hebrew masters numerations, we name Attributes; as wisdom which Orpheus call Pallas; understanding, which he Mercury; The conception of the Form, which he Saturn; The Productive power, which he Neptune; the secret nature of things, which he Iuno [Juno]; Love, which he Venus; pure life, which he the Sun, or Apollo. The matter of the whole world, he calleth Pan; the soul, as it ingendereth things below, contemplateth things above, and retracteth it self into it self, he honoured with three names, viz. Maris, Neptune and Ocean, and more of this kind, of which he sings elsewhere,

Pluto and Jupiter, and Phebus, are one;
But why do we speak twice? Gods one alone.

And of the same Valerius Soranus sang,

Omnipotent Jove the God and King of Kings,
The Father of the gods, One, yet all things.

Therefore the most prudent Theologians of the Gentiles did worship the One God, under diverse names and powers, yea diverse sexes; whom, as Pliny saith, Fraile and weak mortality hath digested unto more, being mindfull of his one frailty, that every man might
worship that portion which he especially wanteth; so those who had need of faith invocated Jupiter; they that wanted providence, Apollo; wisdom, Minerva; and so as they wanted other things, they invocated other powers. Hence arose that great variety of Dieties [deities], by reason of the many and diverse distribution of graces; but God is one, from whom all things. Therefore Apuleius in his book De mundo to Faustin saith, Whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species, by whose variety he is made of many shapes; and Marcus Varro in his book of the worship of God, saith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to Jupiter, who is the same God, worshipped under diverse names. Therefore it is meet to know the sensible proprieties, and perfectly to intellectualize them by the way of more secret Analogy; whosoever understandeth truly the Hymnes of Orpheus and the old Magicians, shall find that they differ not from the Cabalisticall secrets and Orthodox traditions; for whom Orpheus calles Curets and unpolluted gods, Dionysius names Powers; the Cabalists appropriate them to the numeration Pahad, that is to the Divine fear: so that which is EnSoph in the Cabala, Orpheus calleth Might; and Typhon is the same with Orpheus, as Zamael in the Cabala; but the Mecubales of the Hebrews, the 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 they call Sephiroth as it were vestiments, Instruments or examplars of the Archetype, have an influence on all things created, through the high things, even to the lowest, yet by a certain order; for first and immediately they have influence on the nine orders of Angels, and quire of blessed souls, and by them into the Celestiall Spheres, Planets and men, by the which Sephiroth every thing then receiveth power and vertue; The first of these is the name Eheia, the name of the Divine Essence; his numeration is called Cether [Kether], which is interpreted a Crown or Diadem, and signifieth 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 his influence by the order of Seraphinus, or as the Hebrews call them Haioth Hacadosch, that is creatures of holiness, and then by the primum mobile, bestows the gift of being to all things, filling the whole Universe both through the circumference and center, whose particular intelligence is called Meratiron [Metatron], 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 Iod or Tetragrammaton joyned with Iod; his numeration is Hochma, that is wisdom, and signifieth the Divinity full of Ideas, and the first begotten; and is attributed to the Son, and hath his influence by the order of Cherubins, or that the Hebrews call Orphanim, that is, forms or wheels; and from thence into the starry Heaven, where he fabricateth so many figures as he hath Ideas in himself, and distinguisheith the very Chaos of the creatures, by a particular Intelligence called Raziell, who was the ruler of Adam. The third name is called Tetragrammaton Elohim; his numeration is named Prina, viz. providence and understanding, and signifies remission, quietness, the Jubilee, penitentiall 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 the thrones, or which the Hebrews call Aralim, that is great Angels mighty and strong, and from thence by the sphere of Saturn administereth form to the unsettled matter, whose particular intelligence is Zaphchiel, the ruler of Noah, and another intelligence named Iophiel the ruler of Sem; and these are three supream and highest numerations as it were seats of the
Divine persons, by whose commands all things are made, but are executed by the other seven, which are therefore called the numerations framing. Therefore the fourth name is *El* whose numeration is *Hesed*, which is Clemence or goodness, and signifieth grace, mercy, piety, magnificence, the scepter and right hand, and hath his influx by the order of the Dominations, which the Hebrews call *Hasmalim*, and so through the sphere of *Jupiter* fashioning 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 *Geburach*, which is to say, power, gravity, fortitude, security, judgement, punishing by slaughter and war: and it is applied to the Tribunall of God, The girdle, the sword and 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, 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 signifieth 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 mettals; his particular intelligence is *Raphael*, who was the Ruler of *Isaac* and *Toby* the younger, and the Angel *Peliel*, ruler of *Jacob* [Jacob]. The seventh name is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*, that is the God of hosts; and his numeration is *Nezah* [Netzach], that is triumph and victory; the right Column is applyed to it, and it signifieth the eternity and justice of a revenging God; it hath his influence through the order of principalities, whom the Hebrews call *Elohim*, that is Gods, into the sphere of *Venus*, gives zeal and love of righteousness, and produceth vegetables; his Intelligence is *Haniel* and the Angel *Cerviel*, the ruler of *David*; The eighth is called also *Elohim Sabaoth*, which is also interpreted the God of Hoasts, not of war and justice, but of piety and agreement; for this name signifieth both, and preceded his Army; the numeration of this is called *Hod*, which is interpreted both praise, confession, honor and famousness. 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 elegance and consonancy of speech and produceth living creatures; his intelligence is *Michael*, who was the ruler of *Salomon* [Solomon]; The ninth name is called *Sadai*, that is Omnipotent, satisfying all, and *Elhai*, which is the living God; his numeration is *Iesod*, that is foundation, and signifieth a good understanding, a Covenant, redemption and rest, and hath his influence through the order of Angels, whom the Hebrews name *Cherubim*, into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the genui, 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, & signifieth a Church, Temple of God, and a Gate, and hath his influence through the order of *Animastick*, 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 influence on the sons of men, and give knowledge and the wonderfull understanding of things, also industry and prophesie; and the soul of *Messiah* is president amongst them, or
(as others say) the intelligence *Metattron* [Metatron] which is called the first Creature, or the soul of the world, and was the ruler of *Moses*.

**Chapter xi. Of the Divine names, and their power and vertue [virtue].**

God himself though he he only one in Essence, yet hath diverse names, which expound not his diverse Essences or Deities, but certain properties flowing from him, by which names he doth pour down, as it were by certain Conduits on us and all his creatures many benefits and diverse gifts; ten of these Names we have above described, which also *Hierom* reckoneth up to *Marcella*. *Dionysius* reckoneth up forty five names of God and Christ. The *Mecubales* of the Hebrews 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; but others proceeding further, out of all places of the Scripture do infer so many names of God as the number of those names is; but what they significis is altogether unknown to us: From these therefore, besides those which we have reckoned up before, is the name of the Divine Essence, *Eheia* äéäà, which *Plato* translates ων, from hence they call God TO ON, others O UN that is the being. *Hu* àåä is another name revealed to *Esay*, signifying the Abysse of the Godhead, which the Greeks translate TAUTON, the Latins, himself the same. *Esch* ùà is another name received from *Moses* which soundeth Fire, and the name of God Na àÔ is to be invocated in perturbations and troubles. There is also the name *Iah* äé and the name *Elion* ïåéìò and the name *Macom* í÷åî, the name *Caphu* åôë, the name *Innon* úîà which is interpreted Truth, and is the seal of God; and there are two other names Zur øåö and Aben ïáà both of them signifie a solid work, and one of them express the Father with the Son; and many more names have we placed above in the scale of numbers; and many names of God and the Angels are extracted out of the holy Scriptures by the Cabalisticall calculation, Notarian and Gimetrian [Gematria] arts, where many words retracted by certain of their letters make up one name, or one name dispersed by each of its letters signifieth or rendereth more. Somtimes they are gathered from the heads of words, as the name *Agla* àìâà from this verse of the Holy Scripture

ílåò øáéî éõãà áúà

that is the mighty God for ever; in like manner the name *Iaia* àéàé from this verse

ãåéé áça ãååé áðéäià

that is God our God is one God; in like manner the name *Iava* àìâà from this verse
øåà éäåø øåà éäé

that is let there be light, & there was light; in like manner the name Ararita àúéøàøà from this verse

ãçà éúøéíú åãäéééé úàø áúåãçà úàø ãçà

that is one principle of his unity, one beginning of his Individuality his vicissitude is one thing; and this name Hacaba äáä÷ä is extracted from this verse

ååà ùåã÷ä êåøá

the holy and the blessed one; in like manner this name Jesu áùé is found in the heads of these two verses, viz.

åì åãáìù àéáé

that is, until the Messiah shall come, and the other verse

úéá áñù ïãdé

that is, his name abides till the end, Thus also is the name Amen íãì extracted from this verse

íãå ëií éõãà

that is the Lord the faithfull King; sometimes these names are extracted from the end of words, as the same name Amen, from this verse

íéòúøä íé èì.

that is, the wicked not so, but the letters are transposed; so by the finall letters of this verse

ãì áñù ãì èì.

that is, to me what? or what is his name? is found the name Tetragrammaton, in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you please; and sometimes these names are extracted from all the letters,
one by one, even as those seventy two names of God are extracted from those three verses of Exodus beginning from these three words,

èéâ àáéâ òñéâ

the first and last verses being written from the right to the left, but the middle contrarywise 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 Messiah àéùî from Ismah çìùé and Michael ìàëéî from éëàìî Malachi. But sometimes by changing of the Alphabeth, which the Cabalists call Ziruph óåøéö so from the name Tetragrammaton ãââé are drawn forth öôî Maz Paz ãæâé Kuzu sometimes also by reason of the equality of numbers, names are changed, as Metatron [Metatron] iâòèëî for Sadai éàù for both of them make three hundred and fourteen, so Iiai éàéé and Ei ìà are equall in number, for both make thirty one. And these are the hidden secrets concerning which it is most difficult to judge, and to deliver a perfect science; neither can they be understood and taught in any other language except the Hebrew; but seeing the names of God (as Plato saith in Cratylus) are highly esteemed of the Barbarians, who had them from God, without the which we can by no means perceive the true words and names by which God is called, therefore concerning these we can say no more, but those things which God out of his goodness hath revealed to us; for they are the mysteries and conveyances of Gods omnipotency, not from men, nor yet from Angels, but instituted and firmly established by the most high God, after a certain manner, with an immovable number and figure of Characters, and breath [breathe] forth the harmony of the Godhead, being consecrated by the Divine assistance; therefore the creatures above fear them, those below tremble at them, the Angels reverence, the devils are affrighted, every creature doth honor, and every Religion adore them; the religious observation whereof, and devout invocation with fear and trembling doth yeeld us great vertue, and even deifies the union, and gives a power to work wonderfull things above nature: Therefore wee may not for any reason whatsoever, change them; therefore Origen commandeth that they be kept without corruption in their own Characters; and Zoroastes [Zoroaster] also forbiddeth the changing of barbarous and old words; for as Plato saith in Cratylus, All Divine words or names, have proceeded either from the gods first, or from antiquity, whose beginning is hardly known, or from the Barbarians: Iamblicus in like manner adviseth, that they may not be translated out of their own language into another; for, saith he, they keep not the same force being translated into another tongue: Therefore these names of God are the most fit and powerfull means of reconciling and uniting man with God, as we read in Exodus, in every place in which mention is made of my name, I will be with thee, and bless thee; and in the book of Numbers, the Lord saith, I will put my name upon the sons of Israel and I will bless them: Therefore Divine Plato in Cratylus & in Philebus commandeth to reverence the names of God more than the Images or statues of the gods: for there is a more express Image and power of God, reserved in the faculty of the mind, especially if it be inspired from above, than in the works of mens hands; Therefore sacred words have not their power in Magickal
operations, from themselves, as they are words, but from the occult Divine powers working by them in the minds of those who by faith adhere to them; by which words the secret power of God as if were through Conduite pipes, is transmitted into them, who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of these divine influences; whosoever therefore useth rightly these words or names of God with that purity of mind, in that manner and order, as they were delivered, shall both obtain and do many wonderfull things, as we read of Medea.

Most pleasant sleep she causd, words thrice she spake,
The Seas appeasd, and soon their fury brake.

Which the Ancient Doctors of the Hebrews have especially observed, who were wont to do many wonderfull things by words; the Pythagorians [Pythagoreans] also have shewed, how to cure very wonderfully the diseases both of body and mind, with certain words; we read also, that Orpheus, being one of the Argonauts diverted a most fierce storm by certain words; in like manner that Apollonius, by certain words whispered, raised up a dead maide at Rome; and Philostratus reporteth that some did by certain words call up Achilles Ghost; and Pausanias relates, that in Lydia in the Cities of Hiero-Cesarea and Hypepis, were two temples consecrated to the Goddess whom they called Persica, in both of which when divine service was ended, a certain Magitian [magician], after he had laid dry wood upon the Altar, and in his native language had sang Hymnes, and pronounced certain barbarous words, out of a book which he held in his hand, presently the dry wood, no fire being put to it, was seen to be kindled, and burn most clearly. Also Serenus Samonicus delivereth amongst the precepts of Physick, that if this name Abracadabra be written, as is here expressed, viz. diminishing letter after letter backward, from the last to the first, it will cure the Hemitritean Fever or any other, if the sheet of paper or parchment be hanged about the neck, and the disease will by little and little decline and pass away.

a b r a c a d a b r a
a b r a c a d a b r
a b r a c a d a b
a b r a c a d a
a b r a c a d
a b r a c a
a b r a c
a b r a
a b
a

But Rabbi Hama in his book of speculation delivereth a sacred seal more efficacious against any diseases of man, or any griefes whatsoever, in whose foreside are the four squared names of God, so subordinated to one another in a square, that from the highest to the lowest those most holy names or seales of the Godhead do arise, whose intention is inscribed in the circumferentiall circle, but on the backside is inscribed the seven lettered
name *Arartha*, and his interpretation is written about, *viz.* the verse from which it is extracted, even as you see it here described.

The former part.
But all must be done in most pure gold, or Virgin Parchment, pure, clean and unspotted, also with Inke made for this purpose, of the smoak [smoke] of consecrated wax lights, or incense, and holy water; The actor must be purified and cleansed by sacrifice, and have an infallible hope, a constant faith, and his mind lifted up to the most high God, if he would surely obtain this Divine power. In like manner against the affrightments and mischief of evil spirits and men, and what dangers soever, either of journey, waters, enemies, arms, in the manner as is above said, these Characters on the one side אָָָּּּל and these on the backside אָּּּּּל 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 mischiefes, if so be that he firmly believeth [believeth] in God the creator of all things.

In the fore part. In the hinder part.
Neither let any distrust or wonder, that sacred words, applyed outwardly can do very much, seeing by them the Almighty God made the heavens and the earth; and further, by experience it is found, as saith Rab Costa Ben Luca, that many things not having Physicall vertues do very much, As for example, the finger of an abortive child hanged on the neck of a woman hindereth conception, so long as it remaineth there; Moreover that in diverse sacred words and names of God, there is great and Divine power, which worketh miracles, Zoroastes [Zoroaster], Orpheus, Iamblicus, Synesius. Alchindus, and all the famous Philosophers testifie; and Artephius both a Magician and Philosopher, hath written a peculiar book concerning the vertue of words and Characters. Origen not inferior to the famousest Philosophers, doth maintain against Celsus, that there doth ly [lie] hid wonderfull vertue in certain Divine names, and in the book of Judges the Lord saith, my name which is Pele ðìò, signifieth with us, a worker of miracles. or causing wonders; but the true name of God is known neither to men nor to Angels, but to God alone, neither shall it be manifested (as the holy Scriptures testifie) before the Will of God be fulfilled; Notwithstanding God hath other names amongst the Angels, others amongst us men; for there is no name of God amongst us (as Moses the Egyptian saith) which is not taken from his works, and signifieth with participation, besides the name Tetragrammaton, which is holy, signifying the substance of the Creator in a pure signification, in which no other thing is partaker with God the Creator; therefore it is called the separated name, which is written and not read, neither is it expressed by us, but named, and signifieth the second supernall Idiome, which is of God, and perhaps of Angels. In like manner the Angels have their name amongst themselves, and in their Idiome, which Paul calleth the tongue of Angels, concerning which we have very little knowledge with us, but all their other names are taken from their offices and operations, which have not so great efficacy, and therefore the Magicians call them by their true names, namely the heavenly ones, which are contained in the holy Bible.

Chapter xii. Of the influence of the divine names through all the middle causes into these inferior things.
The most high Creator and first cause, although he ruleth and disposeth all things, yet
distributeth the care of execution to diverse Ministers, both good and bad, which John in
the Revelations calles assisting, and destroying Angels: of which the prophet sings
elsewhere; The Angel of the Lord remains in the presence of them that fear him, that he
may preserve them: and elsewhere he describes immissions by evill Angels. Now
whatsoever God doth by Angels, as by ministers, the same doth he by heavens, Stars, but
as it were by instruments, that after this manner all things might work together to serve
him, that as every part of Heaven, and every Star doth discern every corner or place of
the earth, and time, species and Individuall: so it is fit that the Angelical vertue of that
part and Star should be applyed to them, viz. place, time, and species. Whence Austin
[Augustine] in his book of questions, saith, Every visible thing in this world, hath an
Angelicall power appointed for it: Hence Origen on the book of Numbers saith, the world
hath need of Angels, that may rule the Armies of the earth, Kingdoms, provinces, men,
beasts, the nativity, and progress of living creatures, shrubs, plants, and other things,
giving them that vertue which is said to be in them, from an occult propriety; much more
need is there of Angels that may rule holy works, vertues and men, as they who alwaies
see the face of the most high father, and can guide men in the right path, and also even
the least thing to this place, as fit members of this world in which God as the chief
president, dwelleth, most sweetly disposing all things, not being contained, or
circumscribed, but containing all things, as John in the Revelations describeth the
heavenly City, whose twelve gates are guarded with twelve Angels, infusing on them
what they receive from the Divine name, twelve times revolved; and in the foundations of
that City the names of the twelve Apostles, and the Lamb; for as in the Law, in the stones
of the Ephod and foundations of the Holy City described by Ezekiel, were written the
names of the tribes of Israel, and the name of four letters did predominate over them; so
in the Gospel, the names of the Apostles are written in the stones of the foundation of the
heavenly City, which stones stand for the tribes of Israel in the Church, over which the
name of the Lamb hath influence, that is, the name of Jesus, in which is all the vertue of
the four lettered name; seeing that Jehovah the Father hath given him all things:
Therefore the Heavens receive from the Angels, that which they dart down; but the
Angels from the great name of God and Jesu, the vertue whereof is first in God,
afterward diffused into these twelve and seven Angels, by whom it is extended into the
twelve signs, and into the seven planets, and consequently into all the other Ministers and
instruments of God, pourtrating even infinitely. Hence Christ saith, Whatsoever you
shall ask the Father in my name, he will give you; nd after his resurrection saith, In my
name they shall cast out devils, and do as followeth; so that the name of four letters is no
further necessary, the whole vertue thereof being translated into the name of Jesus, in
which only miracles are done; neither is there any other (as Peter saith) under heaven
given unto men, by which they can be saved, but that; but let us not think, that by naming
Jesus prophane [profanely], as the name of a certain man, we can do miracles by vertue
of it: but we must invocate it in the holy Spirit, with a pure mind and a fervent spirit, that
we may obtain those things which are promised us in him; especially knowledge going
before, without which there is no hearing of us, according to that of the Prophet, I will
hear him because he hath known my name; Hence at this time no favour can be drawn
from the heavens, unless the authority, favor and consent of the name Jesu intervene;
Hence the Hebrews and Cabalists most skilfull [skillful] in the Divine names, can work
nothing after Christ by those old names, as their fathers have done long since; and now it is by experience confirmed, that no devil nor power of Hell, which vex and trouble men, can resist this name, but will they, nill they, bow the knee and obey, when the name *Jesu* by a due pronunciation is proposed to them to be worshipped, and they fear not only the name but also the Cross, the seal thereof; and not only the knees of earthly, heavenly, and hellish creatures are bowed, but also Insensible things do reverence it, and all tremble at his beck, when from a faithfull heart and a true mouth the name *Jesus* is pronounced, and pure hands imprint the salutiferous sign of the Cross: neither truly doth Christ say in vain to his Disciples, In my name they shall cast out Devils, &c. unless there were a certain vertue expressed in that name over divels [devils] and sick folk, serpents, and persons, and tongues, and so forth, seeing the power which this name hath, is both from the vertue of God the institutor, and also from the vertue of him who is expressed by this name, and from a power implanted in the very word. Hence is it that seeing every creature feareth and reverenceth the name of him who hath made it, sometimes even wicked and ungodly men, if so be they believe the invocation of Divine names of this kind, do bind devils, and operate certain other great things.

**Chapter xiii. Of the members of God, and of their influence on our members.**

We read in diverse places of the holy Scripture, of diverse members of God, and ornaments; but by the members of God, are understood manifold powers, most simply abiding in God himself, distinguished amongst themselves by the sacred names of God; but the garments of God and Ornaments, are as it were certain wayes and relations, or Emanations, or conduit pipes, by the which he diffuseth himself; the hemmes of which as oft as our mind shall touch, so often the Divine power of some member goeth forth, even *as Jesus* cryed [cried] out, concerning the woman with the bloody Issue, Some body hath touched me, for I perceive vertue to go forth from me. These members therefore in God are like to ours; but the Ideas and exemplars of our members, to the which if we rightly conform our members, then being translated into the same Image, we are made the true sons of God, and like to God, doing and working the works of God: therefore concerning the members of God, many things are drawn forth out of the Scriptures; for we read of his head in the Canticles; Thy head as Carmel, and the locks of thy head as the purple of a King; but this Carmel signifieth not the mountain in the Sea coast of *Syria*, but a little creature, which ingendreth [engendereth] the purple. Also of his eyes, eyelids and ears, we read in the *Psalmes*, the eyes of the Lord on the Just, and his ears to their prayers, his eyes look towards the poor, and his eyelids enquire [inquire] after the sons of men: also of his mouth, tast [taste], throat, lips, and teeth, we read in *Esay*, Thou hast not enquired at my mouth; and in the *Canticles*, Thy throat as the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak; there are also Nostrils, by the which (as we often find in the Law) he smelleth the sacrifices for a sweet odour: he hath shoulders, armes, hands, and fingers, of the which we read in *Esay*; the government is laid upon his shoulders; to whom is the Arm of the Lord revealed? and the Kingly Prophet singeth, thy hands O Lord have made me and fashioned me, and I will behold the
heavens, the work of thy fingers; he hath also a right and left hand; hence the Psalmist saith, The Lord saith to my Lord, sit at my right hand: and of the left we read, in the Gospel, on which the damned shall be placed at the last day: further we read of the heart, breast, back, and back parts of God; as in the book of Kings, that God found David a man according to his own heart; we read also in the Gospel his breast upon which the Disciple sleeping conceived divine mysteries; and the Psalmist describeth his back, in the paleness of gold; and he himself saith in Jeremiah, I will shew my back and not my face in the day of their perdition, and he saith to Moses, Thou shalt see my back parts; of his feet the Psalmist also saith, Darkness under his feet, and in Genesis he is said to walk to the South. In like manner also we read of the garments, and ornaments of God, as with the Psalmist, the Lord hath reigned, he hath put on beauty, cloathed with light as with a garment; and elsewhere, Thou hast put on comliness and beauty; The Abyssse as a garment and his cloathing; and in Ezekiel, the Lord speaketh, saying, I spread my garment over thee and covered thy nakedness; moreover also we read of the rod, Staffe, Sword and Buckler of God, as in the Psalmist, Thy rod and thy staffe, they have comforted me; his truth hath compassed thee about as with a shield; and in Deuteronomy we read of the sword of his glory; and very many of this sort the sacred word declares to us; from which members and Divine ornaments, there is no doubt, but that our members and all things about us, and all our works, are both ruled, directed, preserved, governed, and also censured, as the prophet saith, He hath put my foot upon a rock, and directed my goings; and elsewhere he saith, Blessed be the Lord my God, who teacheth my hand to war, and my fingers to fight; and of his mouth he saith, the Lord hath put a new song into my mouth; and elsewhere our Saviour saith, I will give you a mouth and wisdom; and of the hair he saith, an hair of your head shall not perish; and in another place, the hairs of your head are numbred; for the Almighty God seeing he would have us to be his Images and like to himself, hath framed members, limbs, and figures after many ways laid open in us, according to the similitude of his hidden vertues, as it were signs keeping the same order and proportion to them: whence the Mecubals of the Hebrews say, that if a man capable of the Divine influence do make any member of his body clean and free from filthiness, then it becometh Habitale and proper seat of the secret limb of God, and of the vertue to the which the same name is ascribed: so that if that member want any thing, the name being invoked, whence it dependeth, it is presently heard effectually, according to that, I will hear him, because he hath known my name; and these are the great and hidden mysteries, concerning which it is not lawfull to publish more.

Chapter xiii. Of the Gods of the gentiles, and souls of the Celestiall bodies, and what places were consecrated in times past, and to what Deities.

The Philosophers have maintained, as we have shewed before, that the Heavens and Stars are Divine Animals, and their souls intellectuall, participating of the Divine mind; and they averre, that some separated substances are superior, others inferior to them, as it were governing and serving, which they call intelligences and Angels; moreover Plato himself affirmed, that Celestiall souls' are not confined to their bodies, as our souls to our bodies, but to be, where they will, and also that they rejoice in the vision of God, and without any labor or pains do rule and move their bodies, and together in moving them do easily govern these inferior things; therefore they often called the souls
of this kind, Gods, and appointed Divine honors for them, and dedicated prayers and sacrifices to them, and did worship them with Divine worship, and these are the gods to the which all people are attributed, concerning which Moses commanded in Deuteronomy, saying, least perchance your eyes being lifted up to Heaven, thou shouldest see the Sun, the Moon, and all the Stars of Heaven, and being turned back shouldest adore and worship them, to which all the Nations are subjected, which are under the Heaven; but the Lord Jehovah hath taken and brought you forth from the furnace of Egypt, that thou shouldest be an Hereditary people to himself; and in the same book chap. 17 he calleth the Sun, Moon, & Stars Gods; and the Doctors of the Hebrews upon that place of Genesis where it is said, that Abraham gave gifts to the sons of the concubines, viz. Shemoth, Stelroma, that is strange names, but left Isaac heir of all that he possessed, say, that the sons of the concubines were not in the blessing of Abraham, given to Jehovah the most high creator, but to strange gods and deities, but that Isaac and his seed were given to the omnipotent Jehovah, and in no part to any strange Deities; therefore they are upbraided in Deuteronomy, because they served strange gods and worshipped them they knew not, and to whom they were not given; and also Joshua Nave, after that the people were brought into the land of promise, their enemies overcome, and the lots of the possessions of Israel distributed, gave the people leave to choose that God whom they would worship, saying, leave is given you this day to choose whom you will especially serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorites, whose land you inhabit; but the people answered, we will serve the Lord Jehovah, and he shall be our God; Joshua said to them, ye cannot do it, for the Lord Jehovah is holy, strong, and jealous; but the people persevering to serve Jehovah; he saith to them, ye are witnesses your selves, that ye have chosen for your selves the Lord, to serve him; take away therefore strange gods out of the midst of you, and incline your hearts to the Lord God of Israel and he erected a great stone saying, this stone shalbe for a witness, least perhaps afterwards ye will deny and lye [lie] to the Lord your God; therefore the other gods, to which the other Nations were given, were the Sun, Moon, twelve Signs, and other Celestial bodies, and Divine fabricks, yet not as they were bodies, but as the soul adhereth to them, and the whole Militia of Heaven, which Jeremy cals the queen of Heaven, that is the power by which the Heaven is governed, viz. the soul of the world, of which Jeremy saith, The sons gather sticks, and part thereof maketh a fire, and the women mingle oyl [oil], that they might make a cake for the Queen of heaven, neither was the worship of Doulia, to this Queen and other Celestial souls prohibited them, but of Latria only, which they that gave, are reproved of the Lord; but the name of these souls or Gods, we have declared; but to what Regions, People, and Cities they were ascribed as proper and tutelar gods; Origen, Tertullian, Apuleius, Diodorus, and very many other historians, partly relate to us: Therefore all people worshipped their gods with their proper ceremonies; The Beotians, Amphiarus; The Africans, Mopsus; the Egyptians, Osiris and Isis; the Ethiopians, who inhabite Mero, Jupiter and Bacchus; The Arabians; Bacchus and Venus; the Scythians, Minerva; the Naucratians, Serapis; the Syrians, Atargates; the Arabians, Diaphares; the Africans, Celestus; the Normians, Tibelenus: In Italy also by the free Cities consecration, Delventius, was the God of the Crustumensians, Viridianus of the Narvensians, Aucharia of the Æsculans, Narsia of the Volsians, Valentia of the Otriculans, Nortia of the Sutrinians, Curis of the Phaliscians; these especially were famous. The Latians did adore
with the highest worship, Mars; the Egyptians, Isis; the Moors, Iuba; the Macedonians, Cabrius; the Carthaginians, Uranus; the Latins, Faunus; the Romans, Quirinus; the Sabines, Sangus; the Athenians, Minerva; Samos, Juno; Paphos, Venus; Lemnos, Vulcan; Naxos, Bacchus; Delphos, Apollo; and as Ovid singeth in his Fasti,

Athens do Pallas; Crete, Dian' implore.
The island Lemnos Vulcan doth adore.
The Spartans, Juno ----

The Carthaginians and Leucadians did worship Saturn; Crete, Pyreus, Homole, Ida, Elis and Lybia [Libia], Jupiter, where was his Oracle: Epirus, Latium, Gnidus, Lycia, Pisa, Macedonia, Mars; The Thermodontians, Scythians, and Thracia, the Sun; the Scythians did worship only one God, sacrificing an horse to him; the same also the Heliopolitans, and Assyrians did worship; and under the name of Apollo, the Rhodians, Hyperboreans and Milesians; and the mountains Parnassus, Phaselus, Cynthus, Soracte, were holy to him, and the Islands Delos, Claros, Tenedos and Mallois, a place in the Isle Lesbos, and the Gryncean Grove or Town, besides the Cities, Patara, Chrysa, Tarapnas, Cyrrha, Delphos, Arrephina, Éntrosi, Tegyra; Also Thebes, the Island Naxos, Nise a City of Arabia, Callichoros a river of Paphlagonia, were consecrated to him under the name of Bacchus and Dionysus; also Parnassus, and Cytheros mountains of Boetia, in which every second yeer [year] by course, the feasts Bacchanalia were kept; also the Thamaritans a people neighbors to the Hircanians did worship Bacchus with their own Ceremonies. The Assyrians first of all introduced the worship of Venus; then the Paphians in Cyprus, and Phenicians [Phoenicians], and Cythereans, whom (as Ageus reports) the Athenians followed: amongst the Lacedomonians, Venus Armatha was worshipped; at Delphos, Venus Epitybia: she was also adored of the Coans; and in Amathus an island of the Aegean Sea, and in Memphi [Memphis] a City of Egypt, and in Gnido and Sicilia, and the Idalian Grove, and the City Hypepa, and Erice a mountain of Sicilia, and in Calidonia, Cyrene and Samos; and no Deity of the old Gods (Aristotle being witness) is reported to have been worshipped with greater ceremonies, and in more places; the French did especially worship Mercury, calling him Teutates: so also the Arcadians, Hormopolites, Egyptians and Memphites. The Scythians about mount Taurus, did worship the Moon under the name of Diana; and in Ephesus, she had a most stately Temple; and in Mycena after the death of Thoantes, King of Taurica, her Image being stollen away by Iphigenia and Orestes, she was worshipped nigh Aricia. The Rite of Ceremonies being changed, she was worshipped likewise by the Magnesians, a people of Thessalia, and in Pisa, a City of Achaia, and in Tybur, and the Aventinum a Roman hill, and in Perga a City of Pamphila, and in Agris in the Kingdom of Attica; and the Catenian people are reported to have worshipped the Moon under the Masculine sexe; there were also other places consecrated to other Deities, as to Pallas, who is called Minerva, were consecrated Athens, the mountains Pyreus, Aracynthus, the River Tritones, and Alcomeneum a city of Boetia, and Neo one of the Islands of the Cyclades; The holy places of Ceres are, Eleusis, Attica, Enna, and Catana, Cities of Sicilia, and Mount Aetna; The chief worship to Vulcan was in the Island of Lemnos, and in Imbres, an Island of Thracia and Therasia, an Island consecrated to Vulcan, and also Sicilia. Vesta was the goddess of the Trojans, whom runaway Aeneas carried into Italy, and to
her are given the *Phrygians*, *Idea*, and *Dindymus*, mountains of *Phrygia*, and *Reatum* a City of *Umbria*; also the mountain *Berecynthus*, and *Pessinantium*, a City of *Phrygia*; The Cities *Carthage*, *Prosenna*, *Arhos*, and *Mycena*, worshipped *Juno*; also the Island *Samos*, and the people of *Phaliscia*, *Orchestus* a City of *Boetia*, and *Tenatus* a Promontory of *Laconia*, were consecrated to *Neptune*, and the *Trezenian* Nation and City were under the protection of *Neptune*: of this sort therefore were the gods of the Nations, which did rule and govern them, which *Moses* himself in *Deuteronomy* calleth Gods of the earth, to the which all Nations were attributed, not signifying others then the heavenly Stars, and their souls.

**Chapter xv. What our Theologians think concerning the Celestiall souls.**

That the heavens and the heavenly bodies are animated with certain Divine souls, is not only the opinion of Poets, and Philosophers, but also the assertion of the sacred Scriptures, and of the Catholicks; for *Ecclesiastes* also describeth the soul of heaven, and *Jerom* upon same same expressly confesseth it: In like manner *Origen* in his book of Principles, seemeth to think that Celestiall bodies are animated, because they are said to receive commands from God, which is only agreeable to a reasonable nature; for it ii written, I have enjoyned a command on all the Stars; Moreover *Job* seemeth to have fully granted, that the Stars are not free from the stain of sin; for there we read, the Stars also are not clean in his sight; which cannot verily be referred to the brightness of their bodies; moreover that the Celestiall bodies are animated, even *Eusebius* the *Pamphilian* thought, and also *Austin* [*Augustine*] in his *Enchiridion*; but of the latter writers *Albertus Magnus* in his book of four co-equals, and *Thomas Aquinas* in his book of Spiritual Creatures, and *John Scot* upon the second of the sentences; to these the most learned Cardinal *Nich. Cusanus* may be added; Moreover *Aureolus* himself in a strong disputation doth convince these things; who moreover thinketh it not strange, that the Heavenly bodies are worshipped with the worship of *Doulia*, and that their suffrages and helps are implored; to whom also *Thomas* himself consenteth, unless the occasion of Idolatry should hinder this rite; moreover *Plotinus* mainainteth that they know our wishes, and hear them; but if any one would contradict these, and account them sacrilegious tenents [*tenets*], let him hear *Austin* [*Augustine*] in his *Enchiridion*, and in his book of Retractions, and *Thomas* in the second book against the Gentiles, and in his *Quodlibets*, and *Scotus* upon the sentences, and *Guilielmus Parisiensis* in his sum of the universe, who unanimously answer, that to say the heavenly bodies are animated or inanimated, nothing belongeth to the Catholick faith. Therefore although it seemeth to many ridiculous, that the souls themselves be placed in the spheres and Stars, and as it were the Gods of the Nations, every one doth govern his Regions, Cities, Tribes, People, Nations and Tongues, yet it will not seem strange to those who rightly understand it.

**Chapter xvi. Of Intelligences and spirits, and of the threefold kind of them, and of their diverse names, and of Infernall and subterraneall spirits.**
Now consequently we must discourse of Intelligences, spirits and Angels. An Intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortall, 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 we 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 the Magicians, there are three kinds, the first of which they call supercelestial, and minds altogether separated from a body, and as it were intellectuall spheres, worshipping the one only God, as it were their most firm and stable unity or center; wherefore they even call them gods, by reason of a certain participation of the divinity; for they are always full of God, and overwhelmed with the Divine Nectar. 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 ones 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 & Star, whence they are divided into so many orders, as there are heavens in the world, & as there are Stars in the Heavens, and they called those Saturnine, who rule the Heaven of Saturn & Saturn himself; others Joviall, who rule the heaven of Jupiter and Jupiter himself, and in like maner they name diverse Angels, as well for the name, as the vertue of the other Stars; and because the old Astrologers did maintain 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 the Peripateticks assigne one onely 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 that it also have his ruling intelligence, which may confer power and operate; therefore they have established twelve Princes of the Angels, which rule the twelve signs of the Zodiac, and thirty six which may rule the so many Decans, and seventy two, which may rule the so many Quinaries of heaven, and the tongues of men and the Nations, and four which 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 did operate for the Sun, they did invocate by the name of the Sun, and by the names of Solare Angels, and so of the rest. Thirdly they established Angels as Ministers for the disposing of those things which are below, which Origen calleth certain invisible powers to the which those things which are on earth, are committed to be disposed of. For sometimes they being visible to none do direct our journeys and all our businesses, are oft present at battles, and by secret helps do give the desired successes to their friends, for they are said, that at their pleasures they can procure prosperity, and inflect adversity. In like manner they distribute these into more orders, so as some are fiery, some watery, some aerial, some terrestrial; which four species of Angels are computed according to the four powers of the Celestiall souls, viz. the mind, reason, imagination, and the vivifying and moving nature; Hence the fiery follow the mind of the Celestiall souls, whence they concur to the contemplation of more sublime things, but the Aeriall
follow the reason, and favor the rationall faculty, and after a certain manner separate it from the sensitive and vegetative; therefore it serveth for an active life, as the fiery for a contemplative, but the watery following the imagination, serve for a voluptuous life; The earthly following nature, favour vegetable nature; moreover they distinguish also this kind of Angels into Saturnine and Joviall, according to the names of the Stars, and the Heavens; further some are Orientall, some Occidentall, some Meridionall, some Septentritionall; Moreover there is no part of the world destitute of the proper assistance of these Angels, not because they are there alone, but because they reign there especially, for they are everywhere, 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 influences of the Stars, but as they have correspondence with the Heaven above the world, from whence especially all things are directed, and to the which all things ought to be conformable; whence as these Angels are appointed for diverse Stars, so also for diverse places and times, not that they are limited by time or place, neither by the bodies which they are appointed to govern, but because the order of wisdom hath so decreed, therefore they favor more, and patronize those bodies, places, times, stars; so they have called some Diurnall, some Nocturnall, other Meridionall; in like manner some are called Woodmen, some Mountaineers, some Fieldmen, some Domesticks. Hence the gods of the Woods, Country gods, Satyrs, familiars, Fairies of the fountains, Fairies of the Woods, Nymphs of the Sea, the Naiades, Neraiades, Dryades, Pierides, Hamadryades, Potumides, Hinnides, Agapte, Pales, Pareades, Dodonae, Fenilae, Lavernae, Pareae, Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phiaeides, Camenae, the Graces, the Genii, Hobgoblins, and such like; whence they call them vulgar superiors, some the demi-gods [demigods] and goddesses; some of these are so familiar and acquainted with men, that they are even affected with humane perturbations, by whose instruction Plato thinketh that men do oftentimes wonderfull things, even as by the instruction of men, some beasts which are most nigh unto us, as Apes, Dogs, Elephants, do often strange things above their species; and they who have written the Chronicles of the Danes and Norwegians, do testifie, that spirits of diverse kinds in those regions are subject to mens commands; moreover some of these to be corporeall and mortall, whose bodies are begotten and dy [die], yet to be long lived is the opinion of the Egyptians and Platonists, and especially approved by Proclus. Plutarch also and Demetrius the Philosopher, and Aemilianus the Rhetoritian affirm the same; Therefore of these spirits of the third kind, as the opinion of the Platonists 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 it self Stars, but there are (as Athanasius delivereth) who think, that the true number of the good spirits, is according to the number of men ninety nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten groats; 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 many have written many things, but the latter Theologians following the master of the dentences, Austin [Augustine] and Gregory easily resolve themselves, saying, that the number of the good Angels transcendeth humane 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 revelations; under these
they place a kind of spirits, subterrany or obscure, which the Platonists call Angels that failed, revengers of wickedness, and ungodliness, according to the decree of the Divine justice, and they call them evill Angels and wicked spirits, because they oft 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 do place over them Kings, Princes and Rulers and the names of them; of these, four most mischievous Kings do rule over the other [others], according to the four parts of the world; under these many more Princes of Legions govern, and also many of private offices. Hence the Gorgones, Statenocte, the furies. Hence Tisiphone, Alecto, Megæra, Cerberus: They of this kind of spirits, Porphyry saith, inhabite a place nigh to the earth, yea within the earth it self; there is no mischief, which they dare not commit; they have altogether a violent and hurtfull custome, therefore they very much plot and endeavor violent and sudden mischiefs; and when they make incursions, sometimes they are wont to lie hide [hid], but sometimes to offer open violence, and are very much delighted in all things done wickedly and contentiously.

Chapter xvii. Of these according to the opinion of the Theologians.

But our Theologians, together with Dionysius, maintain the three distinctions of Angels; every one of which they divide into three orders, they call these Hierarchies, those quires, whom Proclus also distinguisheth by the number nine. They place therefore in the superior Hierarchies, Seraphim, Cherubim, and Thrones, as it were supercelestiall Angels contemplating the order of the Divine providence; the first in the goodness of God; the second in the Essence of God, as the form; the third in the wisdom. In the middle Hierarchy they place the Dominations, Vertues, and Powers, as it were worldly Angels concurring to the government of the world; the first of these command that which the other execute; the second are Ministers to the Heavens and sometimes conspire to the working of miracles; the third drive away those things which seem to be able to disturbe the Divine Law; but in the inferior Hierarchy they place the Principalities, Archangels, [and Angels,] whom also Iamblicus reckoneth up, these as ministering spirits descend to take care of inferior things; the first of these take care of publike [public] things, princes and magistrates, provinces and kingdoms, every one those that belong to themselves; when we read in Daniel, But the prince of the Kingdom of Persia withstood me twenty one dayes; and Jesus the son of Syracet testifieth, that for every Nation a ruling Angel is appointed; which also Moses by his song in Deuteronomy seemeth to shew forth, saying, when the most High divided the Nations, he appointed them bounds according to the number of the Angels of God. The second are present at sacred duties, and direct the Divine worship about every man, and offer up the prayers and sacrifices of men before the gods. The third dispose every smaller matter, and to each thing each one is a preserver. There are also of these, who afford vertue to the least plants and stones and to all inferior things; to whom many things are common with God, many with men, and they are mediating Ministers; But Athanasius, besides Thrones, Cherubins, and Seraphins, who are next to God, and magnify him uncessantly with hymns and continuall praises, praying for our salvation, nameth the other orders, which by a common name he
calleth the militia of heaven. The first of these is the Doctrinall order, of the which he was, who spake to Daniel, saying, Come, that I may teach thee what shall come to thy people in the last days: Then there is the tutelar order, of the which we read also in Daniel. Behold, Michael one of the Princes cometh to my help; and there, In that time shall rise up Michael a great Prince, who standeth for the sons of thy people; of this order was that Raphael also, who carried forth and brought back Tobiah the younger; after this is the Procuratory Order, of the which mention is made in Job, where we read, if the Angel shall speak for him, he will intreat the Lord, and the Lord will be pleased with him; and of the same order is expounded also that which is written in the sixteenth Chapter of Ecclesiasticus, about the end. The works of the Lord have been made by his appointment from the beginning, and he hath distributed their portions from the time they have been made, he hath adorned their works for ever, they have not hungered, nor been wearied, and have not desisted from their works, none of them shall oppress his neighbor even for ever. The Ministerial order followeth, of the which Paul to the Hebrews saith, Are they not all Ministriing spirits, sent forth for them who shall be heirs of salvation? After these is the Auxiliary order, of the which we read in Esay, The Angels of the Lord went forth and slew in the tent of the Assyrians 185. thousands. The Receptory order of souls followeth this, of which we read in Luke, the soul of Lazarus was carried by Angels into the bosom of Abraham, and there we are taught, that we should make to our selves friends of the unrighteous Mammon, that we may be received into eternal Tabernacles. Moreover, there is the order of the Assistants, of the which we reade in Zachary. These are the two sons of the Oyl [oil] of splendor, who assist the ruler of the whole earth, but the Theologians of the Hebrews do otherwise number and call these orders; for in the highest place are those which they call ùââä úâéä [Haioth Hacadosh] that is, creatures of sanctity, or by the which God ãééäa giveth the gift of being. In the second place succeed Ophanim íéëëåâ that is forms or wheels, by the which God ãâââé distinguisheth the Chaos: In the third place are Aralim íéìëøå great, strong, and mighty Angels, by the which Jehovah [L: Tetragrammaton] Elohim pronounced or Jehovah [L: Tetragrammaton] joyned with He ãâââéä administreth form to the liquid matter: In the fourth place are Hasmalim íéíìëø by which El ïà God framed the effigies of bodies. The fifth order is Seraphim íéëëòü by the which God Elohim Gibor òáéâ íéïëà draweth forth the elements. The sixt [sixth] is Malachim íéëàíñ that is of Angels, by the which God Eloha ãâíà, produceth metals. The seventh Elohim íéëïà that is the gods by the which God Jehovah Sabaoth úâáâáo ãââë produceth vegetables; The eighth Beni Elohim íéëïà éëâ that is the sons of God, by the which God Elohim Sabaoth úâáâáø íéëïà produceth Animals; The ninth & lowest Cherubim íéëâøë by the which God Sadai ëãü createth mankind; under these is the order Animasticus called Issim íéëèä that is nobles, strong men, or blessed, by the which God Adonai ëðëà bestoweth prophecie.
Chapter xviii. Of the orders of evil spirits, and of their fall, and divers natures.

There are some of the School of the Theologians, who distribute the evil spirits into nine degrees, as contrary to the nine orders of the Angels; Therefore the first of these are those 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 saith to Christ, if thou wilt fal [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 he like to the most High; who is therefore 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 Prophets of Achab; and the Prince of these is the Serpent Pytho; from whence Apollo is called Pythius, and that woman a witch in Samuel, and the other in the Gospel, who had Pytho m their belly. Therefore this kind of Devils jyneth himself to the Oracles, and deludeth men by divinations, and predictions, so that he may deceive. In the third order are the vessels of iniquity, which are also called the vessels of wrath, these are the inventors of evil things and of all wicked arts, as in Plato, that devil Theutus who taught Cards and Dice; for all wickedness, malice and deformity proceedeth from these; of the which in Genesis, in the Benedictions of Simeon and Levi, Jacob saith, vessels of iniquity are in their habitations; into their counsel let not my soul come; whom the Psalmist calleth vessels of death, Esay vessels of fury, and Jeremy vessels of wrath, Ezekiel vessels of destroying and slaying, and their prince is Belial, which is interpreted without a yoke [yoke] or disobedient, a prevaricator and an Apostate, of whom Paul to the Corinthians saith, what agreement hath Christ with Belial? Fourthly follow the revengers of evil, and their Prince is Asmodeus, viz. causing judgement; After these in the fifth place come the deluders, who Imitate miracles, and serve wicked conjurers and witches, and seduce the people by their miracles, as the serpent seduced Eve, and their Prince is Satan, of whom is written in the Revelations, that he seduced 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 reason of the signs, which are given him to do. Sixthly the Aeriall powers offer themselves; they joyn [join] themselves to thundering and lightnings, corrupting the aire, causing pestilences and other evils; in the number of which, are the four Angels, of whom the Revelation speaketh, to whom it is given to hurt the Earth and Sea, holding the four windes, from the four corners of the earth; and their prince is called Meririm; he is the Meridian Devill, a boyling [boiling] spirit, a devill raging in the South, whom Paul to the Ephesians calleth the Prince of the power of this air, and the spirit which worketh in the children of disobedience. The seventh mansion the furies possess, which are powers of evil, discords, war and devastations, whose Prince in the Revelations is called in Greek Apollyon, in Hebrew Abaddon, that is destroying and wasting. In the eighth place are the accusers, or the inquisitors, whose Prince is Astarath [Astaroth], that is, a searcher out: in the Greek language he is called Diabolos, that is an accuser, or calumniator, which in the Revelations is called the accuser, of the brethren, accusing them night & day before the face of our God. Moreover the Tempters and Ensnarers have the last place, one of which is present with every man, which we therefore call the evil Genius, and their Prince is Mammon, which is interpreted covetousness: But all unanimously maintain that evil
spirits do wander up & down in this inferiour world, enraged against all, whom they therefore call Devils, of whom Austin [Augustine] in his first hook of the incarnation of the word to Januarius, saith: Concerning the devils and his Angels contrary to Vertues, the Ecclesiastical preaching hath taught, that there are such things; but what they are and how they are, he hath not clear enough expounded: yet there is this opinion amongst most, that this Devill was an Angel, and being made an Apostle, persuaded very many of the Angels to decline with himself, who even unto this day are called his Angels: Greece notwithstanding thinketh not that all these are damned, nor that they are all purposefully 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 not any Devill was created evil, but that they were driven and cast forth 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 tenents [tenets]; Pherecydes he Syrian describeth the fall of the Devils and that Ophis, that is, the Devilish serpent, was the head of that rebellling Army; Trismegistus sings the same fall in his Pimander, and Homer under the name of Ararus, in his verses; and Plutarch in his speech of usury, signifieth, that Empedocles knew that the fall of the devils was after this manner: the devils also themselves often confess their fall: they therefore being cast forth into this valley of misery, some that are nigh to us wander up and down in this obscure air, others inhabit lakes, rivers and seas, others the earth, and terrifie [terrify] earthly things, and invade those who dig Wells and Metals, cause the gapings of the earth, strike together the foundation of mountains, and vex not only men, but also other creatures; some being content with laughter and delusion only, do contrive rather to weary men, then to hurt them, some heightning themselves to the length of a Giants body, and again shrinking themselves up to the smallness of the Pigmies, and changing themselves into divers forms, do disturb men with vain fear: 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 Achab: but the worst sort of devils are those, who lay wait and overthrow passengers in their journeys, and rejoice in wars and effusion of blood, and afflict men with most cruell stripes: we read of such in Matthew, for fear of whom no man durst pass that way; moreover the scripture reckoneth up nocturnall, diurnall, and meridionall devils, and describeth other spirits of wickedness by divers names, as we read in Essay of Satyrs, Scrichows [screech owls], Syrenes, storks, Owls; and in the Psalms of Aspes, Basiliskes, Lions, Dragons; and in the Gospel we read of Scorpions and Mammon and the prince of this world and rulers of darkness, of all which Beelzebub is the prince, whom Scripture calleth the prince of wickedness. Porphyrie [Porphyry] saith, their prince is Serapis, who is also called Pluto by the Greeks, and also Cerberus is chief amongst them, that three-headed dog: viz. Because he is conversant in three elements, air, water, and earth, a most pernicious devill; whence also Proserpina, who can do very much in these three elements, is their Princess, which she testifies of her self in her answers, in these verses.

Of threefold nature I Lucina fair,
The daughter am, sent from above the air;
The golden Phoebe am, and with heads trine,
Whom many forms do change, and the trine sign
Which I bear with forms of earth, fire, and air,
I for black mastives [mastiffs] of the earth do care.

Origen's opinion concerning the devils, is: The spirits who act of their own free will, left the service of God with their Prince the devil; if they began to repent a little, are clothed with humane flesh; That further by this repentance, after the resurrection, by the same means by which they came into the flesh, they might at the last return to the vision of God, being then also freed from etheriall and aeriall bodies, and then all knees are to be bowed to God, of Celestiall, Terrestrial, and Infernal things, that God may be all in all: Moreover Saint Ireneus approveth the opinion of Justine Martyr, who hath said, Satan never durst speak blasphemy against God, before that the Lord came on the earth, because that he knew not as yet his condemnation; but there are many of the devils who are fallen, who hope for their salvation: Very many think by the History of Paul the Hermite written by Jerome, & reverenced by the Church with Canonical hours, also by the Legend of Brandan, they are so taught; and even by this Argument they maintain that their prayers are heard; that we read in the Gospels, that Christ heard the prayers of the devils, and granted that they should enter into the Herd of Swine; to these also agree the 71. Psalm, according to our supputation, but according to the supputation of the Hebrews the 72, where we read, the Ethiopians shall fall before him, and his enemies lick the dust; there it is read according to the Hebrew text, they that inhabit the desert, shall bend their knees before him, that is, the aiery spirits shall adore him, as the Cabalists affirm, and his enemies shall lick the dust, which they understand of Zazell, and his Army: of which we read in Genesis, Dust shalt thou eat all the dayes of thy life, and elsewhere the Prophet saith, because the dust of the earth is his bread; hence the Cabalists think, that even some devils shall be saved, which opinion also it is manifest that Origen was of.

Chapter xix. Of the bodies of the Devils.

Concerning the bodies of Angels, there is a great dissension betwixt the late Divines, and Philosophers; for Thomas affirms that all angels are incorporeall, yea evil angels, yet that they do assume bodies sometimes, which after awhile they put off again; Dionysius in Divine Names strongly affirms that Angels are incorporeal. Yet Austin [Augustine] upon Genesis delivers his opinion, that Angels are said to be Aery, and Fiery Animals: because they have the nature of Aeriall bodies, neither can they be dissolved by death, because the element which is more active than passive is predominant in them; the same seem to affirm, that all Angels in the beginning of their creation had Aeriall bodies, being formed of the more pure, and superiour part of the air, being more fit to act, then to suffer; and that those bodies were after the confirmation preserved in good Angels, but changed in the evil in their fall, into the quality of more thick air, that they might be tormented in the fire: Moreover Magnus Basilius doth attribute bodies not only to Devils, but also to pure angels, as certain thin, Aeriall, pure spirits; to which Gregory Nazianzen doth agree. Apuleius was of opinion, that all angels had not bodies; for in the book of the Demon of Socrates, he saith, that there is a more propitious kind of spirits, which being always free from corporeal bonds, are procured by certain prayers. But Psellus the Platonist, and Christianus do think that the nature of spirits is not without a body; but yet not that the body of angels, & devils are the same; for that is without matter; but the bodies of devils
are in a manner materiall, as shadows, and subject to passion, that they being struck are
pained, and may be burnt in the fire, into conspicuous ashes, which as is recorded, was
done in Tuscia. And although it be a spirituall body, yet it is most sensible, and being
touched, suffers; and although it be cut asunder, yet comes together again, as air and
water, but yet in the mean time is much pained. Hence it is that they fear the edge of the
sword, and any weapon. Hence in Virgil the Sybill saith to Aeneas,

    Do thou go on thy way and draw thy sword.

Upon which Servius saith that she would have Aeneas have his sword consecrated.
Orpheus also describes the kinds of Demoniacall bodies; there is indeed one body, which
only abides the fire, but being seen, doth not suffer, which Orpheus calls fiery, and
Celestiall Demons: the other is contemperated with the mixtion of fire, and air, whence
they are called Etherriall, and Aeriall; to which if any waterish thing was added, there
arose a third kinde, whence they are Called watery, which sometimes are seen: to which
if any earthiness be added, this is not very thick; they are called Terrene Demons, and
they are more conspicuous, and sensible. Now the bodies of sublime Demons are
nourished of the most pure Etheriall element, and are not rashly to be seen of any, unless
they be sent from God; being weaved of such bright threads, and so small, that they
transmit all the rayes of our sight by their fineness, and reverberate them with splendor, and
deceive by their subtlety; of which Calcidius saith, Etherriall, and Aeriall Demons,
because their bodies have not so much fire as that they are conspicuous, nor yet so much
earth that the solidity of them resists the touch, and their whole composure being made up
of the clearness of the skie [sky], and moisture of the air, hath joyned [joined] together an
indissoluble superficies. The other Demons are neither so appearable, nor invisible, being
sometimes conspicuous are turned into divers figures, and put upon themselves bodies
like shadows, of blood-less images, drawing the filthiness of a gross body, and they have
too much communion with the Wood (which the Ancients did call the wicked soul) and
by reason of their affinity with earth, and water, are also taken with Terrene pleasures,
and lust; of which sort are hobgoblins, and Incubi, and Succubi, of which number it is no
absurd conjecture to think that Melusina was: yet there is none of the Demons (as Mareus
supposeth) is to be supposed male or female, seeing this difference of sex belongs to
compounds, but the bodies of Demons are simple, neither can any of the Demons turn
themselves into all shapes at their pleasure; but to the fiery, and aiery it is easie so to do,
viz: to change themselves into what shapes their imagination conceives: now
subterraneall and dark Demons, because their nature being concluded in the streights of a
thick and unactive body, cannot make the diversity of shapes, as others can. But the
watterie, and such as dwell upon the moist superficies of the earth, are by reason of the
moistness of the element, for the most part like to women; of such kinde are the fairies of
the Rivers, and Nymphs of the Woods: but those which inhabit dry places, being of dryer
bodies, shew themselves in form of men, as Satyrs, or Onosceli, with Asses legs, or
Fauni, and Incubi, of which he saith, he learned by experience there were many, and that
some of them oftentimes did desire, and made compacts with women to lie with them:
and that there were some Demons, which the French call Dusii, that did continually
attempt this way of lust.
Chapter xx. Of the annoyance of evil spirits, and the preservation we have by good spirits.

It is the common opinion of Divines, that all evil spirits are of that nature, that they hate God as well as men; therefore Divine providence hath set over us more pure spirits, with whom he hath entrusted us, as with Shepheards [shepherds], and Governours, 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 much as they would; as is read in Tobia, that Raphael did apprehend the Demon called Asmodeus, and bound him in the wilderness of the upper Egypt. Of these Hesiod saith, there are 30000 of Jupiters immortall spirits living on the Earth, which are the keepers of mortall men, who that they might observe justice and mercifull deeds, having clothed themselves with air, go every where on the Earth. For there is no Prince, nor potentate could be safe, nor any woman continue uncorrupted, no man in this valley of ignorance could come to the end appointed to him by God, if good spirits did not secure us; Or if evill spirits should be permitted to satisfie the wils [wills] of men; As therefore amongst the good spirits 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 enemie [enemy], and flesh; Now man betwixt these contenders is the midle [middle], and left in the hand of his own Counsell, to whom he will give victory; we cannot therefore accuse Angels, if they do not bring the Nations entrusted to them, to the knowledge of the true God, to true piety, and suffer them to fall into errours and persevere worship: but it is to be imputed to themselves, who have of their own accord declined from the right path, adhering to the spirits of errours, giving victory to the Devil; for it is in the hand of man to adhere to whom he please, and overcome whom he will, by whom, if once the enemy the devill be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that hath lost his sting: to which opinion Origen assents in his book Periarchon, concluding, that the Saints fighting against evil spirits, and overcoming, do lessen their armie [army], neither can he that is overcome by any, molest any more; As therefore there is given to every man a good spirit, so also there is given to every man an evil Diabolicall spirit, whereof each seeks an union with our spirit, and endeavours to attract it to it self, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to it self, change us into Angels, by uniting us, as it is writ of John Baptist in Malachie: Behold I send mine Angel before thy face: of which transmutation, and union it is writ elsewhere; He which adheres to God is made one spirit with him. An evil spirit also by evil works, studies to make us conformable to it self, and to unite, as Christ saith of Judas, Have not I chosen twelve, & one of you is a devil? And this is that which Hermes saith, when a spirit hath influence upon the soul of man, he scatters the seed of his own notion, whence such a soul being sowen [sown] with seeds, and full of fury, brings forth thence wonderfull things, and whatsoever are the offices of spirits: for when a good spirit hath influence upon a holy soul, it doth 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 lusts, and
whatsoever are the offices of evil spirits. Good spirits (as saith Iamblicus) purge the souls most perfectly; and some bestow upon us other good things; they being present do give health to the body, vertue to the soul, security to the soul, what is mortall in us they take away, cherish heat, and make it more efficacious to life, and by an Harmonie [harmony] do always infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, Theologians differ amongst 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 saith Hierome, is to be understood of any man, as well as of Christ. All men therefore are governed by the ministry of divers Angels, and are brought to any degree of vertue, deserts, and dignity, who behave themselves worthy of them; but they which 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 acquit himself, yea he fears and reverenceth that power, which the superiour Angels make to flow upon superiours, and with a certain terour bring the inferiours into a fear of presidency. This did Homer seem to be sensible of, when he saith, that the Muses begot of Jupiter, did always as inseparable companions assist the Kings begot of Jupiter, who by them were made venerable, and magnificent. So we read that M. Antonius being formerly joined [joined] in singular friendship with Octavus Augustus, were wont always to play together. But when as always Augustus went away conquerour, that a certain Magician Counselleth M. Antonius thus. O Antony, what dost thou do with that yong [young] man? shun, and avoid him, for although thou art elder then he, and art more skillfull then he, and art better descended then he, and hast endured the Wars of more Emperours, yet thy Genius doth much dread the Genius of this yong man, and thy Fortune flatter his Fortune; unless thou shalt shun him, it seemeth wholly to decline to him. Is not the Prince like other men, how should other men fear, and reverence him, unless a Divine terour 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 he entrusted or committed to a degree of sublimer, and more potent Angels, who taking care of us, we may deservedly be preferred before others.

Chapter xxi. Of obeying a proper Genius, and of the searching out the nature thereof.

As every Region in the Celestials hath a certain Star, and Celestiall image which hath influence upon it before others: so also in supercelestials doth it obtain a certain Intelligence set over it, and guarding it, with infinite other ministring spirits of its order, all which are called by a common name, the Sons of Elohim Sabaoth úáááá íéééé éááá i.e. Sons of the God of hosts. Hence as often as the most high doth deliberate of War, or slaughter, or the desolation of any Kingdom, or subduing of any people in these
inferiours, then no otherwise, when these shall come upon the earth, there proceeds a conflict of these spirits above, as it is written in Isaiah, The Lord of Hosts shall visit the Army of the high, in the heavens; and the Kings of the earth, in the earth; of which conflicts of spirits and presidents, we read also in Daniel, viz. of the Prince of the Kingdom of the Persians, of the Prince of the Grecians, of the Prince of the people of Israel; and of their conflict amongst themselves, of which also Homer seemed formerly to be sensible of, when he sang,

Great was the rumour in the Court above
When that the gods War mutually did move:
When Phoebus did to Neptune battle give,
Pallas with Mars the god of War did strive,
Diana did withstand in hostile way
Juno, and Latona did for to slay
Mercury attempt. -----  

Nevertheless seeing there he in every region spirits of all sorts, yet they are more powerfull there which are of the same order with the president of that region. So in the Solary region, the Solary spirits are most potent; in the Lunary, and so of the rest. And hence it is that various events of our affairs offer themselves, & follow us in places and provinces, being more Fortunate in one place more then another, where viz. the Demon our Genius shall receive more power, or we shall there obtain a more powerfull Demon of the same order. So Solary men, if they shall travell into a Solary region, or province, shall he made there far more fortunate, because there they shall have more powerfull, and more advantagious conducters or Genii, by the present aid of whom they shall be brought beyond expectation, and their own power, to happy events. Hence it is that the choice of a place, region, or time doth much conduce to the happiness of life where any one shall dwell, & frequent, according to the nature & instinct of his own Genius. Sometimes also the change of the name doth conduce to the same, for whereas the properties of names being the significators of things themselves, do as it were in a glass declare the conditions of their forms; thence it comes to pass, that names being changed, the things oftentimes are changed. Hence the sacred writ doth not without cause bring in God, whilest he was blessing Abram, and Jacob, changing the one Abraham, and the other Israel. Now the ancient Phylosophers [philosophers] teach us to know the nature of the Genius of every man, by Stars, their influx, and aspects, which are potent in the Nativity of any one; but with instructions so divers, and differing amongst themselves, that it is much difficult to understand the mysteries of the heavens by their directions. For Porphyrie [Porphyry] seeks the Genius of the Star, which is the Lady of the Nativity: but Maternus either from thence, or from the Planets, which had then most dignities, or from that into whose house the Moon was to enter after that, which at the birth of the man it doth retain. But the Caldeans [Chaldeans] enquire after the Genius, either from the Sun above, or from the Moon. But others, and many Hebrews think it is to be enquired after from some corner of the heaven, or from all of them. Others seek a good Genius from the eleventh house, which therefore they call a good Demon; but an evil Genius from the sixth, which therefore they call an evil Demon. But seeing the inquisition of these is laborious, & most occult, we shall far more easily
enquire into the nature of our *Genius* from our selves, observing those things which the instinct of nature doth dictate to, and the heaven inclines us to from our infancy, being distracted with no contagion, or those things which the minde, the soul being freed from vain cares, and sinister affections, and impediments being removed, doth suggest to us: These without all doubt are the perswasions [persuasions] of a *Genius* which is given to every one from their birth, leading, and perswading us to that whither the Star thereof inclines us to.

**Chapter xxii. That there is a threefold keeper of man, and from whence each of them proceed.**

Every man hath a threefold good Demon, as a proper keeper, or 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 rationall soul, not from the Stars or Planets, but from a supernaturall cause, from God himself, the president of Demons, being universall, above nature: This doth direct the life of the soul, & doth alwaies put good thoughts into the minde, being alwaies active in illuminating us, although we do not alwaies take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us, and communicates its voyce [voice] to us, being before silent, and studyeth daily to bring us to a sacred perfection. Also by the ayd [aid] of this Demon we may avoid the malignity of a Fate, which being religiously worshipped by us in honesty, and sanctity, as we know was done by Socrates; the *Pythagoreans* think we may be much helped by it, as by dreams, and signs, by diverting evill things, and carefully procuring good things. Wherefore the *Pythagorians* were wont with one consent to pray to Jupiter, that he would either preserve them from evill, or shew them by what Demon it should be done. Now the Demon of the nativity, which is called the Genius, doth here descend from the disposition of the world, and from the circuits of the Stars, which were powerfull in his nativity. Hence there be some that think, when the soul is coming down into the body, it doth out of the quire of the Demons naturally choose a preserver to it self, nor only choose this guide to it self, but hath that willing to defend it. This being the executor, and keeper of the life, doth help it to the body, and takes care of it, being Communicated to the body, and helps a man to that very office, to which the Celestials have deputed him, being born. Whossoever therefore have received a fortunate *Genius*, are made thereby vertuous in their works, efficacious, strong, and prosperous. Wherefore they are called by the *Phylosophers* [philosophers] fortunate, or luckily born. Now the Demon of profession is given by the Stars, to which such a profession, or sect, which any man hath professed, is subjected, which the soul, when it began to make choyce [choice] in this body, and to take upon itself dispositions, doth secretly desire. This Demon is changed, the profession being changed; then according to the dignity of the profession, we have Demons of our profession more excellent and sublime, which successively take care of man, which procures a keeper of profession, as he proceeds from vertue to vertue. When therefore a profession agrees with our nature, there is present with us a Demon of our profession like unto us, and suitable [suitable] to our *Genius*, and our life is made more peaceable, happy, and prosperous: but when we undertake a profession unlike, or contrary to our *Genius*, our life is made laborious, and troubled with disagreeing patrons. So it falls out that some
profit more in any science, or art, or office, in a little time, and with little pains, when another takes much pains, and studies hard, and all in vain: and, although no science, art, or vertue be to be contemned, yet that thou maist live prosperously, carry on thy affairs happily; in the first place know thy good Genius, and thy nature, and what good the celestiall disposition promiseth thee, and God the distributor of all these, who distributes to each as he pleaseth, and follow the beginnings of these, profess these, be conversant in that vertue to which the most high distributor doth elevate, and lead thee, who made Abraham excell in justice and clemency, Isaac with fear, Jacob with strength, Moses with meekness and Miracles, Joshua in war, Phinius n 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 vertue thou thinkest thou canst most easily be a proficient in, use diligence to attain to the height thereof; that thou maist excell in one, when in many thou canst not: but in the rest endeavour to be as great a proficient as thou canst: but if thou shalt have the overseers of nature, and religion agreeable, thou shalt finde 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, then of nativity.

Chapter xxiii. Of the tongue of Angels, and of their speaking amongst themselves, and with us.

We might doubt whether Angels, or Demons, since they be pure spirits, use any vocal speech, or tongue amongst themselves, or to us; but that Paul in some place saith, If I speak with the tongue of men, or angels: but what their speech or tongue is, is much doubted by many. For many think that if they use any Idiome, it is Hebrew, because that was the first of all, and came from heaven, and was before the confusion of languages in Babylon, in which the Law was given by God the Father, and the Gospell 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 doth alwaies continue inviolated. Moreover an evident sign of this opinion is, that though each Demon, and Intelligence do use the speech of those nations, with whom they do inhabit, yet to them that understand it, they never speak in any Idiome, but in this alone. But now how Angels speak it is hid from us, as they themselves are. Now to us that we may speak, a tongue is necessary with other instruments, as are 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 any speak at a distance to another, he must use a louder voice; but if neer, he whispers in his ear; and if he could be coupled to the hearer, a softer breath would suffice; for he would slide into 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 doth with a sensible voice, they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voice. So the Platonists say that Socrates perceived his Demon by sense indeed, but not of this body, but by the sense of the etheriall body concealed in this: after which manner Avicen believes the Angels were wont to be seen, and heard by the Prophets: That instrument, whatsoever the vertue be, by which one spirit makes known to another spirit what things are in his minde, is called by the Apostle Paul
the tongue of Angels. Yet oftentimes also they send forth an audible voice, as they that cryed at the ascension of the Lord, Ye men of Galile [Galilee], why stand ye there gazing into the heaven? 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 with what senses those spirits and Demons hear our invocations, and prayers, and see our ceremonies, we are altogether ignorant.

For there is a spirituall body of Demons everywhere sensible by nature, so that it toucheth, seeth, heareth, without any medium, and nothing can be an impediment to it: Yet neither do they perceive after that manner as we do with different organs, but haply as sponges drink in water, so do they all sensible things with their body, or some other way unknown to us; neither are all animals endowed with those organs; for we know that many want ears, yet we know they perceive a sound, but after what manner we know not.

Chapter xxiv. Of the names of Spirits, and their various imposition; and of the Spirits that are set over the Stars, Signs, Corners of the Heaven, and the Elements.

Many and divers are the names of good spirits, and bad: but their proper, and true names, as those of the Stars, are known to God alone, who only numbers the multitude of Stars, and calls them all by their names, whereof none can be known by us but by divine revelation, and very few are expressed to us in the sacred writ. But the masters of the Hebrews think that the names of the angels were imposed upon them by Adam, according to that which is written, The Lord brought all things which he had made unto Adam, that he should name them, and as he called any thing, so the name of it was. Hence the Hebrew Mecubals think, together with Magicians, 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 vertue by some divine gift, or sacred authority: but because a name that may express the nature of divinity, or the whole vertue of angelical essences cannot be made by any humane 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 names then no otherwise then oblations, and sacrifices offered to the Gods, obtain efficacy and vertue to draw any spirituall substance from above or beneath, for to make any desired effect. I have seen, and known some writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which when afterward he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains, ans shours [showers] presently followed. I saw also the same man inscribing the name of another Spirit with the seal thereof in the hour of Mars, which was given to a Crow, who being let go, after a verse muttered over, presently there followed from that corner of the heaven, whither he flew, lightnings, shakings, and horrible thunders, with thick clouds: Neither were those names of spirits of an unknown tongue, neither did they signifie anything else but their offices. Of this kinde are the names of those angels, Raziel, Gabriel, Michael, Raphael, Haniel, which is as much as the vision of God, the vertue 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, a player, deceiver, a
dreamer, fornicator, and many such like. So we receive from many of the ancient Fathers
of the Hebrews the names of angels set over the planets and signs: over Saturn, Zaphiel
[Zaphkiel]; 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 of the
whole celestial, and terrene Kingdoms, which is under the Moon. For these (as say the
more curious Theologians) govern all things by a certain vicissitude of hours, daies
[days], and years, as the Astrologers teach concerning the planets which they set over;
which therefore Mercurius Trismegistus calls the seven governors of the world, who by
the heavens, as by instruments, distribute the influences of all the Stars and signs upon
these inferiors. Now there are some that do ascribe them to the Stars, by names
somewhat differing, saying, that over Saturn is set an intelligence called Oriphiel; 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;
afterward in order, the Intelligences of Venus, Jupiter, Mercury, Mars, the Moon, the Sun
raign, and then the government returns to the Spirit of Saturn. Abbas Tritemius
[Trithemius] write to Maximilian Caesar a speciall Treatise concerning these, which he
that will thoroughly examine, may from thence draw great knowledge of future times.
Over the twelve Signs are set these, viz. over Aries Malchidael; over Taurus Asmodel;
over Gemini Ambriel; over Cancer Muriel; over Leo Verchiel; over Virgo Hamaliael;
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 in the Revelation, speaking of the former in the beginning;
And of the seven Spirits which are in the presence of the Throne of God, which I finde
are set over the seven planets, [the latter] in the end of the book, where he describes the
platform of the heavenly City, saying that in the twelve gates thereof were twelve Angels.
There are again twenty eight Angels, which rule in the twenty eight mansions of the
Moon, whose names in order are these: Geniel, Enediel, Amixiel, Azriel, Gabriel,
Dirachiel, Seheliel [Scheliel?], Amnediel, Barbiel, Ardefiel, Neciel, Abdizuel, Jazeriel,
Ergediel, Ataliel, Azeruel, Adriel, Egiebel, Aumutiel, 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, whereof Michael
is set over the Eastern wind; Raphael over the Western; Gabriel over the Northern;
Nariel, who by some is called Uriel, is over the Southern. There are also assigned to the
Elements these, viz. to the air Cherub; to the water Tharsis; to the Earth Ariel; to the Fire
Seruph, or according to Philon, Nathaniel. Now every one of these Spirits is a great
Prince, and hath much power and freedom in the dominion of his own planers, and
signs, and in their times, years, months, daies, 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 amongst evil spirits, there are four which 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, Mahazuel, under whom many other rule as princes of legions, and rulers; also
there are innumerable Demons of private offices. Moreover the ancient Theologians of
the Greeks reckon up six Demons, which they call Telchines, others Alastores; which
bearing ill will to men, taking up water out of the river Styx with their hand, 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 which desires to know
exactly the distinct names, offices, places, and times of Angels, and evil Demons, let him
enquire 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 finde it
written at large concerning them.

Chapter xxv. How the Hebrew Mecubals draw forth the sacred names of
Angels out of the sacred writ, and of the seventy-two [seventy-two] Angels,
which bear the name of God, with the Tables of Ziruph, and the
Commutations of letters, and numbers.

There are also other sacred names of good, and evil Spirits deputed to each offices, of
much greater efficacy then the former, which the Hebrew Mecubals drew forth out of
sacred writ, according to that art which they teach concerning them; as also certain names
of God are drawn forth out of certain places: the generall rule of these is, that
wheresoever any thing of divine essence is expressed in the Scripture, from that place the
name of God may rightly be gathered; but in what place soever in the Scripture the name
of God is found expressed, there 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 evill the
names of evill: & 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 winde, and let the Angel of the Lord scatter them: Let their waies
[ways] be darkness, And slippery, and let the angel of the Lord pursue them.

äää øääé èàìàå çå ødòi ðåïë âéëé
íóã øéëé èàìå úìûì içå èùç íëøã ëéëé

In the 35. Psalm with the Hebrews, but with us the 34, out of which the names of those
angels are drawn, ìààêìi, & ìàòéê Miraé, of the order of warriers [warriors]. So out of
that verse, Thou shalt set over him the wicked, and Satan shall stand at his right hand.
Out of the Psalm 109. with the Hebrews, but with the Latines the 108:

åëéåë íà øìèë íéëú úûø áéìò å÷ôà

is extracted the name of the evill spirit Schii ëòéù which signifies a spirit that is a work
of engines. There is a certain text in Exodus conteined in three verses, whereof every one
is writ with seventy two letters, beginning thus: The first, *Vajisa òñéå* the second, *Vajabo àáéå* : the third, *Vajot èéå* : which are extended into one line, viz. the first, and third from the left hand to the right, but the middle in a contrariy order, beginning from the right to the left, is terminated on the left hand: then each of the three letters being subordinate the one to the other, make one name, which are seventy two names, which the Hebrews call *Schemhamphorae*: to which if the divine name *El ìà* or *Jah äé* be added, they produce seventy two trissyllable 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 joynts [joints] of mans body, and cooperate 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 this following table, according to one manner which we have spoke of. Now there are many other manner or waies of making *Schemhamphorae* out of those verses, as when all three are in a right order written 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 above. And because these tables serve for all names, as well divine, as angelical, we shall therefore subjoyn them to this Chapter.

These are the seventy two Angels, bearing the name of God, *Schemhamphoræ*.

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These are the seventy two Angels, bearing the name of God, *Schemhamphoræ*. 
The Averse Table of the Commutations.
Another Averse Table, called the irregular.

[figure 7]

The Table of the Combinations of Ziruph.

[figure 8]

Another table of Ziruph, which is called the Rational.

[figure 9]

Tables of the Numeral transpositions.

[figure 10]

[figure 11]

Chapter xxvi. Of finding out of the names of spirits, and Genius's from the disposition of Celestiall bodies.

The ancient Magicians did teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heaven; as for example, any Celestiall Harmonie [harmony] being proposed to thee for the making an image or ring, or any other work to be done under a certain constellation; if thou wilt finde 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 ascendent, according to the succession of signes through each degree by filling the whole circle of the heaven: then those letters which fall into the places of the Stars the aid whereof thou wouldest use, being according to the number, and powers of those Stars, marked without into number, and order, make the name of a good spirit: but if thou shalt do so from the beginning of a degree falling against the progresse of the signes, the resulting spirit shall be evil. By this art some of the Hebrew and <I>Caldean [Chaldean] masters teach that the nature, and name of any Genius may be found out; as for example, the degree of the ascendent of any ones, nativity being known, and the other corners of the heaven being Coequated, then let that which had the more dignities of Planets in those four corners which the Arabians call Almutez, be first observed amongst the rest: and according to that in the second place, that which shall be next to it in the number of dignities, and so by order the rest of them, which obtain any dignitie [dignity] in the foresaid corners: this order being used, thou
maist know the true place, & degree of them in the heaven, beginning from the degree of
the ascendent through each degree according to the order of the signs to cast 22. 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, & rightly
joyned [joined] together according to the rules of the Hebrew tongue, make the name of a
Genius: to which, according to the custome, some Monosyllable name of Divine
omnipotency, viz. El, or lah is subjoyned. But if the casting of the letters be made from
an angle of the falling, and against the succession of signs, and the letters which shall fall
in the Nadir (that is the opposite point) of the aforesaid Stars, be after that order as we
said, joyned together, shall make the name of an evil Genius. But the Chaldeans proceed
another way; for they take not the Almutez of the corners, but the Almutez of the eleventh
house, and do in all things as hath been said. Now they finde 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 are also the Arabians, and
many others, and some Hebrews, who finde out the name of a Genius by the places of the
five Hylegians, and making projection alwayes from the beginning of Aries, and the
letters being found out according to the order of Hylegians with the Astrologers, being
reduced into a known order, and being joyned together, make the name of a good Genius:
but they draw the name of an evil Genius from the opposite Hylegian places, projection
being made from the last degree of Pisces against the order of signs. But other some do
not take the places of Hylegians, but the places of Almutez upon the five Hylegians
making projection from an Horoscope, as abovesaid: and these names being thus
distributed according to the proportioned numbers to the Starry account, compacted or
joyned, and changed letters, although unknown in sound, and significative, we must of
necessity confess may do more by the secret of the chiefest Philosophy in a magick work,
then significative names, whilst the mind being astonished at the obscurity of them, and
deply intent, firmly believing that something Divine is under it, doth reverently
pronounce these words, and names, although not understood, to the glory of God,
captivating himself with a spirituall affection of piety, in the obedience of him.

Chapter xxvii. Of the calculating Art of such names by the tradition of
Cabalist.

There is yet another Art of these kinds of names, which they call calculatory, and it is
made by the following tables, by entring [entering] with some sacred, Divine, or
Angelicall 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, or heaven ministring [ministering];
as of good, so of bad, which thou maist after this manner multiply into nine names of so
many orders, in as much as thou maist by entring with one name draw forth another of a
spirit of a superior order out of the same, as well of a good, as bad one. Yet the beginning
of this calculation depends upon the names of God; for every word hath a vertue in
_Magick_, in as much as it depends on the word of God, and is thence framed. Therefore we
must know that every Angelicall name must proceed from some primary name of God.
Therefore Angels are said to bear the name of God, according to that which is written,
_because my name is in him_. Therefore that the names of good Angels may be discerned
from the names of bad, there is wont oftentimes to be added some name of Divine
omnipotency, 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 vertue, is therefore added not only to good but bad spirits, for neither can evil spirits
either subsist, or do anything without the vertue of _El_, God. But we must know that
common angles of the same Star and Sign are to be taken, unless entrance be made with a
mixt [mixed] name, as are the names of _Genii_, and those of which it hath bin spoken in
the preceding Ch. which are made of the dispositions of the heaven, according to the
harmony of divers Stars. For as often as the table is to be entred 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, beleeve [believe] that they 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 _Martial_, or _Saturnine_, or _Solarie_, or of the nature of any other
Star. And although such kinde 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 rayes of the Sun collected in a hollow glass, do indeed most
strongly burn, the Sun it self 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 Alfonsus Cyprius_ once wrote, and I know who
elss, and also fitted it to Latine Characters; But because the letters of every tongue, as we
shewed in the first book, have in their number, order, and figure a Celestiall and Divine
originall, I shall easily grant this calculation concerning the names of spirits to be made in
only by Hebrew letters, but also by _Chaldean_, and _Arabick_, _Egyptian_ [Egyptian], Greek,
Latine, and any other, the tables being righty 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, have in their number, order, and figure a Celestiall and Divine
originall, I shall easily grant this calculation concerning the names of spirits to be made in
only by Hebrew letters, but also by _Chaldean_, and _Arabick_, _Egyptian_ [Egyptian], Greek,
Latine, and any other, the tables being righty 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. We must know therefore that it must not be thought absurd that
the same Demon may he separated from any one soul, and the same be set over more.
Besides, as divers men have many times the same name, so also spirits of divers offices
and natures may be noted or marked by one name, by one and the same seal, or
Character, yet in a divers respect: for as the serpent doth sometimes typifie Christ, and
sometimes the devill; so the same names, and the same seals may be applied sometimes
to the order of a good Demon, sometimes of a bad. Lastly, the very ardent intension
[intention] of the invocator, by which our intellect is joyned to the separated
intelligencies, causeth that we have sometimes one spirit, sometimes another, although
called upon under the same name, made obsequious to us.
There follow the tables of the calculation of the names of spirits, good and bad, under the presidency of the 7. Planets, and under the order of the 12. Militant Signs.

[figure 12]

[The entrance of the evil Angels. / The Entrance of the good Angels.]

[figure 13]

Chapter xxviii. How sometimes names of Spirits are taken from those things over which they are set.

Chapter xxix. Of the Characters and Seals of spirits.

We must now speak of the Characters and Seals of spirits. Characters therefore are nothing else then certain unknowable letters and writings, preserving the secrets of the Gods, and names of spirits from the use and reading of prophane men, which the Ancients called Hyeroglyphicall [hieroglyphical], or sacred letters, because devoted to the secrets of the Gods only. For they did account it unlawfull to write the mysteries of the God [gods] with those Characters with which profane and vulgar things were wrote. Whence Porphyry saith, that the Ancients were willing to conceal God, and divine vertues by sensible figures, and by those things which were 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, the Moon, hope, and fortune, a circle to the heaven, and parts of a circle to the Moon, Pyramide [pyramids] and Obelisks to the fire, and Olympian Gods; a Cylinder to the Sun and Earth; a mans Yard to generation and Juno, to whom also by reason of the feminine sex the triangular figure. Wherefore this kind of Characters hath another root beside the pleasure, and authority of the institutor, of him I say, who received power of instituting, and consecrating these kind of letters, such as were many Prelates amongst divers Nations, and Sects of Religions, whose institutions came not to us, by reason that few of them were delivered by the Authors scatteringly, and by fragments. Of this kind of character therefore are those which Peter Apponus [Petrus d'Abano] notes, as delivered by Honorius of Thebes, the figures whereof are such, being related to our Alphabet.
Chapter xxx. Another manner of making Characters, delivered by Cabalists.

Chapter xxxi. There is yet another fashion of Characters, and concerning marks of spirits which are received by revelation.

Chapter xxxii. How good spirits may be called up by us, and how evil spirits may be overcome by us.

Chapter xxxiii. Of the bonds of spirits, and of their adjurations, and castings out.

Chapter xxxv. Of the Mortall and Terrestrial Gods.

Chapter xxxvi. Of Man, how he was created after the Image of God.

Chapter xxxvii. Of mans soul and through what means it is joyned [joined] to the body.

Chapter xxxviii. What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.

Chapter xxxix. How the superior Influences, seing they are good by nature, are depraved in these inferior thing, and are made causes of evil.

Chapter xl. That on every man a divine character is imprinted, by the vertue of which man can attain the working of miracles.

Chapter xli. What concerning man after death, diverse Opinions.
Chapter xlii. By what wayes the Magicians and Necromancers do think they can call forth 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 a due buriall: or have left their bodies by violent death, and as yet wander about their carkasses [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 the which in times past they were joyned to their bodi, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificiall lights being also used, songs, sounds and such like, which do move the imaginative and spirituall Harmony of the soul; also sacred invocations, and such like, which belong to Religion, ought not to be neglected, by reason of the portion of the rationall soul, which is above nature: So the witch is said to have called up Samuel, and the Thessalian prophetesse in Lucan, to have caused a carcasse to stand upright: Hence we read in Poets, and those who relate these things, that the souls of the dead cannot be called up without blood and a carcasse [carcass]: but their shadowes to be easily allured by the fumigations of these things; eggs being also used, and milk, honey, oil, wine, water, flowre [flour], as it were yeelding a fit medicine for the souls to reassume their bodies, as you may see in Homer, where Circe at large instructeth Ulysses; yet they think, that these things can be done in those places only where these kinds of souls are known to be most conversant, either by reason of some affinity, as their dead body alluring them, or by reason of some affection imprinted in their life, drawing the soul itself to certain places, or by reason of some hellish nature of the place; and therefore fit for the punishing or purging of souls: places of this kind are best known by the meeting of nocturnall visions and incursions, and such like Phantasmes; Some are sufficiently known by themselves, as buriall places and places of execution, and where publike [public] slaughters have lately been made, or where the carkasses [carcasses] of the slain, not as yet expiated, nor rightly buried, were some few yeers since put into the ground; for expiation and exorcisation of any place, and also the holy right of buriall being duely perfomend to the bodies, oftentimes prohibiteth the souls themselves to come up, and driveth them farther off the places of judgement; Hence Necromancy hath its name, because it worketh on the bodies of the dead, and giveth answers by the ghosts and apparitions of the dead, and subterrany spirits, alluring them into the carkasses [carcasses] of the dead, by certain hellish charms, and infernall invocations, and by deadly sacrifies, and wicked oblations; such we read in Lucan of Erichthone the witch, who called up the dead, who foretold to Sextus Pompey all the events of the Pharsalian War: There were also in Phigalia a city of Arcadia, certain magicians, priests most skilful in sacred rites, & raisers up of the souls of the dead: and the holy scriptures testifie, that a certain woman, a witch called up Samuels soul: even so truely the souls of the saints do love their bodies, and hear mote readily there, where the pledges of their reliques [relics] are preserved: but there are two kinds of Necromancy, the one called Necromancy, raising the carkasses [carcasses], which is not done without blood. The other Sciomancy, in which the calling up of the shadow only sufficeth: to conclude, it worketh all its experiments by the carkases [carcasses] of the slain, and their bones and members, and what is from them, because there is in these things a spirituall power friendly to them. Therefore they easily allure the flowing down of wicked spirits, being by reason of the
similitude and propriety very familiar: by whom the Necromancer strengthened by their help can do very much in humane and terrestrial things, and kindle unlawful lusts, cause dreams, diseases, hatred and such like passions, to the which also they can confer the powers of these souls, which as yet being involved in a moist and turbid spirit, and 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 stay about their carcases, and are drawn to them by affinity, the witches easily abuse them for the effecting of their witchcrafts, alluring these unhappy souls by the apposition of their body or by the taking of some part thereof, and compelling them by their devilish charmes, by entreating them by the deformed carkases dispersed through the wide fields, and the wandering shadowes of those that want burials, and by the ghosts sent back from Acheron, and the guests of hell, whom untimely death hath precipitated into Hell; and by the horrible desires of the damned, and proud devils revengers of wickednesses. But he which would restore the souls truely to their bodies, must first know what is the proper nature of the soul 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 holdeth. To conclude, by what influences the body may be knit together again for the raising of the dead, requireth all these things which belong not to men but to God only, and to whom he will communicate them, as to Elishai who raised up the son of the Shunamite; so also Alcestis is reported to have been raised by Hercules, and to have lived long after; and Apollonius Tyanensis restored a dead maid to life. And here is to be noted that sometimes it happeneth to men, that their vivifying spirit is retracted in them, and they appear as dead and without sense, when as yet the intellectuall nature remaineth united to the body, and it hath the same form, and remaineth the same body, although the power of vivifying extendeth not it self into it actually, but remaineth retracted in the union with the intellectual nature; yet it ceaseth not to be; and although that man may truly be said to be dead, inasmuch as death is a want of a vivifying spirit, yet is it not truly separated; and that body can be wakened again and live; and thus many miracles appear in these; and of this kind many have been seen amongst the Gentiles and Jewes in former ages, in the number of which is that which Plato reciteth in his tenth book de Republ. [Republic], viz. that one Phereus of Pamphilia lay ten dayes amongst the slain in battle, and after that he had been taken away and laid to the fire two dayes, he revived and told many wonderfull things which he had seen in the time of his death; and concerning these things we have spoken partly in the first book, and shall yet speak further anon where we shall speak of Oracles, which come forth in a Rapture, Extasie [ecstasy], and in the Agony of dying men.

Chapter xliii. Of the power of mans soul, in the mind, reason and imagination.
Mans soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from errour: but the mind giveth not light to reason, unless God enlighten, viz. the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectuall, and can be understood: then when it is infused by the mind to the reason, it is made rationall, and cannot only be understood but also considered: then when it is infused by the reason into the phantasie [phantasy] of the soul, it is made not only cogitable, but also imaginable; yet it is not as yet corporeall; but when from hence it goeth into the Celestiall vehicle of the soul; it is first made corporeall, yet not manifestly sensible till it hath passed into the elementall body, either simple and Aerial, or compound, in the which the light is made manifestly visible to the eye; The Chaldean [Chaldaean] Philosophers considering this progresse of light, declare a certain wonderfull power of our mind: viz. that it may come to passe, that our mind being firmly fixed on God, may be filled with the divine power; and being so replenished with light, its beams being diffused through all the media, even to this grosse, dark, heavy, mortall body, it may endow it with abundance of light, and make it like the Stars, and equally shining, and also by the plenty of its beams and lightness lift it on high, as straw lifted up by the flame of fire, and can presently carry the body as a spirit into remote parts. So we read of Philip in the Acts of the Apostles, who baptizing the Eunuch in India, was presently found, in Azotus. The like we read of Habacuc in Daniel: so others going through the doors being shut, escaped both their keepers and imprisonment; as we read of Peter the Apostle and of Peter the Exorcist: He may the less wonder at this, who hath seen those famous melancholick men, who walk in their sleepe and passe through places even unpassible, and ascend even unaccessible places, and exercise the works of those that are awake, which they themselves being awake could not do; of the which things there is no other reason in nature, then a strong and exalted imagination: but this power is in every man, & it is in the soul of man from the root of his Creation; but it is varied in diverse men, in strength and weakness, and is encreased and diminished according to his exercise and use, by the which it is drawn forth from power into act, which thing he that rightly knoweth, can ascend by his knowledge, even untill his imaginative faculty doth transcend and is joyned with the universall power, which Alchindus, Bacon, and Gulielmus Parisiensis do call the sense of nature; Virgil the Etheriall sense, and Plato the sense of the vehicle: and his imagination is made most strong, when that etherial and Celestiall power is poured out upon it, by whose brightness it is comforted, untill it apprehend the species, notions and knowledge of true things, so that that which he thought in his mind, cometh to passe even as he thought, and it obtaineth so great power, that it can plunge, joyn and insinuate it self into the minds of men, and make them certain of his thoughts, and of his will and desire, even thorow large and remote spaces, as if they perceived a present object by their senses; and it can in little time do many things, as if they were done without time; yet these things are not granted to all, but to those whose imaginative and cogitative power is most strong and hath arrived to the end of speculation; and he is fitted to apprehend and manifest all things, by the splendour of the universall power, or intelligence and spirituall apprehension which is above him: and this is that necessary power, which everyone ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is so great, that it can ininuate itself
unto whom it pleaseth, being neither hindered nor let by any distance of time or place, and can sometimes draw its heavy body along with it, whither it imagineth and dreameth: There is no doubt but that the power of the mind is greater, if at any time it shall obtain its proper nature, and being no way oppressed by the allurements of the senses, shall persevere both uncorrupted and like it self; but now for example, that the souls abound with so plentifull Light of the Celestiall Stars, and hence, a very great abundance of light redoundeth into their bodies; so Moses face did shine, that the children of Israel could not behold him by reason of the brightness of his countenance; thus Socrates was transfigured, as we read, that in light he overcame the luciferous wheels of the Sun; So Zoroastes [Zoroaster] being transfigured, his body was taken up. So Eliah and Enoch ascended to heaven in a certain fiery chariot, so Paul was rapt up into the third heaven: So our bodies after the judgement of the world, shall be called Glorified, and in like manner be rapt up, and we may say by this means, shall shine as the Sun and Moon; which thing that it is possible, and hath formerly been done, Avicebron the Moore, and Avicen the Arabian and Hippocrates of Cous, and all the school of the Chaldeans [Chaldaeans] do acknowledge and confirm: Moreover it is reported in Histories, that Alexander the great being circumvented and in great danger in India, did so burn in mind, that he seemed to the Barbarians to cast forth light; the father of Theodoricus also is reported to have cast forth sparks of fire tilmough his whole body; the same thing a wise man also delivered concerning himself, so that sparkling flames did break forth here and there even with a noise; neither is this power of the soul found in men only, but sometimes even in beasts, as in the horse of Tiberius, who seemed to send forth flames out of his mouth. But the mind is above fate in providence, therefore is not affected either with the influences of the heavenly bodies, or the qualities of naturall things; Religion therefore can only cure it; but the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of naturall and corporeall things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the originall of the senses; the soul it self doth manifest in this body its sensitive powers and perceiveth corporeall things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. In this sensitiveness two most principal powers predominate; viz. one which is called the Phantasy, or imaginative or cogitative faculty, of whose power we have already spoken, where we have handled the passions of the soul: the other which is called the sense of nature, of the which also we have spoken, where we made mention of witchcraft. Man therefore by the nature of his body is under fate; the soul of man, by the sensitiveness moveth nature in Fate; but by the mind is above fate, in the order of providence; yet reason is free at its own choice; therefore the soul by reason ascendeth into the mind, where it is replenished with divine light; sometimes it descendeth into sensitiveness and is affected by the influences of the heavenly bodies, and qualities of naturall things, and is distracted by the passions and the encountring of sensible objects: sometimes the soul revolveth it selfe wholly into reason, searching out other things either by discourse, or by contemplating it self: for it is possible, that that part of the reason, which the Peripateticks call the possible Intellect, may be brought to this, that it may freely discourse and operate without conversion to his Phantasms: for so great is the command of this reason, that as often as any thing incurreth either into the mind, or into the
sensitiveness, or into nature, or into the body, it cannot passe into the soul, unless reason apply it self to it; by this means the soul perceiveth it self neither to see, nor hear, nor feel, nor that it suffereth any things by the externall senses, untill cogitative reason first apprehend it; but it appiehendeth it when it is at leisure, not when it earnestly gapeth after another thing, as we manifestly see by these who heed not those that they meet, when they more seriously think on something else. Know therefore that neither the superiour influences, nor naturall affections, nor sensations, nor passions either of the mind or body, nor any sensible thing whatsoever, can work or penetrate into the soul unless by the Judgement of reason it self. Therefore by its act, not by any extrinsecall violence, can the soul be either affected or disturbed, which thing even innumerable Martyrs have proved by their Martyrdom: So Anasarchus a Philosopher of Abdera, who, by the command of Nicoacreontes a tyrant of Cyprus, being cast into a concave stone neglecting the pains of his body, while he was pounded with iron pestils [pestles], is reported to have said: pound, pound the shell of Anasarchus, thou nothing hurteth Anasarchus himself: The tyrant commanded his tongue to be cut off, but he with his own teeth did bite it off, and did spit it in the face of the Tyrant.

Chapter xlv. Of the degrees of souls, and their destruction, or Immortality.

The minde, because it is from God, or from the intelligible world, is therefore immortal and eternal; but reason is long-lived by the benefit of its celestial original from the Heaven; but the sensitive because it is from the bosome of the matter and dependeth on sublunary nature, is subject to destruction and corruption: therefore the soul by its minde is immortall, by its Reason long-lived in its etherial vehicle, but resolvable unless it be restored in the circuit of its new body; therefore it is not immortal, unless it be united to an immortal mind: therefore the sensitiveness of the soul or the sensitive or animal soul, because it is produced out of the bosome of a corporeal matter, the body being resolved, perisheth together with it, or the shadow thereof remaineth not long in the vapours of its resolved body, partaking nothing of immortality, unless it be also united to a more sublimed power; therefore the soul which is united to the minde, is called the Soul standing not falling; but all men obtain not this minde, because (as Hermes saith) God would propound it as it were a prize and reward of the souls, which they that shall neglect, being without minde, spotted with corporeall senses, and made like to irrational creatures, are allotted to the same destruction with them, as Ecclesiastes saith: there is the same destruction of man and beasts, and the condition of both is equall; as man dieth, so also they dye [die], yea they have all one breath, so that man hath no preeminence [preeminence] over a beast; thus far he. Hence many Theologians think, that the souls of men of this kinde have no immortality after they have left their body, but an hope of the resurrection only, when all men shall be restored. Austin relateth that this was the heresie [heresy] of the Arabians, who affirmed that the souls perished together with their bodies; and in the day of judgement did arise again with them; whosoever therefore being upheld by the divine grace have obtained a mind, these according to the proportion of their works become immortal (as Hermes saith) having comprehended all things by their understanding, which are in the earth, and in the sea, and in the Heavens, and if there be any thing besides these above heaven, so that they behold even goodness it self: but they
who have lived a middle life, though they have not obtained the divine intelligence, but a
certain rationall intelligence of it; these mens souls, when they shall depart from their
bodies, are bound over to certain secret receptacles, where they are affected with
sensifive powers, and are exercised in a certain kind of act; and by imagination, and the
irascible & concupiscible vertues, do either extremely rejoice, or grievously
lament. Of which opinion Saint Austin also was, in his book which he wrote
of the spirit and soul; The wise men of the Indians, Persians, AEgyptians & Chaldeans
[Chaldaeans] have delivered, that this soul superviveth much longer then its body, yet
that it is not made altogether immortal, unless by Transmigration. But our Theologians do
philosophize far otherwise concerning these things, that although there be the same
common originall and beginning of all souls, yet they are distinguished by the creator
with divers degrees, not only accidentall, but also intrinsecall, founded in their very
essence, by the which one soul differeth from another, by that which is proper to it self;
which opinion John Scotus also holdeth, and the Parisian Theologians have so decreed in
their articles; Hence the wise man saith, I was an ingenuous child, and obtained a good
soul, viz. a better then many others; and according to this inequality of souls, every one is
capable in their degree, of their charge; which gift is freely given by God, as we read in
the Gospel, that he gave to one five Talents, to another two, to another one, to every one
according to his vertue; and the Apostle saith, he hath given some to be Apostles, some
Prophets, some Evangelists and Doctors, for the consummation of the Saints in the work
of the Ministry, for the building up of the body of Christ; for there are (saith Origen)
certain invisible perfections, to the which are committed those things which are dispensed
here upon earth, in which there is no small difference, as also is required in the men;
wherefore some one attaineth the highest degree of wisdome and dignity; another little
differeth from beasts, & feeding beasts is made half a beast; another aboundeth in vertues
and in wealth; another hath even little or nothing, & oftentimes that little which he hath is
taken away from him, & given to him that hath; and this is the divine justice in the
distribution of gifts, that they may correspond to the vertues of every receiver, to whom
also rewards are given according to their works: that what proportion there is, of gifts to
gifts, and of deserts to deserts, there may be the same proportion of rewards to rewards;
to conclude, we must know this, that every noble soul hath a fourfold operation; First
divine, by the Image of the divine propriety; the second intellectual, by formality of
Participation with the intelligences; the third rational, by the perfection of its proper
essential essence; the fourth animal or natural, by communion with the body and these
Inferior things; So that there is no work in this whole world so admirable, so excellent, so
wonderfull, which the soul of man, being associated to his Image of divinity, which the
Magitians [magicians] call a soul, standing and not falling, cannot accomplish by its own
power without any externall help: Therefore the form of all Magical power is from the
soul of man standing and not falling.

Chapter xlv. Of Soothsaying, and Phrensie [phrensy].

Soothsaying is that which the priests or others were stricken withall, and discerned the
causes of things, and foresaw future things, viz. when Oracles and Spirits descend from
the Gods or from Demons upon them, and are delivered by them; which descendings the
Platonists call the falling down of superior souls on our souls; and Mercurius calls them
the senses of the Demons, and the spirits of Demons. Of which sort of Demons the Ancients called Eurasiae, and Pythonae, who, as the Ancients believed, were wont to enter into the bodies of men, and make use of the voices, and tongues, for the prediction of things to come; of which Plutarch also made mention in his dialogue of the causes of defect of Oracles. But Cicero following the Stoicks [Stoics], affirms that the foreknowing of future things belongs only to the Gods; and Ptolomie [Ptolomy] the Astrologer saith, that they only that are inspired with a deity [deity] foretell particular things. To these Peter the Apostle consents, saying, Prophesying is not made according to the will of man, but holy men spake as they were moved by the holy ghost. Now that the foretellings of things to come are properly the fallings down of the Gods. Isaiah affirms, saying, And tell unto us those things that are coming, and we will tell them, because ye are Gods; But these kinds of fallings down, or senses, come not into our souls when they are more attently busied about any thing else; but they pass into them, when they are vacant. Now there are three kinds of this vacancy, viz. phrensie, extasie [phrensy, ecstasy], and dreams, of each of which in their order.

Chapter xlvi. Of the first kind of phrensie [phrensy] from the Muses.

Phrensie [phrensy] is an illustration of the soul coming from the Gods, or Demons. Whence this verse of Ovid,

\[
\text{God is in us, Commerces of the throne}
\]
\[
\text{of God, that spirit from above came down.}
\]

Plato defines this by alienation, and binding; for he abstracts from those by which the corporeal senses are stirred up, and being estranged from an animal man, adheres to a deity [deity] from whom it receives those things which it cannot search into by its own power; for when the minde is free, and at liberty, the reines of the body being loosed, and going forth as out of a close prison, transcends the bonds of the members, and nothing hindring of it, being stirred up by its own instigations, and instigated by a divine spirit, comprehends all things, and foretells future things. Now there are four kinds of divine phrensie [phrensy] proceeding from several deities [deities], viz. from the Muses, from Dionysius, from Apollo, and from Venus. The first phrensie therefore proceeding from the Muses, stirs up and tempers the mind, and makes it divine by drawing superior things to inferior things by things natural. Now Muses are the souls of the celestial spheres, according to which there are found several degrees, by which there is an attraction of superior things to inferior. The inferior of these resembling the sphere [sphere] of the Moon, possesseth those things which are from vegetables, as plants, fruits of trees, roots, and those which are from harder matters, as Stones, Metals, their alligations, and suspensions. So it is said that the stone Selenites i.e. Moon-Stone, and the stone of the Civet-cat cause divination; also Vervain, and the Hearb [herb] Theangelis cause soothsaying, as hath been above said. The second degree resembling Mercury, possesseth those things which are from animals, and which are compounded of the mixtion of divers natural things together, as Cups, and Meats; upon this account the heart of a Mole, if
anyone shall eat it whilest it is warm, and panting, conduceth, as it is said, to the foretelling of future events. And Rabbi Moses in his commentaries upon Leviticus tells, that there is an animal called ḫâḏû ḥâḏû, having a humane shape, in the middle [middle] of whose navel comes forth a string, by which it is fastened to the ground like a gourd, and as far as the length of that string reacheth, it devours and consumes all that is green about it, and deceiving the sight, cannot be taken, unless that string he cut off by the stroke of a dart, which being cut off, it presently dies. Now the bones of this animal being after a certain manner laid upon the mouth, presently he whose mouth they are laid on, is taken with a phrensy [phrensy], and soothsaying. The third degree answers to the sphere [sphere] of Venus: This possesseth subtle powders, vapours, and odours, and ointments [ointments], and suffumigations, which are made of these of which we have spoke above. The fourth degree belongs to the sphere [sphere] of the Sun; this possesseth voices [voices], words, singings, and harmonical sounds, by the sweet consonancy whereof it drives forth of the minde any troublesomeness therein, and chears [cheers] it up. Whence Hermes, Pythagoras, Plato, advise us to compose a discontented minde, and cheer [cheer] it up by singing and harmony. So Timotheus is said to have with sounds stirred up King Alexander to a phrensy [phrensy]: so the Priest Calame (Aurelius Augustus being witness) was wont at his pleasure by a certain shrill harmony to call himself forth out of his body into a rapture, and extasie [ecstasy]; of these also we have before spoken. The fifth degree is answerable to Mars: this possesseth vehement imaginations, and affections of the minde, conceits also, and motions thereof, of all which before. The sixth degree answers to Jupiter: this posseseth the discourses of reason, deliberations, consultations, and moral purgations: of these we have spoken in part above, and further we shall speak afterwards; It possesseth also admissions, and venerations, at the astonishment of which, the phantasie [phantasy], and reason are sometimes so restrained, that they suddenly let pass all their own actions: whence then the minde it self being free, and exposed to a diety [deity] only, whether to any God, or Demon, doth receive supernal, and divine influences, viz. those concerning which it did deliberate before. So we read that the Sybils [Sibyls], and the Priests of Pythia were wont to receive oracles in the caves of Jupiter, and Apollo. The seventh degree resembles Saturn: this possesseth the more secret intelligencies, and quiet contemplations of the minde. I call here, the contemplation, the free perspicacity of the minde, suspended with admiration upon the beholding of wisdom. For that excogitation which is made by riddles, and images, is a certain kind of speculation, or discourse belonging to Jupiter, and not a contemplation. The eighth degree resembles the starry heaven; this observes the situation, motion, raies [rays], and light of the celestial bodies: it possesseth also images, rings, and such like, which are made after the rule of celestials, as we have abeve spoken. The ninth degree answers to the primum mobile, viz. the ninth sphere [sphere], as the very universe: this possesseth things more formal, as Numbers, Figures, Characters, and observes the occult influences of the intelligences of the heaven, and other mysteries, which because they bear the effigies of celestial deities [deities], and invoked spirits, easily allures them, and compelleth them being forced by a certain necessity of conformity to come to one, and detains them, that they shall not easily go back, of which we read in the Oracles in Porphyrie [Porphyry].
Cease now at length, spare words, to life give rest,
Dissolve, and leave old shapes (I thee request),
Dishape the members, and the winding sheet
Unloose -----

And in another place in the same book.

Ye Garlands loose the feet, with water clean
Let them be sprinkled, and the Laurel green
Be taken off from th' hands, and every line
And Character be blotted out -----

Of these we have sufficiently treated already, and shall afterwards treat further of them.

Chapter xlvii. Of the second kinde from Dionysius [Dionysus].

Now the second phrensie [phrensy] proceeds from Dionysius: this doth by expiations exterior, and interior, and by conjurations, by mysteries, by solemnities, rites, temples, and observations divert the soul into the mind, the supream [supreme] part of it self, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing as the associate of life, is filled by them with felicity, wisdom, and oracles, not in signs, and marks, or conjectures, but in a certain concitation of the mind, and free motion: So Bacchus did soothsay to the Beotians, and Epimenides to the people of Cous, and the Sybil [Sibyl] Erithea to the Trojans. Sometimes this phrensie [phrensy] happens through a clear vision, sometimes by an express voyce: So Socrates was governed by his Demon, whose counsel he did diligently obey, whose voyce [voice] he did often hear with his ears, to whom also the shape of a Demon did often appear. Many prophesying spirits also were wont to shew themselves, and be associats with the souls of them that were purified; examples of which there are many in sacred Writ, as in Abraham, and his bond maid Hagar, in Jacob, Gideon, Elias, Tobias, Daniel, and many more. So Adam had familiarity with the Angel Raziel. Shem the son of Noah with Jophiel; Abraham with Zadkiel: Isaac and Jacob with Peliel; Joseph, Joshua and Daniel with Gabriel; Moses with Metattron [Metatron]; Elias with Malhiel; Tobias the younger with Raphael; David with Cerniel; Mannoah with Phadael; Cenez with Cerrel; Ezekiel with Hasmael; Esdras with Uriel; Solomon with Michael. Sometimes the spirits by vertue of the souls enter into, and seize upon organical bodies, whether of brutes or men, and using the souls thereof as the basis, utter voyces [voices] through organical instruments, as is manifest in Baalams Ases, and in Saul, on whom the spirit of the Lord fell, and Prophecyed. Of these Apollo in his answers in Porphyry thus;

Phebean fulgor charmed, did from on high
Come down, and through pure air was silently
Conveyed; came into souls well purified
With a sonorous breath, a voyce uttered
Through a mortal throat -----
Chapter xlvi. Of the third kind of phrensie [phrensy] from Apollo.

Now the third kind of phrensie [phrensy] proceeds from Apollo, viz. from the mind of the world. This doth by certain sacred mysteries, vows, sacrifices, adorations, invocations, & certain sacred arts, or certain secret confections, by which the spirits of their God did infuse vertue, make the soul rise above the mind, by joyning it with deities [deities], and Demons: so we read concerning the Ephod, which being applied, they did presently prophesie [prophesy]: so we read in the books of the Senats [Senates] in the chapter of Eleazar, that Rabbi Israel made certain cakes, writ upon with certain divine and angelicall names, and so consecrated, which they that did eat with faith, hope, and charitie [charity], did presently break forth with a spirit of prophecie [prophecy]. We read in the same place that Rabbi Johena the son of Jochahad, did after that manner enlighten a certain rude countryman, called Eleazar, being altogether illiterate, that being compassed about with a sudden brightness, did unexpectedly preach such high mysteries of the Law to an assembly of wise men, that he did even astonish all that were neer him. And it is reported of a certain man called Herviscus, an Aegyptian, that he was endow'd with such a divine nature, that at the very sight of images that had any deity [deity] in them, he was forthwith stirred up with a kind of divine phrensie [phrensy]. We read also in the scripture, that when Saul was amongst the Prophets, the spirit of the Lord came upon him, and he prophesied, and when he went forth from the assembly of the Prophets, he ceased to prophesie; the same happened to those officers which Saul sent to catch David: who when they saw the company of the Prophets, and Samuel standing in the midst of them, received the spirit of the Lord on them, and prophesied also. So great is the abounding of divine light oftentimes in the prophets, taken with a divine phrensie [phrensy], that it also seizeth [seizeth] on them that are neer them, and makes them have the same spirit of phrensie [phrensy]: It is not therefore incredible, that an ignorant man should presently be made wise, and again that a wise man become ignorant: for there is a certain art (known but to few) of informing, adorning, & illustrating a pure mind, so that it should presently be recovered out of the darkness of ignorance, and brought to the light of wisdom: and on the contrary, there is a way by certain hid secrets, to make them that have unclean, and unbelieving minds to become ignorant again, although for the present they are learned and wise. Mans mind also, especially when it is simple, and pure, may (Apuleius being witness) be brought into a sleep, and astonied, that it may forget things present so utterly, as to be brought into its divine nature, and so be enlightened [enlightened] with the divine light, and inspired with a divine phrensie [phrensy] that it may foretell things to come, and withall receive the vertue of some wonderfull effects. Whence Iamblicus saith, when the prophets are inspired with a deity [deity], they fear nothing, for they go through wayes unpassable, and are carried into the fire without any hurt, and passe over rivers. So we read of certain caves, as of Apollo, Trophonius, the three footed stools, dens, fountains, lakes, and such like, that were consecrated to the gods after this manner, or made by that mysterie [mystery], that from thence the priests might draw the spirit of prophecying, as Iamblicus in Porphyrie [Porphyry]: The Sybill [Sibyl] (saith he) in Delphi was wont to receive God after two wayes: either by a subtile [subtle] spirit, and fire, which did break
forth somewhere out of the mouth of the cave, where she sitting in the entrance upon a brazen three footed stool dedicated to a deity, was divinely inspired, and did utter prophecies; or a great fire flying out of the cave did surround this prophetess, stirring her up, being filled with a deity, to prophesie, which inspiration also she received as she sate upon a consecrated seat, breaking forth prently into predictions. Moreover there was a prophetess in Branchi which sate upon an extree, and either held a wand in her hand, given to her by some deity, or washed her feet, and sometimes the hem of her garment in the waters, or drew the vapour of fire from the waters. By all these she was filled with divine splendour, and did unfold many Oracles. We also read that in the country of Thracia there was a certain passage consecrated to Bacchus, from whence predictions, and Oracles were wont to be given: the Priors of whose temples having drank wine abundantly did do strange things. Amongst the Clarians also, where the temple of Clarius Apollo was, to whom it was given to utter divine things, they having drank much wine did strange things. There was also a propheticall fountain of Father Achaia, constituted before the temple of Ceres, where they that did enquire of the event of the sick did let down a glass by degrees tied to a small cord, to the top of the water, and certain supplications and fumes being made, the event of the thing did appear in the glass. There was also not far from Epidaurus a City of Laconia a deep Fen, which was called the water of Juno, into which cakes of corn being cast, answers were given, fortunate, if the waters did quietly retain what was cast in; but unhappy, if they did as it were, scorning of them, cast them back. The like they say do the caves of Aetna, into which money or sacrifices did shew the same presage of good or ill, by being retained, or rejected. The like things reports Dion in his Romane History, in a place which they call the Nymphs: where Frankincense being cast into the flames, Oracles were received concerning all those things which he did desire to know, especially concerning death, and those things which belonged to marriages. Wonderfull also is that which Aristotle relates of a certain fountain of the Paliscans of Sicilia, to which they that did take an oath did go, and whatsoever they did affirm upon oath writ it upon tables, which they cast into the fountain. If those things were true, the tables would swim; if false, sink; then fire coming suddenly forth burned him that was perjured into ashes. There was also in the City Dodona an Oak, which assoon as any one entered in to receive an answer, did forthwith move, and make a sound; there was also a statue holding a wand, which did strike a bason, whereby the bason made answer by moderated strokes. Whence it is read in the Epistle of Austinus to Paulinus,

Answers did give the Dodonean brass,
With moderated strokes; so docile t'was.

Chapter xlix. Of the fourth kinde of Phrensie [phrensy], from Venus.

Now the fourth kind of Phrensie proceeds from Venus, and it doth by a fervent love convert, and transmute the mind to God, and makes it altogether like to God, as it were the proper image of God; whence Hermes saith, O Asclepius! Man is a great miracle, an animal to be honoured and adored: for he passeth into the nature of God, whereby he

Annexed to this is a table of contents, which is not shown here.
becomes God: He knows the rise of Demons, and he knows himself to have his originall with them, despising the part of his humane nature in himself, having a sure confidence of the divinity of the other; The soul therefore being converted, and made like to God, is so formed of God, that it doth above all intellect, know all things by a certain essential contract of Divinity: therefore Orpheus describes love to be without eyes, because it is above the intellect. Now then the soul being so converted into God by love, and sublimated above the intellectuall spear [sphere], doth beside that it hath by its integrity obtain'd the spirit of prophecy, sometimes work wonderfull things, and greater then the nature of the world can do, which works are called miracles. For as the heaven by its image, light, and heat, doth those things, which the force of the fire cannot do by its naturall quality (which in Alchymie [alchemy] is most known by experience) so also doth God by the image and light of himself do those things, which the world cannot do by its innate vertue. Now the image of God is man, at least such a man that by a phrensie [phrensy] from Venus is made like to God, and lives by the mind only, and receives God into himself. Yet the soul of man according to the Hebrew Doctors and Cabalists, is defined to be the light of God, and Created after the image of the word, the cause of causes, the first example, and the substance of God, figured by a seal whose Character is the eternall word. Which Mercurius Trismegistus considering, saith, that such a man is more excellent then they that are in heaven, or at least equall to them.

Chapter l. Of rapture, and extasie [ecstasy], and soothsayings, which happen to them which are taken with the falling sickness, or with a swoone [swoon], or to them in an agonie [agony].

A rapture is an abstraction, and alienation, and an illustration of the soul proceeding from God, by which God doth again retract the soul, being falled from above to hell, from hell to heaven. The cause of this is in us a continual contemplation of sublime things, which as far as it conjoyns [conjoins] with a most profound intention of the mind, the soul to incorporeal wisdom, doth so far recall it self with its vehement agitations from things sensible and the body, and (as Plato saith) in such a manner sometimes, that it even flieth out of the body, and seemeth as it were dissolved: even as Aurelius Austin reporteth concerning a Priest of Calamia; (or whom we have made mention before) he lay (saith he) most like unto a dead man, without breath; and when he was burnt with fire and wounded, he felt it not; so great therefore is the command of the soul: viz. when it hath obtained its own nature, and is not oppressed by the allurements of the senses, that by its own power it suddenly ascendeth, not only remaining in the body, but even sometimes loosed from its fetters, and flyeth forth of the body to the supercelestial habitations, where now it being most nigh, and most like to God, and made the receptacle of divine things, it is filled with the divine Light and Oracles. Whence Zoroastes [Zoroaster] saith, thou must ascend to the light it self, and to the beams of the Father, whence thy soul was sent thee, clothed with very much mind; and Trismegisius saith, it is necessary that thou ascend above the heavens, and be far from the quire of spirits; and Pythagoras saith, if thou by leaving the body shalt pass into the spacious heavens, thou shalt be an immortall god. So we read that Hermes, Socrates, Xenocrates, Plato, Plotine [Plotinus], Heraclitus, Pythagoras and Zoroastes [Zoroaster], were wont to abstract themselves by rapture, and so to learn the knowledge of many things: also we read in Herodotus, that there was in
Proconnesus, a Philosopher of wonderfull knowledge, called Atheus, whose soul sometimes went out of the body, and after the visitation of places far remote, returned again into the body more learned: Pliny reporteth the same thing, that the soul of Harman Clazomenius was wont to wander abroad, his body being left, and to bring true tidings of things very far off; and there are even to this day in Norway and Lapland very many who can abstract themselves three whole dayes from their body, and being returned declare many things which are afar off; and in the meantime it is necessary to keep them, that not any living creature come upon them or touch them; otherwise they report that they cannot return into their body. Therefore we must know, that (according to the doctrine of the Aegyptians,) seeing the soul is a certain spirituall light, when it is loosed from the body, it comprehendeth every place and time, in such a manner as a light inclosed in a Lanthern, which being open, diffisseth it self every where, and faileth not any where, for it is every where, and continually; and Cicero in his book of Divination saith, neither doth the soul of man at any time divine, [except] when it is so loosed that it hath indeed little or nothing to do with the body; when therefore it shall attain to that state, which is the supremum degree of contemplative perfection, then it is rapt from all created species, and understandeth not by acquired species, but by the inspection of the Ideas, and it knoweth all things by the light of the Ideas: of which light Plato saith few men are partakers in this life; but in the hands of the gods, all: also they who are troubled with the syncope and falling sickness, do in some manner imitate a rapture, and in these sicknesses sometimes as in a rapture do bring forth prophesie [prophecy], in which kind of prophesying we read that Hercules and many Arabians were very excellent, and there are certain kinds of soothsayings, which are a middle betwixt the confines of naturall predictions, and supernaturall Oracles, viz. which declare things to come from some excess of passion, as too much love, sorrow, or amongst frequent sights, or in the agony of death, as in Statius, of the mother of Achilles;

----------Nor she without parents dear
Under the glassie [glassy] gulf the oars did fear.

For there is in our minds a certain perspicuous power, and capable of all things, but encumbred and hindred by the darkness of the body and mortality, but after death it having acquired immortality, and being freed from the body it hath full and perfect knowledge. Hence it cometh to pass, that they who are nigh to death, and weakened by old age, have sometimes somewhat of an unaccustomed light, because the soul being less hindred by the senses, understandeth very acutely, and being now as it were a little relaxed from its bands, is not altogether subject to the body, and being as it were nigher to the place, to the which it is about to go, it easily perceiveth revelations, which being mixed with its agonies, are then offered to it; whence Ambrose in his book of the belief of the resurrection, saith, Which being free in the aerial motion, knoweth not whither it goeth, and whence it cometh; yet we know that it superviveth the body, and that it being freed, the chains of its senses being cast off, freely discerneth those things which it saw not before, being in the body, which we may estimate by the example of those who sleep, whose mind being quiet, their bodies being as it were buried, do elevate themselves to higher things, and do declare to the body the visions of things absent, yea even of celestial things.
Chapter li. Of Prophetical Dreams.

Now I call that a dream, which proceedeth either from the spirit of the phantasie [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 soul receiveth true oracles, and abundantly yieldeth prophesies [prophecies] to us: for in dreams we seem both to Ask questions, and learn to read and find them out; also many doubtfull things, many Policies, many things unknown, and unwished for, nor ever attempted by our minds, are manifested to us in Dreams: also the representations of unknown places appear, and the Images of men both alive and dead, and of things to come are foretold; and also things which at any times have happened, are revealed, which we knew not by any report; and these dreams need not any art of interpretation, as those of which we have spoken in the first book, which belong to divination, not fore-knowledge; and it cometh to pass that they who see these dreams, for the most part understand them not; for (as Abdala the Arabian saith) as to see dreams, is from the strength of imagination, so to understand them, is from the strength of understanding; whose intellect therefore, being overwhelmed by the too much commerce of the flesh, is in a dead sleep, or its imaginative or phantastick spirit is too dull and unpolished, that it cannot receive the species and representations which flow from the superior intellect, and retain them when received, this man is altogether unfit for the soothsaying by dreams. 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 (as Sinesius saith) is a most clear glass of all the Images which flow everywhere from all things: when therefore we are sound in body, not disturbed in mind, nor dulled by meat or drink, nor sad through poverty, nor provoked by any vice of lust or wrath, but chastly going to bed, fall asleep, then our pure and divine soul being loosed from all hurtfull 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, and shine forth from the divine minde into it self; and as it were in a deifying glass, it doth far more certainly, clearly, and efficaciously behold all things, then by the Vulgar enquiry of the intellect, and by the discourse of reason; the divine power instructing the soul, being invited to their society by the opportunity of the nocturnal solitariness; neither further will that deity be wanting to him when he is awaked, which ruleth all his actions: whosoever therefore doth, by quiet and religious meditation, and by a diet temperate and moderated according to nature, preserve his spirit pure, doth very much prepare himself, that by this means he may become divine, and knowing all things; but whosoever, on the contrary, doth languish with a phantastick spirit, receiveth not perspicuous and distinct visions, but even as the divine sight, by reason of its weakness, Judgeth confusedly and indistinctly; and also when we are overcome with wine and drunkenness, then our spirit being oppressed with noxious vapours (as a troubled water is wont to appear in divers forms) is deceived, & waxeth dull; for which cause Amphiarus the Prophet (as we read in Philostratus) commanded those, who would receive Oracles, to abstain one whole day from meat, and three days from wine, that the soul could not rightly prophesie [prophecy] unless it were free from
wine, and meat; for to sober and religious minds, attending on the divine worship, the
Gods are wont to give Oracles; whence Orpheus crieth out,

----- Thou spirit great of prophecy
Dost go to souls that sleep fill quietly,
And them inspire with knowledge of the Gods,
And makest them soothsay ----- 

Hence it was a custom amongst the ancients, that they who should receive answers,
certain sacred expiations and sacrifices being first celebrated, and divine worship ended,
did religiously ly [lie] down even in a consecrated chamber, or at least on the skins of the
sacrifices; of which ceremony Virgil makes mention in these verses,

----- Hence they sought
Answers to doubts; when gifts the priests had brought,
Here he reposed on skins of slaughtred sheep,
And under silent night prepares to sleep.

And a little after he singeth,

----- But now
Here King Latinus Oracles to know,
They did a hundred choyce sheep sacrifice,
And on their skins, and spreding fleeces lyes ----- 

And the rulers of the Lacedemonians (as Cicero saith) were wont to lye [lie] down in the
Temple at Pasiphae, that they might dream. The same was done in the Temple of
Aesculapius, from whom true dreams were thought to be sent forth. And the Calabrians,
consulting Podalyrius the son of Aesculapius, did sleep neer his Sepulchre in lambes
skins; for so doing they were told in their dreams whatsoever they desired to know; for
the most usuall time for dreams is the night, when the senses are freed from wandring
objects, and meridian errours, and vain affections; neither doth fear strike the minde, nor
the thought tremble, and the mind being most quiet, doth steadfastly adhere to the Deity;
for there are, (as Rabbi Johenan in his book of Senatours saith) four kinds of true dreams:
the first Matutine, which is made betwixt sleep and awaking: the second, which one seeth
concerning another: the third, whose interpretation is shewen to the same dreamer in the
nocturnall vision: the fourth, which is repeated to the same dreamer, according to that
which Joseph saith to Pharaoh, But that thou hast seen the dream belonging to the same
thing the second time, it is a sign of confirmation; But that dream is most sure, which is
concerning those things which one did meditate on, and revolve in his minde, when he
goeth to bed, as it is written, Thou O King didst think upon thy bed, what should become
of these things; but it is necessary, that he which interpreteth other mens dreams, hath the
knowledge by the which he can distinguish and discern the similitudes of all things, and
know the customes of all nations, according to the laws which they have received from
God and his Angels; farther this must be known, that there is scarce any dream without
some vanity, as no grain of corn without his chaffe, which thing even the dream of
Joseph the Patriarch manifesteth; which his father Jacob interpreted, saying; what meaneth this dream, that thou hast seen? what shall I, and thy mother, and thy brethren fall down and worship thee? which effect concerning his mother, who shortly after died, followed not. Also Rabbi Johenan in the forecited book, saith these things; and also Rabbi Levi affirmeth, that no prophetical dream can be kept back from his effect longer then twenty two years; so Joseph dreamed in the seventeenth year of his age; which was accomplished in the thirty ninth year of his age; therefore whosoever would receive divine dreams, let him be well disposed in body, his brain free from vapours, and his mind from perturbations, and let him that day abstain from supper, neither let him drink that which will inebriate, let him have a clean and neat chamber, also exorcised and consecrated: in the which, a perfume being made, his temples anointed [anointed], things causing dreams being put on his fingers, and the representation of the heavens being put under his head, and paper being consecrated, his prayers being said, let him go to bed, earnestly meditating on that thing he desireth to know: So he shall see most true and certain dreams with the true illumination of his intellect: whosoever therefore shall know to joyn together those things which here and there we have delivered concerning this matter in these books, he shall easily obtain the gift of oracles and dreams.

Chapter lii. Of Lots and marks possessing the sure power of Oracles.

There are also certain Lots having a divine power of Oracles, and as it were Indexes of divine judgement, being before sought for by earnest prayer, and sometimes commanded by God himself to be done, as is read in Leviticus concerning a goat to be offered to the Lord, and of the scape goat; and in the book of Numbers of the rods of the Tribes of Israel. Now both Moses and Joshua did by Lots in the presence of the Lord divide the lands, and inheritances to the tribes of Israel according to the command of God. The Apostles of Christ, prayers going before, did by lot choose Matthias into the place of Judas the traitor. Jonas the Prophet when he flying from the presence of God did sail to Tharsus, a dangerous storm being raised, was by lot found out by the Mariners to be the cause of the danger, and being cast into the sea, the tempest seased [ceased]. Caesar reports of M. Valerius Procillus, being taken by his enemies, concerning whom it was consulted whether he should be presently burnt, or reserved to another time, that by lot he escaped safe. There was formerly at Bura, a Town of Achaia, an oracle of Hercules constituted by a chest bord [chessboard], where he that went to consult of any thing, after he had prayed, cast four dice, the cast of which the Prophet observing, did find written in the chestboard [chessboard] what should come to pass: now all such dice were made of the bones of sacrifices. Now this you must know, that the Ancients were not wont upon every slight cause to cast lots, but either upon necessity, or for some advantageous end, and that not but with great devotion, reverence, expiations, fasting, purity, prayers, invocations, vows, sacrifices, consecrations, and such like sacred mysteries of religion. For these sacred ordinances were wont to go before our works, especially to procure the divine good will, and pleasure, and the presence of the divine spirits, by whose dispensation the lot being directed, we may receive a true judgement of the things sought for. Every one therefore that works by lots, must go about it with a mind well disposed, not troubled, nor distracted, and with a strong desire, firm deliberation, and constant intention of knowing that which shall be desired. Moreover he must, being qualified with
purity, chastity, and holiness towards God, and the celestials, with an undoubted hope, firm faith, and sacred orations, invoke them, that he may be made worthy of receiving the divine spirits, and knowing the divine pleasure; for if thou shalt be qualified, they will discover to thee most great secrets by virtue of lots, and thou shalt become a true Prophet, and able to speak truth concerning things past, present, and to come, of which thou shalt be demanded. Now what we have spoken here concerning lots, is also to be observed in the auguries of all discemings, *viz.* when with fear, yet with a firm expectation we prefix to our souls for the sake of prophecying some certain works, or require a sign, as *Eleasar, Abrahams* countryman, & *Gideon* Judge in *Israel* are read to have done. There was once at *Pharis a City of Achaia* in the midle of the market a statue of *Mercury*, where he that went to receive any omen, did, frankincense being fumed, and candies being lighted, which were set before it, and that country coin being offered on the right hand of the statue, whisper into the right ear of the statue whatsoever he would demand, and presently his ears being stopped with both his hands, did make haste away from the market place, which when he was past, did presently, his ears being opened, observe the first voice he did hear from any man for a certain Oracle given to him. Although therefore these kinds of lots seem to the ignorant to be casuall, or fortuitous, and to have nothing of reason in them, yet they are disposed by God, and the higher vertues by certain reasons, neither they do fall beside the intention of him that moderates them. Was not the lot in choosing *Saul* to be King of *Israel*, thought to fall upon him casually, and fortuitously? Yet he was before appointed by the Lord to be King, and annointed by the Prophet *Samuel*. And God that appointed him King, disposed of the Lot that it should fall upon him. And thus much of these.

**Chapter liii. How he that will receive Oracles must dispose himself.**

Whosoever therefore being desirous to come to the Supream state of the soul, goeth to receive oracles, must go to them being chastly and devoutly disposed, being pure and clean go to them, so that his soul be polluted with no filthiness, and free from all guilt. He must also so purifie [purify] his mind and body as much as he may from all diseases, and passions, and all irrationall conditions, which adhere to it as rust to iron, by rightly composing and disposing those things which belong to the tranquillity of the mind; for by this means he shall receive the truer and more efficacious Oracles. Now by what things the mind is purged, and reduced into a divine purity, we must learn by Religion, and wisdom. For neither wisdom without Religion, nor Religion without wisdom is to be approved off: For wisdom (as saith *Solomon*) is the tree of life to them that lay hold on it. And *Lucretius* saith that it is the intention of God, or the breathings of God, where he sings.

*Most famous Memmius! This that god is he,*  
*The prince of life, who reason, which all we*  
*Call wisdom, first found out, and who by art*  
*The life from troubles, darkness set apart*  
*And freed, and unto light, and peace reduc'd.*
He also understandeth that to be a divine illustration, whence Democritus thinketh that there are no men wise but they that are struck with some divine phrensie [phrensy], as was Menos that Cretensian, whom they report learned all things of Jupiter, whence he had frequent converse with God in the mount Ida: so also the Athenians report that Melosagora Eleusinus was taught by the Nymphs; so also we read, that Hesiod when he was a Shepherd in Boetia, and kept his flock neer the mountain Helicon, had some pens given him by the Muses, which having received, he presently became a Poet, which to become so sodainly [suddenly] was not of man, but by a divine inspiration; for God conveying himself into holy souls, makes men Prophets, and workers of miracles, being powerfull in work and speech, as Plato and Mercurius affirm, and also Xistus the Pythagorian [Pythagorean], saying that such a man is the temple of God, and that God is his guest: to whom assents our Paul, calling man the temple of God; and in another place speaking of himself, I can do all things in him that strengtheneth me; for he is our power, without which (as he saith) we can do nothing; which also Aristotle confesseth in his Meteors and Ethicks, saying, that there is no vertue whether naturall or morall but by God; and in his secrets he saith that a good and sound intellect can do nothing in the secrets of nature without the influence of divine vertue. Now we receive this influence then only, when we do acquit our selves from burdensome impediments, and from carnall and Terrene occupations, and from all external agitation; neither can a blear or impure eye behold things too light, neither can he receive divine things who is ignorant of the purifying of his mind. Now we must come to this purity of mind by degrees; neither can any one that is initiated newly unto those mysteries presently comprehend all cleer [clear] things, but his mind must be accustomed by degrees, until the intellect becomes more enlightened, and applying it self to divine light be mixed with it. A humane soul therefore when it shall be righfly purged, and expiated, doth then, being loosed from all impurity, break forth with a liberall motion, and ascends upwards, receives divine things, instructs it self, when happily it seems to be instructed from elsewhere; neither doth it then need any remembrance, or demonstration by reason of the industry of it self, as by its mind which is the head and the pilot of the soul, it doth, imitating by its own nature the angels, attain to what it desires, not by succession or time, but in a moment. For David when he had not learning, was of a Shepherd made a Prophet, and most expert of divine things. Solomon in the dream of one night, was filled with the knowledge of all things above and below. So Isaiah, Ezekiel, Daniel, and the other Prophets, and Apostles were taught. For the soul (which is the common opinion of the Pythagorians [Pythagoreans], and Platonists) can by way of purification, without any other study, or searching, only by an ease, and adventitious collating on these intelligibles received from above, acquire the perfect knowledge of all things knowable. It can also by an extrinsecall expiation attain to this, as to understand all things Invisibly by its substantiall form. For the mind is purged, and expiated by cleansing, by abstinence, by penitency, by almes: and then also do thereunto conduce certain sacred institutions, as shall afterward be discovered. For the soul is to be cured by the study of Religions, and indeed these which are commonly called occult, that being restored to its soundness, confirmed by truth, and fortified by divine graces, may not fear any rising shakings.
Chapter liv. Of cleanness, and how to be observed.

We must therefore first observe cleanness in food, in works, in affections, and to put away all filthiness, and perturbations of the mind, and whatsoever sense or spirit that offends, and whatsoever things are in mind unlike to the heavens, not only if they be in mind and spirit, but also if they be in the body, or about the body: for such an externall cleanness is believed not to help a little to the purity of the mind. For this cause the Pythagorian Philosophers being taken with the desire of Oracles, divine praises being celebrated, did wash themselves in a river as in a bath, & did put on white rayment and linen; for they did account wooll a prophane clothing being the excrements of beasts, and they did inhabit in a pure chamber, and altogether unspotted. In like manner the Bragmanni [Brahmans], the wise men of the Indians were wont to wash themselves naked in a fountain, which is called Dirce in Beotia, their heads being first anointed with amber drops, and odours fit for that purpose; then after they were according to custome sufficiently clean, they were to go forth about noon, clothed in white linen, with a white attire, having rings on their fingers and staves in their hands. In like manner amongst the Gymnosophists it was a custom to wash themselves thrice in a day, and twice in the night, in cold water, before they entred into the holy places. They did also every day use linen garments every day newly washed. We read also of the manner of this kind of washing in Hesiod in his books of works and dayes, where he sings,

None dare with hands unwashed unto Jove
Wine pour forth, nor unto the gods above;
For then they do refuse for to be heard,
Though being pray'd unto -----

And elsewhere,

When wicked men the rivers do passe by
With hands unwash'd, then are the gods angry
With them, and them afflict -----

Hence in Virgil, Aeneas thus speaks to his father,

O Father, take the household gods, and hold
Them in thy sacred hands; to be so bold
As them to handle after so great fights
I dare not till that washed in streams most bright.

It was also a custom amongst the Gentiles, when they were wont to perform any holy services to the gods, to cleanse their bodies by washing; and when they were to contend with the infernall gods, sprinkling only did suffice. Hence in Virgil, Dido, when she did perform any solemnities to the gods, saith,

Cause that my sister Ann (my nurse most dear:)
Come, and my body wash with water clear.
And in another place where Aeneas is brought in amongst the infernals bringing a bough to Proserpina, he sings thus,

*The passage doth Aeneas keep, and wash*

*His body with fresh water -----*

Also when he relates of Misenas to be buried, he sings,

*His friends he thrice did wash with water new,*

*And with an Olive branch, wet in the dew,*

*He did them sprinkle -----*

Now man being made thus clean becomes celestiall, and spirituall, and is fitted for the sight of and union with God, whilst he ministers to God with a clean body, and pure mind, and delights in the cleanness of all things, as inwards, skin, garments, houses, utensils, oblations, gifts, and sacrifices; the cleanness of all which even purifies the air, and attracts the most pure influence of celestiall, and divine things, and allures the pure ministers of God, and good Demons: although sometimes impure spirits, and ill Demons, as the apes of the good Demons, take upon them this kind of cleanness, that either they may be adored, or may deceive: therefore first of all we must observe that the mind be pure, and the heart pure, and then the impure powers cannot ascend.

Chapter lv. Of abstinence, fastings, chastity, solitariness, the tranquillity and ascent of the mind.

Abstinence also doth commonly fortifie, and defend the observers thereof against vices, and evil Demons, and makes the mind an unpolluted temple of God, uniting it to God. For nothing doth more conduce to health, and temperance of the complexion, then not to heap together superfluities, and not to exceed the bounds of necessary food. Neither is nutriment to be taken that is too strong for nature, but rather, let nature be stronger then the meat, as some affirm of Christ, that he took meat in that proportion that it should not breed any excrement of the third concoction. Many others also taking meat sparingly, enjoyed thereby health and agility of body, as Moses, and Elias, who fasted fortie [forty] dayes: whence his face shined, and he lifted up, could easily guide his body as if it were a spirit. For Magicians, and Philosophers affirm that our spirit is not as a terrene thing, or body nourished by nutriment received through certain organs by the concoction of meat, and drink, but draws in their aliment like sponges through the whole body, *viz.* from the thin vapours penetrating the body on all sides. Therefore they that desire to have this spirit pure, and potent, let them use dryer [drier] meats, and extenuate this gross body with fastings, and they make it easily penetrable, and least by the weight thereof, the spirit should either become thick, or be suffocated, let them preserve the body clean by lotions, frictions, exercises, and clothings, and corroborate their spints by lights, and fumes, and bring it to a pure and thin [finess] fineness. We must therefore in taking of meats be pure, and abstinent, as the Pythagorian Philosophers, who keeping a holy and sober table, did protract their life in all temperance. The temperance therefore of life and complexion, because thereby no superfluous humour is bred, which may dull the
The same also seems to he of opinion that all men are fools in something. Whence is read in Ecclesiasticus, there are an infinite number of fools. Therefore the Stoicks deny that passions are incident to a wise man; I say such passions, which follow the sensitive apprehension: for rational, and mental passions, they yeld [yield] a wise man may have. This opinion did Boetius seem to be of, where he sings that some passions are to be laid aside in the inquisition of truth, in these verses,

\[
\begin{align*}
\text{If truth thou wouldst discover with clear sight,} \\
\text{And walk in the right path, then from thee quit} \\
\text{Joy, fear, grief, hope expel; for where these raign,} \\
\text{The mind is dark, and bound -----}
\end{align*}
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We must therefore acquit and avert our minds from all multitudes, and such like passions, that we may attain to the simple truth; which indeed many Philosophers are said to have attained to in the solitude of a long time. For the mind by solitude being loosed from all care of humane affairs is at leisure, and prepared to receive the gifts of the celestial dieties [deities]. So Moses the law-giver to the Hebrews, and the greatest of prophets, and learned in all the knowledge of the Chaldaeans [Chaldaeans] and Aegyptians [Egyptians], when he would abstract himself from senses, went into the vast wildernesses of Ethiopia, where all humane affairs being laid aside, he applied his mind to the sole contemplation of divine things, in which thing he so pleased the omnipotent God, that he suffered him to see him face to face, and also gave him a wondrous power of miracles, as sacred writ
testifies of him. So Zoroastes [Zoroaster] the father and prince of the Magicians, is said to attain to the knowledge of all naturall and divine things by the solitude of twenty years, when he wrot, and did very strange things concerning all the art of divining, and soothsaying. The like things do the writings of Orpheus to Museus declare him to have done in the deserts of Thracia. So we read that Epimenides of Crete because learned by a very long sleep, for they say that he slept fifty years, i.e. to have lay hid so long; Pythagoras also in like manner to have layen hid ten years, and Heraclitus, and Democritus for the same cause were delighted with solitariness. For by how much the more we have [relinquished] the animal and the humane life, by so much the more we live like angels, and God, to which being conjoyned [conjoined], and brought into a better condition, we have power over all things, ruling over all. Now how our mind is to be separated from an animal life, and from all multitude, and to be erected, until it ascend to that very one, good, true, and perfect, through each degree of things knowable, and knowledges, Proclus teacheth in his Commentaries upon Alcibiades, shewing how that first sensible things are to be shunned, that we may pass to an incorporeal essence, where we must exceed the order of souls yet multiplied by divers rules, habitudes, and various proportions, many bonds, and a manifold variety of forces, and to strive after an intellect, and intelligible kingdom, and to contemplate how far better these are then souls. Moreover we must bear an intellectual multitude, although united, and individuall, and come to the superintellectual and essential unity, absolute from all multitude, and the very fountain of good, and truth. In like manner we must avoid all knowledge that doth any ways distract, and deceive, that we may obtain the most simple truth. The multitude therefore of affections, senses, imaginations, and opinions is to be left, which in it self is as different, as some things are contrary to others in any subject; and we must ascend to sciences, in which although there be a various multitude, yet there is no contrariety. For all are knit one to the other, and do serve one the other, under one the other, until they come to one, presupposed by all, and supposing none beyond it; to which all the rest may be referred: yet this is not the highest top of knowledges, but above it is a pure intellect. Therefore all composition, division, and various discourse being laid aside, let us, ascending to the intellectual life, and simple sight, behold the intelligible essence with individual and simple precepts, that we may attain to the highest being of the soul, by which we are one, and under which our multitude is united. Therefore let us attain to the first unity, from whom there is a union in all things, through that one which is as the flower of our essence: which then at length we attain to, when avoyding all multitude we do arise into our very unity, are made one, and act uniformly.

Chapter lvi. Of Penitency, and Almes.

Now the greatest part of purgations is a voluntary penitency for faults: for (as saith Seneca in Thyeste) he whom it grieves that he hath offended, is in a manner innocent. This brings to us the greatest expiation, whilst it opposeth afflictings to delights, and purgeth out of the soul a stupid joyfulness, and gives a certain peculiar power, reducing us to the things above. Penitency therefore is not only a mortification of vices, but a spiritual Martyrdome of the soul; which with the sword of the spirit is on all sides mortified; Now the sword of the spirit is the word of God; whence Jeremiah the Prophet saith, and also Paul, writing to the Ephesians, Cursed is he that with-holdeth his sword
from blood; and the Psalmist sings: *A sword is in their lips*. Therefore our cogitations, affections of our mind, and all evils that proceed from our heart and mouth, must be uttered to the priest in confession, that he may according to the word of God judge those things; and according to the power granted to him by God, penitency being joined with it, may purify, & purge them, & direct them to that which is good; neither is there found in religion for the expiating hainous [heinous] offences a stronger Sacrament. Hence the Gods themselves (*Ovid in Pontus* being witnes),

*Do often ease the pains, restore the lights*

*Which were caught away, when that mortall wights*

*They see repenting of their sins* -----

There is as yet another Sacrament of expiation, *viz.* Almsgiving, of which as I remember I have read very little in Philosophers, but the very truth taught us that, saying, Give ye almes, and all things shall be clean to you; and in *Ecclesiasticus* it is read; as water extinguisheth fire, so almes doth sin; and *Daniel* taught the King of *Babylon*, that he should redeem his sins by almes; and the Angel *Raphael* testifieth to *Tobias*: because alms frees from death, and is that which purgeth sins, and make us find eternal life. Hence Christ commanded us to pray to the Father, Forgive as we forgive others, give us as we give to others; of which he said in another place, ye shall receive an hundred fold, and shall possess eternal life. He shall when he comes to judge the quick and the deed, upbraid the wicked above all things for their neglect of almes and works of mercy, when he shall say, I was hungry, and thirsty, and ye gave me neither meat, nor drink; and in another place he speaks of the poor; what ye have done to any one of them ye have done to me. Which *Homer* also seems to be sensible of, when he brings in a young man wooing *Antinoe*, saying these words, *Antinoe* how plausibly hast thou slain a poor beggar! he shall destroy thee if God be in heaven; for the Gods themselves being likened to strangers, and guests, go out into the whole world, overturning Cities, and beholding the injuries, and wickednesse of men.

Chapter lvii. Of those things which being outwardly administred conduce to Expiation.

It is believed, and it is delivered by them that are skilful in sacred things, that the mind also may be expiated with certain institutions, and sacraments ministred outwardly, as by sacrifices, baptisms, and adjurations, benedictions, consecrations, sprinklings of holy water, by anointings [annointings], and fumes, not so much consecrated to this, as having a naturall power thus to do; upon this account sulphur hath a place in Religions, to expiate ill Demons with the fume thereof. An egge also was wont to be used in Purgations; hence eggs are called holy, whence *Ovid*,

*Let the old woman come, and purge the bed,*

*And place, and bring sulphure and eggs sacred*

*In her trembling hand* -----
Proclus also writes, that the priests in purifying were wont to use sulphur, and bitumen, or the washing of sea water: For sulphur purifies by the sharpness of its odour, and sea water by reason of its fiery part; In like manner the hearb [herb] Cinquefoil: wherefore by reason of its purity the ancient priests did use it in purifications, also the boughs of Olives. For these are said to be of so great purity, that they report that an olive tree planted by an harlot is thereby for ever made unfruitfull, or else withers. In like manner, frankincense, myrrhe, vervain, valerian, and the hearb called phu condace to expiation. Also the blessed Clove flower; and the gall of a black dog being fumed is said to be very powerfull in these, as well for expiating of ill spirits, as any bewitchings: also the feathers of a lapwing being fumed, drives away Phantasmes. It is wonderfull, and scarce credible, but that that grave and worthy Author Josephus relates it in his history of Jerusalem, of a root of Baarars, so called from a place neer Machernus, a Town of Judea, being of a yellow colour, that in the night it did shine, and was hard to be taken, that it did oftentimes deceive the hands of them that went to take it, and go out of their sight, never stood still, till the urine of a menstrous woman was sprinkled on it. Neither yet being thus retained, is it pulled up without danger, but suddain death fals upon him that draws it up, unless he were fortified with an amulet of the said root; which they that want, sacrificing about the earth do bind the root to a dog by a cord, and presently depart: at length the dog with a great deal of pains draws up the root, and as it were supplying the place of his master presently dies, after which anyone may handle the root without danger; the power of which is much excellent in expiations, as is manifest for the delivery of those that are vexed with unclean spirits; now that these kind of matters should act upon spirituall substances by putting them to flight, or by alluring them, or mitigating them, or by inciting them, they are of no other opinion then that the fire of Sicilia acts upon souls: which (William of Paris being witness) not hurting the bodies, doth most intolerably torment the souls of them that are neer. But of those in part we have treated before.

Chapter lviii. Of Adorations, and vowes.

Adorations, and vowes, sacrifices, and oblations are certain degrees in sacred things to find out God, and those things which principally provoke the divine pleasure, and procure a sacred and indissoluble communion of God with souls; for by prayers which we utter with true and sacred words, sensibly, and affectionately, we obtam a great power, when by the application of them to any deity [deity] we do so far move it, that he may direct his speech and answer by a divine way, by which (as saith Dionysius) God speaks with men, but so occultly that very few perceive it. But oftentimes that King and Prophet David perceives it, when he saith, I will hear what the Lord will speak in me. Adoration therefore being a long time continued, and often frequented,perfects the intellect, and makes the soul more large for the receiving of divine lights, inflaming divine love, producing faith, hope, and sacred manners, purifieth the soul from all contrariety, and what is any away adverse to it, and doth also repel divers evils, which would otherwise naturally fall out. Hence Ovid sings,

----- With prayers mov'd is Jove;
I oftentimes have seen when from above
He would seed dreadfull lightnings, him to be
Appeas'd with frankincense -----

Now man is returned to God by prayers, by which coming he (saith Plato in Phedrus [Phaedrus]) stops horses, and enters into the chambers of repose, where he feeds upon Ambrosia, and drinks Nectar. Therefore they that desire to enjoy any vertue, must pray, and supplicate often to him who hath all vertue in himself. Now that is the best prayer, which is not uttered in words, but that which with a Religious silence and sincere cogitation is offered up to God, and that which with the voice of the mind and words of the intellectual world, is offered to him. Now a vow is an ardent affection of a chast [chaste] mind given up to God, which by vowing wisheth that which seems good. This affection (as Iamblichus, and Proclus testifie) doth so joyn the soul to God, that the operation of the mind and of God is one; viz. of God as an artificer, of the mind as a divine instrument: all antiquity testifies that by vowes sometimes miracles are done, diseases are cured, tempests are diverted, and such like. Hence we read that the most excellent and wise in all nations, the Bragmanni [Brahmins] of the Indians, the Magicians of the Persians, the Gymnosopists [Gymnosophists] of the Aegyptians, the divines of the Greeks, and Caldeans [Chaldaeans] which did excell in divine secrets, did apply themselves to divine vowes, and prayers, and thereby did effect many wonderfull things. Now to the perfection of a vow, and adoration (for a vow cannot be perfect without an adoration, nor an adoration without a vow) there are two things especially required, viz. First the knowledge of the thing to be adored, and to which we must vow, and in what manner, and order, and by what Mediums it must be worshiped; for there are various cooperators and instruments of God, viz. The heavens, Stars, administering spirits, the celestiall souls, and Heros, which we must implore as porters, interpreters, administrators, mediators, but first of all him, who goeth to the Archetype God, who only is the utmost term of adoration; the other dieties [deities] are as it were passages to that very God. Know therefore that adorations and vowes must with a pure and pious mind be principally made to that one only God, the highest father, King and Lord of all the gods. But when they shall come before to the inferiour gods, let the intention of the administration be terminated in them; therefore to adorations, and vowes, when they be directed to the inferiour dieties [deities], Zoroastes [Zoroaster], and Orpheus thought fitting that suffumigations and characters should be used; but when they are erected to the majesty of the supream [supreme] God, they must not in any wise; which also Hermes, and Plato forbid to be done. Whence Hermes to Tatius: This (saith he) is like to sacrilege when thou prayest to God to be willing to kindle frankincense, and such like; for (saith Porphyrie [Porphyry]) they are not agreeable to piety. For there is not any materiall thing can be found, which to the immateriall God is not unclean. Therefore neither is that prayer which is uttered by words agreeable to him, nor that prayer which is mentall, if the mind be polluted with vice; Secondly there is also required a certain assimilation of our life to the divine life, in purity, chastity and holiness, with a lawfull desire of that which we wish for; for by this means we especially obtain the divine benevolence, and are subjected to the divine bounty; for unlesse we, having our minds purged, be worthy to be heard, and also those things which we desire, be worthy to be done, it is manifest that the gods will not hearken to our prayers; whence divine Plato saith, that God cannot be bound by our prayers or gifts to do unjust things; therefore let
us desire nothing of God, which we think uncomely to wish for: for by this means only, we see that very many are frustrated of their prayers and vows, because that neither they themselves are Religiously disposed, nor are their desires and prayers made for those things which are well pleasing to God, neither do they know to discern in what order they ought to pray, and through what mediatours they ought to go to God; the ignorance of which doth very oft reduce our prayers and supplications to nothing, and causeth our desires and wishes to be denied.

Chapter lix. Of sacrifices and oblations, and their kinds and manners.

A sacrifice is an oblation which is both holy by offering, and sanctifieth and maketh Holy the offerer, unless either Irreverence or some other sin be an impediment to him; therefore these sacrifices and oblations do yield [yield] us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do especially confirm, saying by this that we kill our living creatures, and dissipate our wealth by sacrifice, we turn away mischiefs which do hang over us: for as this mortall priest sacrificeth in this inferior world the soul of irrational creatures to God, by the separating of the body from the soul: so Michael the Archangel the priest of the higher world, sacrificeth the souls of men, and this by the separation of the soul from the body, and not of the body from the soul, unless perchance, as it happeneth in fury, Rapture, Extasie [ecstasy] and sleep, and such like vacations of the soul, which the Hebrews call the death of the body. But sacrifices & oblations are first of all and principally to be offered up to the most high God; but when they are to be directed to the secondary divine powers, this ought to be done even as we have spoken concerning prayers and vows: but there are many kinds of sacrifices: one kind is called a burnt offering, when the thing sacrificed was consumed by fire; another, is an offering for the effusion of blood; moreover there are salutiferous sacrifices which are made for the obtaining of health, others pacifying for obtaining peace, others praising for the freeing from some evill, and for the bestowing of some good thing; others Gratulatory, for divine worship and thanksgiving; but some sacrifices are made neither for the honor of God, nor out of good will, of which sort was that amongst the Hebrews, called the sacrifice of Jealousie [jealousy], which was made only for the detecting of occult adultery. There was in times past amongst the Gentiles the sacrifice of expiation, by the which cities were purged from famine, pestilence, or some horrible calamity; whose rites were to search out the most wicked man in that city, and to lead him to the place appointed carrying in his hands a cheese and wafers and dry figs; afterwards to whip him seven times with Rods, and then to burn him to ashes with the same rods, and to cast the ashes into the sea; of these Lycophron and Hipponax make mention; neither doth Philostratus relate things much different from these, concerning Apollonius of Tiana [Tyana] while he chased away the Pestilence from Ephesus. Moreover there were many kind of sacrifices and offerings, as Agonalia, Dapsa, Farreationes, Hecatombe, Hostia, Hyacinthia, Armilustra, Janualia, Lucalia, Lupercalia, Munychia, Novendinalia, Nycitula, Palatialia, Pastillaria, Populiaria, Protervia, Scenopegia, Solitaurilia, Stata, Rubigalia, Fontanalia, Ormia, Parentalia, Inferiae, Consualia, Lamperia, Amburba, Ambarvalia, Vivalia, Thyia, Holocaustomata, Orgia, Latalia, Dianetaurica, Bacchanalia, Trieterica, Liberalia, Cocyitia, Cerealia, Thesmophoria, Adonia, Teonia, Laurentalia , Opalia,
Palilia, Quirinalia, Vertumnalia, Gynaecia, Panathenea, Quinquatria, Diapalia, Diasia, Horma, Hormea, Nemea, Mytriaca, Palogygia. And the offerings of these were proper and divers; for a Goat and an Ass were sacrificed to Bacchus, a Sow to Ceres, an horse to the Sun, an hart and dogs to Diana, an Ass to Priapus, a Goose to Isis, a dunghil-cock to the Night, a she-Goate to Fauns, a Bull to Neptune, a she-Goate to Minerva, a Bull to Hercule, a child to Saturn, a Sow with piggs to Maja, a Cock to Aesculapius: moreover they did sacrifice to Hercules Gnides with scouldings and railing; there were also divers orders of Priests, as high priests, Flamines, Archiflamines, Phylades, Saelians, Hierophantes, & diverse names of religions, and superstitions, and sacrifices, ceremonies, feasts, consecrations, dedications, vows, devotions, expiations, oathes, offerings, satisfactory works; by the which the seduced gentiles did sacrifice to false Gods and devils; but the true sacrifice, which purgeth any man, and uniteth him to God, is twofold; one which the high priest Christ offered for the remission of sins, purifying all things by the blood of his cross; the other, by the which a man offereth up himself clean, unspotted, for a living sacrifice to God, as Christ the high priest offered himself, and taught us to be offered together with him, as he was offered, saying of the sacrament of his body, and blood, Do this in remembrance of me; viz. that we should offer our selves together, being mortified by the passion of his mortal body, and quickned in spirit; of the which Porphyry saith, Let us labor to offer up holines of life for a sacrifice; for no man can be a good priest of God, but he which bringeth forth himself for a sacrifice, and buildeth up his own soul, as it were for an Image, and doth constitute both his mind, and understanding for a Temple in which he may receive the divine light; but eternal sacrifices (as Heraclitus saith) are certain cures of the soul, instituted by the most High Physician; for the evil spirit possesseth a man (as Proclus saith) even untill he be expiated by sacrifices; therefore sacrifices are required to pacifie [pacify] God and the Heavenly powers, and to expiate a man, who beareth the Image both of God and the world; But our Lord Iesus [Jesus] Christ the true high priest concluded all sacrifices in bread and wine only, as in the primary substance of mans meat, needing further the offering up of no animals, nor other things, or the effusion of blood, in which we may be cleansed, being perfectly cleansed in his blood. There were also amongst the Aegyptians six hundred sixty six [666] kinds of sacrifices; for they did appoint [appoint] divine honors, and holy sacrifices to each star, and planet, because they were divine animals partaking of an intellectual soul and a divine mind; whence they say that the stars being humbly prayed unto, do hear our prayer, and bestow celestial gifts, not so much by any natural agreement, as by their own free will. And this is that which Iamblichus saith, that celestial bodies, and the dieties [deities] of the world have certain divine and superior powers in themselves, as also natural and inferior, which Orpheus calls the keyes to open and shut; and that by those we are bound to the fatal influences, but by these to loose us from fate. Whence if any misfortune hang over any one from Saturn, or from Mars, the Magicians command that he must not forthwith fly to Jupiter, or Venus, but to Saturn or Mars themselves. So that Apuleian Psyche who was persecuted by Venus for equalling her in beauty, was forced to importune for favor, not from Ceres, or Juno, but from Venus her self. Now they did sacrifice to each star with the things belonging to them; to the Sun with solary things, and its animals, as a Laurel tree, a Cock, a Swan, a Bull; to Venus with her animals, as a Dove, or turtle, and by her plants, as Vervain; as Virgil sings,
Moreover the Magicians when they made any confection either natural, or artificial, belonging to any star, this did they afterward religiously offer, and sacrifice to the same star, receiving not so much a natural vertue from the influence thereof being opportunely received, as by that religious oblation receiving it divinely confirmed and stronger. For the oblation of any thing, when it is offered to God after a right manner, that thing is sanctified by God by the oblation as is a sacrifice, and is made part thereof. Moreover to the celestial and etherial Gods white sacrifices were offered; but to the terrestrial or infernal, black: but to the terrestrial [terrestrial] upon the altars, but to the infernal in ditches; to the aerial and watery, flying things: But to these white, to those black. Finally, to all the Gods and Demons besides terrestrial and infernal, flying things were offered, but to those only four-footed animals, for like rejoyceth in like. Of these only which were offered to the celestial, and etherial, it is lawfull to eat, the extream [extreme] parts being reserved for God, but of the other not. Now all these the Oracle of Apollo hath expressed in these verses,

_A threefold sacrifice to th' Gods above._
White must be slain for them; for them below
Threefold also, but black for them; withall
With open altars Gods celestial
Are taken, when th' infernal Gods require
Pits embra'd with black blood, and fill'd with mire;
And are not pleas'd but with a sacrifice
That's buried; but of th' aire the deities
Delight in honey, and in wines most clear,
And that on altars kindled be the fire,
Require, with flying sacrifice, and white:
But of the earth the dieties [deities] delight
That earthly bodies should with frankincense
And wafers offered be in reverence.
But for the Gods that rule the sea thou must
Thy sacrifices lay on the sea coasts,
And on the waves cast the whole animal.
But to the dieties [deities] celestial
Give th' extream [extreme] parts, and them consume with fire;
What then remains thou maiest if thou desire
Eat up, and let the air with vapors thick
And sweet smelling drop ----- 

These doth Porphyry make mention of in his book of answers, to whom the rest assent. For they say that these sacrifices are certain natural Mediums betwixt the Gods and men; which Aristotle affirming saith, that to sacrifice to God is in a man naturally. They are
therefore they say, Mediums, which favor of the nature of both, and represent divine things analogically, and have with the deities to whom they are offered, certain convenient analogies, but so occult that a mans understanding can scarce conceive of them, which God, and the deities require in particular for our expiation with which the celestial virtues are pleased, and withhold themselves from execution of the punishment which our sins deserve. And these are (as Orpheus calls them) keys which open the gate of the elements and the heavens, that by them a man may ascend to the supercelestial; and the intelligences of the heavens, and the demons of the elements may descend to him. Now men that are perfect, and truly Religious need them not, but only they, who (saith Trismegistus) being fallen into disorder, are made the servants of the heavens and creatures; who because they are subjected to the heavens, therefore think they may be corroborated by the favour of the celestial virtue, untill they flying higher be acquitted from their presidency, and become more sublime then they.

Chapter lx. What imprecations, and rites the ancients were wont to use in sacrifices, and oblations.

Now let us see what imprecations they did joyn to oblations and sacrifices; for he that did offer any sacrifice to God, did say these, or the like things: I thy servant do offer and sacrifice these things to thee; I confesse that thou art the author of all sanctity, and I call upon thee to sanctifie this oblation, that thou wouldst pour upon it the virtue of thy high and excellent spirit, that by it we may obtain what we ask for. Moreover also as this thing present by any oblations is made thine, as to live, or die to thee, so also let me be made thine who by this oblation, and communion, by this thing which I come to offer, and sacrifice to thee, profess to be one of thy family, and worshippers. Besides in offerings it was said, As that animal is in my power to be slain, if I pleased, or to be saved: so it is in thy power to take away in wrath, or to give in love that which we desire. Lastly, when for expiation, or the aveying of any evil, any sacrifice was to be made, it was said, As that animal dies in my hand, so die all vice in me, also all uncleanness, or so let die and be annihilated such or such an evil, or discommodity. Also, As the blood of this animal is poured forth out of its body, so let all vice and uncleanness flow out from me. In sacrifices laid on the altar to be burnt, it was said, as this oblation is consumed by this present fire, so that nothing remains of it; so let all evel be consumed in me, or let such or such an evil which we would repell and avoyd be consumed. It was also a custom when imprecation was made, to touch the altar with the hands of all those for whom such a sacrifice was made, or of them who did desire to be partakers of it, because prayer only cannot prevail, unless he thai prays toucheth the altar with his hands; whence in Virgil,

Those that in these words pray, and altar touch
Th' omnipotent doth hear *******

And elsewhere,

I touch the altars, and the middle fires,
And the Dieties [deities] beseech.
Chapter lxi. How these things must be performed, as to God, so as to inferiour dieties [deities].

Every Adoration therefore, oblation, or sacrifice, deprecation, invocation, are differenced thus, \textit{viz.} either because they are made to God only, or to inferiour dieties [deities], as angels, Stars, Heroes. In these therefore such rules are to be observed, that when any prayer is to be offered to God alone for the obtaining of any effect, it must be done with the commemoration of some work, miracle, sacrament, or promise, taken somewhere out of Scripture; as if there be a deprecation made for the destruction of enemies, let it be commemorated that God destroyed the Giants in the deluge of waters, and the builders of \textit{Babel} in the confusion of tongues, \textit{Sodom}, and \textit{Gomorrha} in raining of fire, the host of \textit{Pharaoh} in the Red-sea, and the like; adding to those some malediction out of the \textit{Psalms}, or such as may be gathered out of other places of scripture. In like manner when we are to deprecate against dangers of waters, let us commemorate the saving of \textit{Noah} in the flood; the passing of the children of \textit{Israel} through the Red-sea, and Christ walking dryshod upon the waters, and saving a ship from shipwrack [shipwreck], commanding the winds and waves, and lifting up \textit{Peter} sinking in the waves of the sea, and such like. But if a prayer be necessary for obtaining Oracles, or dreames, whether it be to God, Angels, or Heros, there are many places offer themselves out of the old testament, where God is said to talk with men, promising in very many places Presages, and Revelations, besides the propheticall dreams of \textit{Jacob}, \textit{Joseph}, \textit{Pharaoh}, \textit{Daniel}, \textit{Nebuchadnezzar}, in the old Testament, and the Revelation of \textit{John}, \textit{Paul}, in the new; also of holy Magicians, as \textit{Helen}, \textit{Constantine} and \textit{Charles}; also of later Prophets, as \textit{Methodius}, \textit{Cyrillus}, \textit{Joachim}, \textit{Merlin}, \textit{Brigitta}, \textit{Mectindis}, \textit{Hildegardis}, the dieties [deities] of whom being piously invocated, render us oftentimes partakers of divine Revelations. Moreover we must invoke the sacred names of God, but those especially, which are significative of the thing desired, or any way applicable to it; as for the destruction of enemies we must invoke the name of Gods wrath, of the revenge of God, fear of God, justice of God, fortitude of God: but for the avoiding of any danger we most invoke the names of pity, defence, salvation, goodness, and the like. Moreover we must petition for and to the effecters of the thing desired, \textit{viz.} such an Angel, Star or Heroe on whom that office lies, but observing that our invocation on them must be made with due number, weight, and measure, and according to the rules delivered concerning enchantments [enchantments]. For betwixt these there is no difference, but that enchantments are such as affect our mind, disposing the Passions thereof into a conformity to certain dieties [deities]; but prayers are such as are exhibited to any diety [deity] by way of worship, and veneration; and from the same root also may the manner of consecrations be taken, of which we shall in the next place speak.

Chapter lxii. Of Consecrations, and their manner.
Consecration is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works according to the tradition of Magicall art rightly and lawfully prepared, and our work is vivified by the spirit of understanding. The efficacy of consecrations is perfected by two things especially, viz. the virtue of the person himself consecrating, and the virtue of the prayer itself. In the person himself is required holiness of life, and a power to consecrate; the former, nature and desert perform; the latter is acquired by imitation, and dignification, of which we have spoken elsewhere. Then it is necessary that he that sacrificeth must know this virtue and power in himself, with a firm and undoubted faith. Now what things are required in prayer, are these. There is also a certain power of sanctifying placed in it by God, as if it be so ordained of God for this or that very thing (of which sort we read of many in the holy writ) or instituted to this or that thing, by the virtue of the holy ghost, according to the ordination of the Church, of which sort are many every where extant: or this holiness is in the prayer itself, not by virtue of institution, but of the commemoration of sacred things, as of sacred letters, histories, miracles, works, effects, favours, promises, sacraments and such sacramental things, which shall seem to cohere with the thing to be consecrated, either properly, or improperly, or analogically. And of these we shall now give some examples, by which a way easily may be laid open to the whole consideration of it. So in the consecrating of water there is this commemoration made, viz. because God placed the firmament in the middle of waters; because in the middle of the earthly paradise he made a holy fountain, from which through four rivers the whole Earth is watered: because he made the waters an instrument of his justice, in the destruction of the Giants, by the general deluge over the whole earth: and in the destruction of the Army of Pharaoh in the Red Sea, and because he led the people dry-shod through the middle of the Red sea, and through the middle of Jordan, and because he brought water miraculously out of a rock of the wilderness; and brought forth a fountain of living water out of the jaw bone of an ass at the prayers of Sampson, and because he appointed the waters as an instrument of his pity, and of salvation for remission of sins: and because Christ being baptized in Jordan, purified and sanctified the waters; and the like also by invoking divine names suitable to these things, as when God is called a living fountain, living water, a living river. In like manner in consecration of fire, let there be a commemoration that God created the fire to be an instrument of his justice for punishment, revenge, purgation of sins, and when he comes to judge the world he will command burning to go before; and he appeared to Moses in a burning bush, went before the children of Israel in a pillar of fire, and commanded that inextinguishable fire should be kept in the tabernacle of the Covenant, & kept fire unextinguished under the water. Also we must use such divine names as offer themselves, as because God is a consuming fire, and a melting fire: and such as are proper to these, as the shining of God, the light of God, the brightness of God, and such like. So in the consecration of oil such solemnities must be commemorated as belong to these, as in Exodus the oil of unction & sweet perfumes, and sacred names suitable to these, such as is the name Christ, which signifies anointed, and such as this, and that in the Apocalypse concerning the two olive trees distilling sanctified oil into lamps burning in the presence of God. So in the consecration of places let there be commemoration made of mount Sinai, of the Tabernacle of the Covenant, of the sanctum sanctorum, the temple of Solomon, and of the sanctification of the hill Golgotha through
the mystery of the passion of Christ, and of the field which was bought with the price of Christ's blood; also of mount Tabor, where the transfiguration and ascent into heaven was. Sacred names also being used as of the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the seat of God, and the habitation of God, and of such like. After the same manner we must proceed in the benediction of other things, by enquiring into holy writ by divine names, and profession of Religion for such things which may seem to be after a manner suitable to this or that thing. As for example, if there be a paper, or a book having some of the mysteries which we should commemorate, as the tables of the ten commandments given to Moses on mount Sinai, and the sanctification of the law, and of the Prophets, and Scriptures promulgated by the holy spirit: and let the divine names of the testament of God, the book of God, the book of life, the knowledge of God, the wisdom of God, and of such like be commemorated. So if a sword be to be consecrated, we may remember out of the second of Maccabees there was a sword sent from God to Judas Macchabeus, that he should destroy the children of Israel's enemies: also that in the prophets, Take unto you two edged swords; also in the Gospel, coats being sold, swords must he bought; and in the History of David an Angel was seen hiding a bloody sword; and many such like we shall find in the Prophets, and Apocalypse, as also the sacred names of the sword of God, the rod of God, the staff of God, the vengeance of God, and such like. And now let these things which have been exemplified concerning real consecrations, and benedictions suffice: by which personall consecrations, and benedictions may easily be understood. But there is yet another powerfull and efficacious rite of consecrating, and expiating, which is of the kinds of superstitious, viz: when the rite of any sacrament is transsumed to another thing, which is intended to be consecrated, or expiated, as the rite of baptisme, confirmation, funerall, and such like. Moreover we must know, that a vow, oblation, and sacrifice, have a certain power of consecration, as well real as personall, as the things or persons are vowed or offered.

Chapter lxiii. What things may be called holy, what consecrated, and how these become so betwixt us and the Dieties; and of sacred times.

Now those things are called sacred, which are made holy by the gods themselves, or their Demons, being (as I may say) dedicated to us by the gods themselves. By this account we call Demons holy, because in them God dwells, whose name they are often said to hear. Whence it is read in Exodus: I will send my Angel who shall go before thee; observe him, neither think that he is to be despised, because my name is in him. So also mysteries are called sacred. For a mystery is that which hath a holy and an occult vertue, and favour given by the gods or Demons, or dispensed by the most high God himself; such as are those sacred names and Characters, which have been spoken of. So the crosse is called holy and mysterious, being made so by the passion of Jesus Christ. Hence also certain prayers are called holy, and mysticall, which are not instituted by the devotion of man, but by divine Revelation, as we read in the Gospel that Christ instituted the Lords prayer. In like manner certain confections are called holy, into which God hath put the especiall beam of his vertue, as we read in Exodus of the sweet perfume, and oil of anointing, and
as with us there is a sacred fountain, and a sacred ointment; There is also another kind of holiness, whereby we call those things holy which are dedicated and consecrated by man to God, as vows, and sacrifices, of which we have spoken already: Whence *Virgil,*

*But Cesar [Caesar] with a triple [triple] triumph brought*
*Into the City Rome, as most devout,*
*Did dedicate unto the Italian gods*
*An immortall vow ----*

And *Ovid* in his *Metamorphosis* sings thus,

*A feast was kept, wherein Aeacides*
*For Cicnus death with heifers blood did please*
*Propitious Pallas, when the entralls laid*
*On burning altars, to the Gods convaid*
*An acceptable smell; a part addrest*
*To sacred use, the board receiv'd the rest.*

In like manner the representations, resemblances, Idols, Statues, Images, Pictures, made after the similitudes of the Gods, or dedicated to them, are called sacred, even as *Orpheus* singeth in his hymn to *Lycian Venus,*

*The chieftains that the sacred things protect*
*Of our country, did for our town erect*
*A Sacred Statue -----*

And *Virgil.*

*O father, take the household gods, and hold*
*Them in thy sacred hands -----*

Hence divine *Plato* in his eleventh book of Lawes, commanded that the sacred Images and Statues of the Gods should be honoured, not for themselves, but because they represent the Gods to us, even as the ancients did worship that Image of *Jupiter,* thus interpreting it: for in that he bares the resemblance of a man, was signified that he is a mind which produceth all things by his seminary power; he is feigned to sit, that his immutable and constant power might he expressed; he hath the upper parts bare and naked, because he is manifest to the intelligences and the superiors; but the lower parts are covered, because he is hid from the inferior creatures: he holdeth a scepter in his left hand, because in these parts of the body the most spiritual habitation of life is found. For the Creator of the intellect is the King and the vivifying spirit of the world; but in his right hand he holdeth forth both an Eagle and victory; the one, because he is Lord of all the Gods, as the Eagle is of other birds; the other, because all things are subject to him; in like manner we also reverence the Image of a Lamb, because it representeth Christ, and the picture of a Dove, because it signifieth the holy Ghost, and the forms of a Lion, Oxe, Eagle, and a man, signifying the Evangelists, and such like things, which we find
expressed in the Revelations of the Prophets, and in divers places of the holy Scripture: moreover those things confer to the like revelations and dreams, and therefore are called sacred pictures; there are also sacred rites and holy observations, which are made for the reverencing of the Gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of Holy water, perfumes, exterior expiations, humble processions, and exterior Ornaments for divine praises, as musical Harmony, burning of wax candles and lights, ringing of bells, the adorning of Temples, Altars and Images, in all which there is required a suprem and special reverence and comeliness; wherefore there are used for these things, the most excellent, most beautifull and pretious [precious] things, as gold, silver, pretious stores, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for the obtaining the bounty of the Gods; concerning which Proserpina beareth witness in these verses,

\[
\begin{align*}
\text{Who ever did the brazen statues slight,} \\
\text{The yellow gifts of gold, or silver white,} \\
\text{Who would not wonder, and not say that these} \\
\text{Are of the Gods?} \\
\end{align*}
\]

The priests also are called sacred, and the ministers of the divine powers, and Gods, and they themselves being consecrated do both administer all the holy things, and also consecrate them, whence Lucan.

\[
\begin{align*}
\text{The consecrated priests, to whom great power} \\
\text{Is granted} \\
\end{align*}
\]

And Virgil saith of Helenus the priest of Apollo,

\[
\begin{align*}
\text{He prays [prays] for peace of th' Gods, and doth unloose} \\
\text{The Garlands of his sacred head} \\
\end{align*}
\]

Those holy rites are as it were certain agreements betwixt the Gods and us, exhibited with praise, reverence or obedience, by the means of which we very oft obtain some wonderfull vertue from that divine power, on whom such reverence is bestowed; so there are sacred Hymns, Sermons, Exorcismes, Incantations, and words, which are compounded and dedicated for the praises and divine services of the Gods, whence, Orpheus in a verse composed for the stars, saith.

\[
\begin{align*}
\text{With Holy words, now on the Gods I call.} \\
\end{align*}
\]

And the primitive Church did use certain holy incantations against diseases and snf tempests, which we either pronounce praying to some divine powers, or also sometimes carrying them along with us, written and hanging on our neck, or bound to us, we obtain very oft some power from such a Saint, which men very much admire; by this means also there are sacred names, figures, Characters, and seals, which contemplative men, in purity of mind, for their secret vows, have devoted, dedicated and consecrated to the worship of God; which things truly, if any man afterwards shall pronounce with the same
purity of mind, with the which they were first instituted, he shall in like manner do miracles; further also, the manner and rules delivered by the first institutor must be observed, for they who are ignorant of these things, loose their labour, and work in vain; Thus not only by barbarous words, but also by Hebrew, Aegyptian [Egyptian], Greek, Latine, and the names of other languages, being devoted to God, and attributed and dedicated to his essence, power or operation, we sometimes do wonders; such names there are in Iamblicus, viz. Osyris, Icton, Emeph, Ptha, Epies, Amun; so in Plato, and amongst the Greeks, [Greek text omitted], so the Greeks call Jupiter [Greek text omitted] which signifieth to live, because he giveth life to all things; in like manner [Greek text omitted (Dia)] which signifieth through, because through him are all things made, so [Greek text omitted (Athanaton)], which signifieth Immortal; so amongst the Latines he is called Jupiter, as it were an adjuvant father, and such like, and also certain names are devoted to men, as Eutychis, Sophia, Theophilus, that is, prosperous, servant, dear to God. In like manner certain material things receive no little sanctity and vertue by consecration, especially if done by a priest, as we see those waxen seals, in which are imprinted the figure of Lambs, to receive vertue by the benediction of the Romane High priest, against lightnings and tempests, that they cannot hurt those who carry them, for a divine vertue is inspired into Images thus consecrated, and is contained in them, as it were in a certain sacred Letter, which hath the Image of God; the like vertue those holy waxed lights receive at Easter, and at the feast of the purification of the virgins; in like manner bells by consecration and benediction receive vertue, that they drive away and restrain lightnings, and tempests, that they hurt not in those places where their sounds are heard; in like manner salt and water, by their benedictions and exorcisms receive power to chase and drive away evil spirits; and thus in things of this kind, there are also sacred times alwaies observed by the nations of every religion with very great reverence, which are either commanded that we should sanctify by the Gods themselves, or are dedicated to them by our fore-fathers and Elders, for the commemoration of some benefit received of the Gods, and for a perpetual Thanksgiving. Thus the Hebrews have received their Sabbaths, and the Heathens their holy daies, and we the solemn dayes of our holy rites, alwaies to be reverenced with the Highest solemnity; there are also times contrary to these, which they call penitential, and we black dayes, because that in those dayes the comonwealth hath suffered some notable blow, and calamity, of which sort amongst the Romans was the day before the fourth nones of August, because that on that day they suffered that extraordinary blow at the Battle of Canna. In like manner all Postriduan daies are called black dayes, because that most commonly battles succeeded ill on these dayes: So amongst the Jews the black dayes are the seventeenth day of June, because on that day Moses brake the Tables, Manasses erected an Idol in the Sanctum Sanctorum, & the walls of Jerusalem are supposed to have been pulled down by their Enemies; likewise the ninth of July is a black day with them, because on that day the destructions of both the Temples happened, by this reason they are called Egyptian [Egyptian] dayes, in the old time observed by the Egyptians, and every Nation by this way may easily make a like calculation of days fortunate or unfortunate to them, and the Magicians command that these holy and religious daies be observed no less then the planetary daies [days], and the celestal dispositions; for they affirm that they are far more efficacious, especially to obtain spiritual and divine vertues, because that their vertue is not from the Elements and celestal bodies, but descendeth from the intelligible and supercelestial world, and
being helped by the common suffrages of the Saints, is not infringed by any adverse disposition of the heavenly bodies, nor frustrated by the corruptible contagion of the Elements, if so be that firm belief and religious worship be not wanting, that is, joyned with fear and trembling, for religion properly holdeth forth thus much; Hence those daies are called religious, which to violate is a sin, which if we carefully observe, we fear not any great mischief, which we may do, if we do otherwise.

Chapter lxiv. Of certain Religious observations, ceremonies, and rites of perfumings, unctions, and such like.

Whosoever therefore thou art, who desirest [desirest] to operate in this faculty, in the first place implore God the Father, being one, that thou also maist he one worthy of his favour, be clean, within and without, in a clean place, because it is written in Leviticus, Every man who shall approach those thing which are consecrated, in whom there is uncleanness, shall perish before the Lord; Therefore wash your selves oft, and at the daies appointed, according to the mysteries of number, put on clean clothes, and abstain from all uncleanness, pollution, and lust; for the Gods will not hear that man (as Porphyry saith) who hath not abstained many dayes from venereous Acts; Be not thou coupled to a polluted or menstruous woman, neither to her who hath the Hemorrhoides [hemorrhoids], touch not an unclean thing; nor a Carcass [carcass], whence Porphyry saith, whosoever shall touch a dead man, may not approach the Oracles, perhaps, because that by a certain affinity of the funeral ill odour, the mind is corrupted and made unfit to receive divine influences; Thou shalt wash, and anoynt [anoint], and perfume thy self, and shalt offer sacrifices: for God accepteth for a most sweet odour those things which are offered to him by a man purified and well disposed, and together with that perfume condescendeth to your prayer and oblation, as the Psalmist singeth; Let my prayer, O Lord, be directed to thee, as incense in thy sight; Moreover, the soul being the offspring and Image of God himself, is delighted in these perfumes and odours, receiving them by those nostrils, by the which it self also entred into this corporeal man, and by the which (as Job testifieth) the most lively spirits are sometimes sent forth, which cannot be retained in mans heart, boyling [boiling] either through choler, or labor; whence some think that the faculty of smelling is the most lively and spiritual of all the senses. Further, perfumes, sacrifice, and unction penetrate all things, and open the gates of the Elements and of the Heavens, that through them a man can see the secrets of God, Heavenly things, and those things which are above the Heavens, and also those which descend from the Heavens, as Angels, and spirits of deep pits, and profound places, apparations of desart [desert] places, and doth make them to come to you, to appear visibly, and obey you; and they pacify all spirits, and attract them as the Loadstone Iron, and joyn them with the elements, and cause the spirits to assume bodies: for truly the spiritual body is very much incrassated by them, and made more gross: for it liveth by vapours, perfumes and the odours of sacrifices: moreover whatsoever thou operatest, do it with an earnest affection and hearty desire; that the goodness of the Heavens and heavenly bodies may favour thee, whose favour, that thou maiest more easily obtain, the fitness of the place, time, profession, custome, diet, habite, exercise and name also do wonderfully conduce: for by these the power of nature is not only changed, but also overcome, for a fortunate place conduceth much to favour: neither without cause did the Lord speak to Abraham that he should come into the
land which he would shew him; and Abraham arose and journeyed towards the south: in like manner, Isaac went to Gerarath, where he sowed & gathered an hundred fold, and waxed very rich: but what place is congruous to each one, must he found out by his nativity, which thing he that knoweth not, let him observe where his spirits are especially recreated, where his senses are more lively, where the health of his body and his strength is most vigorous, where his businesses succeed best, where most favour him, where his enemies are overthrown, let him know that this region, this place is preordained by God and his Angels for him; and is also well disposed, and prepared by the Heavens. Therefore reverence this place, and change it according to your time and business, but always flie an unfortunate place: fortunate names also make things more fortunate: but unfortunate, unhappy; Hence the Romans in lifting their soulidiers [soldiers] were wary, least that the first soulidiers names should be in any measure unfortunate; and for paying tributaries, and musterings of their Armies and Colonies, they did chuse Censours with good names. Moreover they believed, that if unfortunate names were changed into fortunate, that the fortune of things would also be changed into better; So Epidamnus, least that sea men going that way should suffer damage, they commanded to be called Dyrachius; for the same cause they called Maleoton, least he should cause some mischief, Beneventus; but they thought good to call Lucus, Lucrinus, for the goodness of the name being the most happy place of all: make election also of hours and dayes for thy operations, for not without cause our Saviour spake, Are there not twelve hours in the day, and so forth? for the Astrologers teach that times can give a certain fortune to our businesses; the Magicians likewise have observed, and to conclude, all the ancient wise men consent in this, that it is of very great concernment; that in what moment of time, and disposition of the heavens, every thing, whether naturall or Artificiall hath received its being in this world; for they have delivered, that the first moment hath so great power, that all the course of fortune dependeth thereon, and may be foretold thereby, and in like manner, by the successes of the fortune of every thing, they both firmly believed, and experience also testifileth, that the beginning of any thing may thereby be found out; even as Sulla the Astrologian foretold, that a most certain destruction approached Caligula, who asked him advice concerning his nature; Metheon the Astrologer foresaw the calamity of the wars which happened afterward to the Athenians, making an expedition against the Syracusans: to the same about to sail to Sicilia, Meson the Astrologer foretold a great tempest. Anaxagoras by the knowledge of the times, forewarned on what dayes a great stone should fall from the Sun; as afterward it happened at Aegos, a river of Thracia; on the contrary, L. Tarnucius Firmianus by the acts and fortune of Romulus, found both the time of his conception and nativity; the same man found out also the nativity of the City of Rome, by making the successes and fortunes of that City: so Maternus reporteth, that the beginning and Creation even of this world was found out by the events of things: For that times can do very much in naturall things, may be manifested by many examples; for there are trees, which after the Solstice do invert their leaves, as the Poplar, Elm, Olive, Linetree, whitewillow; and shelfishes, Crabs and Oisters [oysters] do increase, the Moon increasing, and when the Moon decreaseth, do grow lean; & the Seas in ebbing and flowing do observe the motions and times of the Moon; and Euripus in Euboea, doth it not seven times with wonderfull swiftness ebbe and flow? and three dayes in every moneth, viz. the 7. 8. and 9. day of the Moon it standeth still; and amongst the Trogloptides there is a lake, which thrice in a day is made
bitter and salt, and again sweet; moreover in the winter time, when all things wither and
dry, Penyroyall [pennyroyal] flourisheth: on the same day, they say, that blown bladders
do break, and that the leaves of Sallows and Pomegranats are turned and forced about;
and its known to all, that which I have seen both in France and Italy, and I know also the
sowing thereof, viz. that a nut-tree, which seemeth dry all the year, on the Even of Saint
Johns day doth produce both leaves, and flowres [flowers], and ripe fruits: and this
miracle doth wholly consist in the observation of the time of its sowing: moreover that
times can yield some wonderfull power to artificiall things, the Astrologers in their books
of Elections and Images do constantly affirm; and by these means, we read in Plutarch,
That there was an image amongst the Peleneans made with such art, that what way
soever it did look, it did strike all things with terrou and very great perturbation, so that
no man durst through fear behold it; and we read in the life of Apollonius, that the
Magicians of Babylon had tied to the roof of their house, four golden fowls, which they
called the tongues of the gods; and that they had power to reconcile the minds of the
multitude to the love and obedience of the King. In the Iland [island] Chios there was the
face of Diana placed on high, whose countenance appeared sad to those which caine in,
but to those that went out, it appeared cheerfull [cheerful]: In Troas, the sacrifices which
were left about the Image of Minerva did not putrifie; In the temple of Venus at Paphos,
it never rained in the court: If any thing was taken forth from the Tomb of Antheus,
showers were powred down from heaven till that which was dugged up, was restored into
its place: In the tomb of King Bibria of Pontus, did arise a Laurell, from which if any one
did break a branch and carry it on shipboard, quarrells would never cease untill it was
thrown over. In the Iland [island] Boristhenes, no bird did haunt the house of Achilles: at
Rome, neither flie [fly], nor dog did enter into the Palace of Hercules, in the oxe market.
In Olynthus of Thracia there was a place, into the which if a Beetle had fallen, it could
not get forth, but writhing it self every way it died; I could bring even innumerable
examples, and far more wonderfull then these, which Antiquity reporteth to have been
done by the Art of images, and by the observation of times: but least any one should think
them long since, obsolete, and repute them for fables, I will bring more new things, and
such as remain even to this time in some places, and I will joyn to these some artificiall
wonders; for they say, that by the Art of images it cometh to passe, that at Byzantine
Serpents hurt not, and that Jackdaws flie [fly] not over within the wals [walls]; that in
Crete there are no night Owls, that about Naples Grasshoppers are never heard; that at
Venice, no kind of flie [fly] doth enter the publike [public] houses of Barbers, that in
Toledo in the publike shambles, one only flie is seen all the year long, of a notable
whiteness: and we in the foregoing book have declared already both the fashions and
times, by the observation of which, these things and such like may be done; moreover
you ought especially to observe the vertue of speeches and words, for by these the soul is
spread forth into inferiour substances, into stones, metals, plants, animals, and all naturall
things, imprinting divers figures and passions on them, enforcing all creatures, or leading
and drawing them by a certain affection: So Cato testifieth, that weary Oxen are
refreshed by words, and also that by prayers and words, you may obtain of Tellus, that it
produce unusuall trees; trees also may by this means be entreated to pass over to another
place, and to grow in another ground: Rapes grow the greater, if they be entreated when
they are sown, to be beneficall to them, their family, and neighbours; the Peacock also
being commended, presently extends his feathers: but on the contrary, it is found by
experience that the herb Basill, being sown with cursings and railings, is more flourishing; also a kind of Lobster doth cure burnings and scaldings, if so be that in the mean time his name be not named: further, they which use witchcraft, kill trees by praising them, & thus do hurt sown Corn and children: moreover they say that there is so great power in mans excreations, that they chase and banish even wicked spirits: Eusebius declareth that by this means Serapis amongst the Egyptians, did publish short sentences, by the which devils were expelled, and he taught also, how devils having assumed the forms of brute beasts, do ensnare men: To conclude, in all businesses, put God before your eyes, for it is written in Deuteronomie, When you shall seek the Lord your God, you shall find him. Whence we read in Mark, That whatsoever ye shall desire and pray for, believing that you shall receive it, it shall come to pass for you; and in Matthew, If you shall have faith as a grain of mustard seed, nothing shall be impossible for you; also the fervent prayer of a righteous man prevaleth much, for Elias (as James saith) was a man like unto us, subject unto passions, and he prayed earnestly, that it might not rain upon the earth, and it rained not in three years and six months; and again he prayed, and the heaven gave rain, and the earth brought forth its fruit: but take heed in your prayers, least that you should desire some vain thing, or that which is against the will of God; for God would have all things good: neither shalt thou use the name of thy God in vain, for he shall not go unpunished, who taketh his name for a vain thing: be abstemious and give alms, for the Angel saith to Tobiah, prayer is good with fasting and alms; and we read in the book of Judith: Know ye, that the Lord will hear your prayers, if ye shall persevere in fastings and prayers in his sight.

Chapter lxv. The Conclusion of the whole Work.

These are the things, which for an introduction into Magick we have collected out of the tradition of the ancients, and diversly compiled in this book, in short words, yet sufficient for those who are intelligent; some of these things are written in order, some without order, some things are delivered by fragments, some things are even hid, and left for the search of the intelligent, who more acutely contemplating these things which are written, and diligently searching, may obtain the compleat rudiments of the magicall Art, and also infallible experiments: for we have delivered this Art in such a manner, that it may not be hid from the prudent and intelligent, and yet may not admit wicked and incredulous men to the mysteries of these secrets, but leave them destitute and astonished, in the shade of ignorance and desperation: You therefore sons of wisdom and learning, search diligently in this book, gathering together our dispersed intentions, which in divers places we have propounded, and what is hid in one place, we make manifest in another, that it may appear to you wise men; for, for you only have we written, whose mind is not corrupted, but regulated according to the right order of living, who in chastity, and honesty, and in sound faith fear and reverence God: whose hands are free from sin and wickedness, whose manners are gentle, sober, and modest, you only shall find out this knowledge which is preserved for you, and the secrets which are hid by many Enigmaes cannot be perceived but by a profound intellect, which when you shall obtain, the whole science of
the invincible magickal discipline will insinuate it self into you: and those vertues will appear to you, which in times past Hermes, Zoroastes [Zoroaster], Apollonius, and the others, who wrought miracles, obtained. But ye, envious, caluminators, sons of base ignorance, and foolish lewdnest, come not nigh our writings, for they are your enemies, and stand on a precipice, that ye may erre and fall head-long into misery: if any therefore through his incredulity or dulness of intellect, doth not obtain his desire, let him not impute the fault of his ignorance to me, or say that I have erred, or purposely written falsly and lied, but let him accuse himself, who understandeth not our writings; for they are obscure, and covered with divers mysteries, by the which it will easily happen, that many my erre and lose their sense; therefore let no man be angry with me, if we have folded up the truth of this science with many Enigmaes, and dispersed it in divers places, for we have not hidden it from the wise, but from the wicked and ungodly, and have delivered it in such words which necessarily blind the foolish, and easily may admit the wise to the understanding of them.

FINIS.

To the Reverend Father, and Doctor of Divinity Aurelius de Aquapendente, Austin Fryar [friar]; Henry Cornelius Agrippa sendeth greeting.

By those letters (most reverend Father!) which you sent me since the second of this month, I understand your candidness towards me, and great learning, and indeed the curious searching after these things which lye hid in darkness; I did presently rejoice, and do bless my self that I have entred into acquaintance with such a friend, with whom I may improve my gifts; And now (this hand-writing being my witness) I reckon you amongst the cheifest [chiefest] of my friends. But oh, who are your leaders that you follow, daring to enter into the house of Dedalus, from whence is no return, and of most dreadfull Minois, and daring to go through the watches, and commit your self to the sisters of destiny? Who are your masters that you are conversant about such huge things, daring to attempt to make a wandring diety [deity], stable, perfidious, faithful; and the most fugatious of all the gods to be more constant then Adrastia; Take heed that you be
not deceived by them that are deceived. Neither can the great reading of books direct you here, since they are but as riddles. How great writings are there made of the irresistible power of the Magical Art, of the prodigious Images of Astrologers, of the monstrous transmutations of Alchymists [alchemists], of that blessed stone, by which, Mydas [Midas] like, all metals that were touched are presently transmuted into Gold, or Silver, all which are found vain, fictitious, and false, as often as they are practised according to letter. Yet such things are delivered, and writ by great and grave Philosophers, and holy men, whose traditions, who dare say are false? Nay, it were impious to think that they were lyes [lies]. There is therefore another meaning then what is written in letters, and that is vailed with divers mysteries, and as yet clearly explained by none of the Masters, and which I believe no man can attain to by reading of books only, without a skilfull, and faithfull master, unless he be divinely illuminated, as very few are. Therefore it is a vanity for any man that searcheth into the secrets of nature, to give himself to bare reading. For they that thus do, are, being ensnared in the gins of the exterior spirits, to whom it is given to rule, made dangerous slaves, not knowing themselves, and go back into the footsteps of their flocks, seeking without themselves, what they have in themselves. And this is that which I would have you know, because in us is the operator of all wonderfull effects, who knows how to discern, and effect, and that without any sin or offence to God, whatsoever the monstrous Mathematicians, the prodigious Magicians, the envious Alchymists [alchemists], and bewitching Necromancers can do by spirits. In us I say is the operator of Miracles.

Not the bright stars of th' skie [sky], nor flames of Hell,
But th' spirit that these doth make, doth in us dwell.

But of these I shall discourse more fully, but in your presence (for these things are not to be written, but to be infused by a few sacred words, and with face to face), and that when I shall haply see you. Now as concerning those books which you desire of me, some of them were sometimes in my custody, but now are not. But as for those books which you have of mine which were made in my youth, being intituled, Of Occult Philosophy, the two former of them were dificient in many things, the third is wholy imperfect, and contains but a certain Epitome of my writings. But I will (God willing) set forth the whole work, being made entire, and revised, reserving the key thereof for most intimate friends only, one whereof you need not at all question but that I reckon you. Farewell and prosper. From Lyons the XXIV. of September, Annoq; Domini. M.D.XXVII.

Unto the same Man.

By your courteous letters (most reverend Father!) I have seen, as in a glass, your whole mind, which I heartily embrace, and I would have you know that you shall he welcome to me beyond expression, and that you are seated deeply in my affections, and that I am such an one (I write this out of the abundance of my heart) as am not wont upon any occasion to forsake my friends. Wherefore that you may obtain the desires, which are no less then mine, I will hasten to come to you. When we shall come face to face, hear and
speak with one the other, I know our friendship will be indissoluble, and endure for ever. But now concerning that Phylosophy [philosophy] which you require to know, I would have you know, that it is to know God himself, the worker of all things, and to pass into him by a whole image of likeness (as by an essential contract, and bond) whereby thou mayest be transformed, and made as God, as the Lord spake concerning Moses, saying: Behold, I have made thee the God of Pharaoh. This is that true, high Occult Phylosophy [philosophy] of wonderfull works. The key thereof is the intellect, for by how much higher things we understand, with so much the sublimer vertues are we endowed, and so much greater things do work, and that more easily, and efficaciously. But our intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh, and obtain a proper nature, cannot be united to these vertues (for like to like) and is in searching into these occult secrets of God, and nature, altogether efficacious; for it is no easy thing for us to ascend to the heavens. For how shall he that hath lost himself in mortal dust, and ashes, find God? How shall he apprehend spiritual things that is swallowed up in flesh and blood? Can man see God, and live? What fruit shall a grain of corn bear if it be not first dead? For we must dye [die], I say dye to the world, and to the flesh, and all senses, and to the whole man animal, who would enter into these closets of secrets, not because the body is separated from the soul, but because the soul leaves the body: of which death Paul wrote to the Colossians [Colossians]: Ye are dead, and your life is hid with Christ: And elsswhere he speaks more clearly of himself. I know a man, whether in the body, or out of the body I cannot tell, God knows, caught up unto the third heaven, &c. I say by this death, preitious [precious] in the sight of God, we must dye [die], which happens to few, and perhaps not alwaies. For very few whom God loves, and are vertuous [virtuous], are made so happy. And first those that are born, not of flesh and blood, but of God. Secondly those that are dignified to it by the blessing of nature, and the heavens at their birth. The rest endeavour by merits, and art, of which more fully when I see you. But this I will advise you, that you be not deceived concerning me, as if I at any time having received such divine things should boast of them to you, or should arrogate any such thing to my self, or could hope to have them granted to me, who hitherto have been a soldier [soldier], consecrated with mans blood, having been almost alwaies belonging to the Kings Court, bound to a most dear wife by the bond of flesh, exposed to all the blast of inconstant fortune, and being crossed in my flesh, in the world, and worldly affairs, and therefore could not obtain the sublime gifts of the immortal God. But I would be accounted as a director, who waiting alwayes at the dores [doors], shews to others which way they must go. But as for my love to you, you are indeed a little deceived: I do not see how you are my debtor, seeing I have bestowed nothing upon you, only I am ready when occasion serves to bestow all things. So farewell and prosper. From Lyons XIX Novemb. Anno Dom. M. D.XXVII.

Henry Cornelius Agrippa sendeth greetings to a certain friend of the Kings Court.

The Ancients were wont to brand notorious folly with this proverb, víz. To bring Owls to Athens: but it is not a part of less folly, but of most great impiety, to send divels [devils]
to hell. You know what I call hell, *viz.* that School of wickednesses, which with much displeasure I have elsewhere in its colours notoriously shewed the Court to be. But there was never so just an occasion of writing and of indignation given as now, if it were lawfull to treat of the whole business as I should, yet I cannot conten but give you an argument of it. Now therefore hear a thing both foolish and impious: There was sent for out of Germany with no small charges a certain master of Spirits, that is a Necromancer, who possesseth a power over spirits, that as James and Jambres resisted Moses, so he should oppose Cesar [Cesar]; for they were perswaded by the father of lies, that he could foretel [forwtell] all things to come, and disclose all secret counsels, and manifest even the thoughts; moreover that he was endowed with so great power, that he could bring back the Kings childien through the aire, even as we read that Habacuck with his pulse was carryed to the den of Lions, and that he could do as Elisha did being besieged in Dotham, shew mountains full of horsemen and fiery Chariots, and a very great Army; moreover that he could find out and fetch up the treasures of the earth, and compel what marriages and affections he pleased, to break them off, and cure all desperate diseases, by a Stygian medicine, as a confirmed Hectick, a radicated Dropsy, Leprosy in the bones; and

\[\text{Who wisely can the Knotty gout soon cure,}\]
\[\text{And health even to the desperate procure.}\]

See where their faith is placed, where their hope is reposed, who endeavour to subject the Elements, Heaven, Fate, Nature, Providence, God, and all things to the command of one Magitian [magician]; and seek for the preservation of a kingdom from Devils the enemies of publike [public] preservation; saying in their heart with Ochozias, there is not a God in Israel, let us go and consult Beelzebub the God of Achron, and as Saul speaking to the witch, saith, the Philistins [Philistines] fight against me, & God hath deserted me, and will not hear me, therefore am I come to you. What do they so much despair of God, that they have judged it requisite to desire aid of the Divels [devils]? is not this according to the word of Iude and Peter, to deny God and Iesus [Jesus] Christ our Lord and Saviour who hath redeemed us, and to bring upon themselves swift destruction? do they not treasure up for themselves the fierce wrath of the Lord who will send it upon them by evil spirits? are they not delivered over to a reprobate sense, who desire the certainty of secret counsels from the devil [Devil], the father of lies, and hope for victory elsewhere than from the Lord of Hoasts [Hosts]? and further, this addeth boldness to this abominable worker of Idolatry and Sacrilege [sacrilege], that the Orthodox mother doth very much favour those things, and the authority of her most Christian Son is accommodated, and gifts bestowed out of the sacred pence; the Pillars of the Church, Bishops and Cardinals, winking at, yea furthering this abominable work; and the wicked Nobles applaud this operation of Impiety, as the crowes the works of the Wolf. What greater wickedness have Pharaoh, Balack, Saul, Ahab with his Jezabel, Ochozias, Nabuchadnezar, Balthazar, Senacherib and the other worshippers of Balaam, committed? Pharaoh called forth his magitians [magicians] against Moses: they being convicted in the third plague, confessed the finger of God: but the King being obstinate through the ten plagues perished in the red sea; Balack the Moabite sent forth Baalam the Sorcerer that he should curse Israel, but God himself turned the curse into a blessing;
Balack is cursed; what did the answers of Samuel or the witch profit Saul? was he not slain in the mountain Gilboah? Ahab and Jezabel being wickedly married together, did confide in the prophets of Baal, and according to the word of the Lord, a lying spirit went forth into the mouths of all the prophets who promised prosperity to Ahab going up against Ramoth Gilead, but Ahab fell, and Jezabel was thrown down headlong, and the dogs did eat her: Asa a King of Juda is reproved by the prophet of the Lord, because that in his sickness he sought not the Lord, but trusted to the skill of his physitian [physician]: have not they committed a greater sin, who leave God the saviour, and the wholesome vertues of nature, and seek for help of Satan? Ochozias did thus in times past, & therefore heard from the prophet of the Lord, Thou shalt not descend from thy bed on which thou art, but shalt certainly dy [die]. Let the series of the other unrighteous Kings be run over, and also the histories of the Gentiles. Zoroastes [Zoroaster], Diatharus, Croesus, Pompey, Pyrrhus, Crassus, Nero, Julian [Julian], what have they gayned by their Magitians [magicians] and Diviners, who falsely fained [feigned] prosperity for them? were they not all reduced to nothing, and did they not wickedly perish in their sins? So are all these ungodly follyes wont to bring destruction to the admirers thereof, to the which truly, they who especially confide, are made the most unfortunate of all men. I deny not but that there are natural sciences, Metaphysical arts, Occult Ingenuities, which can, without offending God, or injuring faith or religion, preserve Kingdomes, dive into counsels [councils], overcome Enemies, deliver captives, encrease [increase] wealth, obtain the good will of men, expell diseases, conserve health, prolong life, and restore strength of youth: There are moreover sacred religious intercessions, publice [public] supplications, private prayers of good men: by the which we may not only turn away the wrath of God, but also entreat him to be gratious [gracious] unto us; besides if there be a certain art to foretell, and work miracles, which the Ancients call Calomagia or Theurgia, surely it is unknown unto these fools and slaves of the Devil, for to find out things to come, and to pronounce truth concerning those things which hang over our heads, & are occult, and from heaven portended unto men; and to effect things which exceed the common course of nature, belongeth only to a man of profound and perfect knowledge, and of a most pure life and faith, and not to men most vain and unlearned. But every Creature serveth those who are Innocent, and learned in the law of God, for their faiths sake; and whatsoever they shall ask they shall receive: so the Ravens fed Elisha, and at his prayers the earth withheld her fruits, the Heaven denied rain, and shoured down fire upon the wicked: So the Ravens served Elisha, the Angels fought for him; rivers are passed dry-foot; the Lions laying aside their fierceness, and not regarding their hunger, fawn on Daniel, and the hot fiery furnace burneth not the children. These are not works of Necromancers and Sorcerers, nor of Devils, but of faithfull and godly men; for not the Divels [devils], but the spirit of God doth assist them: I confess there are some, (perhaps many) even at this time, who are very wise, and of wonderfull knowledge, vertue and power, and of a pure conversation, most prudent, and also disposed by age and strength, that they can very much profit the Commonwealth by their counsel and operations; but your courtiers contemn these men, as those who are very far from their purpose, who for wisdome have malice, guile and deceit; for counsel deceit, and craft for knowledge; guile, and perfidiousness for prudence. Superstition is in the place of religion, and God is blasphemed in afflictions: and what faith (as saith the Apostle) is perfected in weakness is contemned: but they run to the invocations of evil
spirits. Every good man is mocked at by them, bold hypocrisie is promoted, truth is accounted a crime; praise and rewards are reserved for foolishness and wickedness. O fools, and wicked, who by these arts would establish a kingdome, by which formerly most potent Empires have fallen, and have been utterly overthrown; Of whom it was truly spoken by Jeremiah, our Crown is fallen, wo [wo] to us because we have sinned: which I wish might not be so truly as fitly applyed to you. For truly that verse, the numeral letters being gathered together M.C.V.I. expresseth the year M.D.XXIV. wherein according to the account your King was taken at Papia: Did not ye see these things, and admire at them, which before they were done you judged impossible? And as yet you are proud, and obdurate in your affliction. You despise the prophets, and the threatenings of God are as tales to you. Behold it is at hand, and as yet you shall see, and feel the great things of God upon the whole earth, and shall tremble because the misery which you know not shall come upon you suddenly; Whither then will ye fly? Stand with your inchanters, and with the multitude of your Sorceries, if haply they can profit you, or you can be made thereby stronger. Will not that German Sorcerer that is sent for, save you, and make lying, Prophets, and prevail against the wrath of the Lord, and deliver you from evil? No, ye wicked, No, unless the Lord shall build, and keep the Cities, and Kingdom, all the keepers thereof labor and watch in vain. It is the work of God alone, not of Devils, not of Magicians to suspend or change the sentence of the Prophets. But if you will with your whole heart turn unto his mercy, and will change your wickedness, then you may be freed from evil, as was Nebucadnezar [Nebuchadnezzae], who by the counsel of Daniel redeeming his sins by almes, and his iniquities by taking pitty [pity] on the poor, avoided the imminent wrath of God for a time, until in the Court at Babylon he with a proud speech recalled it back to himself again. Achab most impious, with his Iezebel [Jezebel], to whom the Lord threatened death by Elias, was, because he turned to God made again the word of the Lord to Eliah. Because Achab feared my face I will not bring the evill in his daies. The Ninevites, because by the Edict of the King and Princes they repented at the preaching of Jonas, were totally freed from the imminent punishment. Esaias brought this sentence to Ezechias, that he should set his house in order, because he should dy [die]; He praised [prayed] and wept, and was hesled, and fifteen years added to his life, for thus the Lord spake to the same man by the same Prophet, I have seen thy tears, and heard thy prayers, behold I will add to thy daies fifteen years; moreover I will deliver thee from the hand of the King of Assyria & this City, and protect it; So much could the conversion and prayer of this pious King do, who though he prayed for himself alone, yet obtained not only for himself, but also for the City and people; It is the Lord only who preserveth the King, and who giveth wisdome to the Kings Son; they ought to fly to this master, who seek salvation, and not to Magicians and Sorcerers; put on righteousness and fear of the Lord, you who desire prosperity: if the stability of a Kingdom be sought for; it is written; the just shall inherit the Land, the just shall be had in everlasting remembrance, he shall not be moved for ever; if security be sought for; They that fear the Lord shall not be afraid for evil tidings, but shall scorn all their enemies. If honour, and wealth be sought for; In his house are glory, and riches. If praise, and favour; The generation of the righteous shall be blessed: If power; He shall be powerfull on the earth, and his seed also. His strength shall be exalted in glory: If marriage, and prosperity of wedlock; His wife shall be as a vine flourishing on the house side, and his children as olive branches. If health of body, and strength; the Lord will not suffer his holy one to see
corruption. Lastly, blessed is the man in all things that fears the Lord, who is unspotted in the way, who goes not into the counsell of the wicked, who takes pity [pity] on the poor, and needy. For in an evil day the Lord shall deliver him, and shall not deliver him into the hands of his enemies. All the wicked shall see, and be vexed, and shall gnash their teeth, and pine away, their desire shall perish. Let this suffice for admonition. For I will not more curiously prosecute this matter, lest haply the evilness of the subject should provoke me to write more then is expedient. Farewel, from Paris, XIII of February, Anno M.D. XXVIII. after the Romane account.

This appendix consists of excerpts from Agrippa's *De incertitudine et vanitate Scientiarum*, one of the great classics of sceptical literature. Only the chapters relating to subjects in *De Occulta Philosophia* are included. From a cursory comparison, this translation appears to be much more accurate than the English translation published in 1684 (*The vanity of arts and sciences* / by Henry Cornelius Agrippa, Knight ... London : Printed by R.E. for R.B. and are to be sold by C. Blount ..., 1684.)

The Censure, or Retraction of Henry Cornelius Agrippa, concerning Magick, after his declamation of the vanity of Sciences, and the excellency of the word of God.

Of Magick in generall.

This place doth require that we speak of Magick; for it is so neer joyned to, and of affinity with Astrologie [astrology], in so much that be that professeth Magick without Astrologie, doth nothing, but altogether is in an errour. *Suidas* is of the opinion that Magick had its name, and originall from the Maguseans [Magi]. It is the common opinion, that it is a Persian name, to which Porphyry, and Apuleius assent, and that in that tongue it signifies a priest, wise man, or Philosopher. Magick therefore comprehending all Philosophy, naturall, and Mathematicall, joyns the powers of Religions to them. Hence also they contain in them Goetia, and Theurgia, for which cause many divide Magick into two parts, viz. Naturall, and Ceremoniall.

Of Naturall Magick.

It is thought that naturall Magic is nothing else but the highest power of naturall Sciences, which therefore is called the height of naturall Philosophy, and the most absolute consummation thereof, and that which is the active part of naturall Philosophy, which by the help of naturall vertues, from a mutuall, and opportune application of them, brings forth operations even to Admiration: which Magick the Aethiopians, and Indians
especially did use, where the vertue of herbs, and stones, and other things looking
towards it was sufficient. It is said that Hierome made mention of it to Paulinus, where he
saith that Apollonius the Tyanean was a Magician, or Philosopher, as also the
Pythagorians: of this kind were those wise men which came to worship Christ with gifts
when he was born, which the interpreters of the Chaldeans [Chaldaeans] expound the
Philosophers of the Chaldeans, such as were Hiarchas amongst the Bragmanne
[Brahmans], Tespion amongst the Gymnosophists, Budda [Buddhists] amongst the
Babylonians, Numa Pompilius amongst the Romans, Zamolxides amongst the Thracians,
Abbaris amongst the Hyperboreans, Hermes amongst the Egyptians [Egyptians],
Zoroastes [Zoroaster] the son of Oromus [Ohrmazd = Ahura Mazda] amongst the
Persians. For the Indians, Ethiopians [Ethiopians], Chaldeans [Chaldaeans], and
Persians chiefly did excell in this Magick. With which therefore (as Plato relates in
Alcibiades) the sons of the Persian Kings were instructed, that they might learn to
administer, and distribute their image to the common wealth of the world, and the
common wealth to it: and Cicero saith in his books of divination, that there was none
amongst the Persians did enjoy the Kingdom, but he that first had learned Magick.
Naturall Magick therefore is that which contemplates the powers of all naturall and
celestiall things, and searching curiously into their Sympathy, doth produce occult
powers in nature into publique [public] view, so coupling inferior things as allurements to
the gifts of superiour things, that by their mutuall application, that from thence arise
wonderfull miracles, not so much by art as by nature, to which art becomes an assistant
whilst it works these things. For Magicians, as the most curious searchers of nature,
making use of those things which are prepared by nature, by applying active things to
passive, produce oftentimes effects before the time ordained by nature, which the vulgar
think are miracles, which indeed are naturall works, the prevention of the time only
coming betwixt: as if any one should produce Roses in the moneth [month] of March, and
ripe Grapes, or sowed Beans, or make Parsly [parsley] to grow into a perfect plant within
few hours, nay, and cause greater things, as clouds, rains, thunders, and animals of divers
kinds, and very many taansmutions of things, many of which sort Roger Racon
boasted that he did do by meer [mere] naturall Magick. Of the works thereof wrote Zoroastes
[Zoroaster], Hermes, Eranthes King of Arabia, Zacharias the Babylonian, Joseph the
Hebrew, Bocus, Aaron, Zenotenus, Kiramides, Almadal, Thetel, Alchindus, Abel,
Ptolomy, Geber, Zahel, Nazabarub, Thebith, Berith, Solomon, Astaphon, Hipparchus,
Alcmeon, Apollonius, Triphon, and many others, many of whose works are yet entire, and
many fragments are yet extant, and have come into my hands. Some modern men have
also wrote of naturall Magick, but they but a few things, as Albertus, Arnoldus de villa
nova, Raimundus Lullie, Bacon, and Apponus, [i.e. Peter de Abano] and the Author of the
book to Alfonsus, set forth under the name of Picatrix, who also together with naturall
Magick, mixeth much superstition, which indeed the rest have done.

Of Mathematicall Magick.

There are moreover other most witty emulators of nature and most bold inquisitors,
which promise they can by the influences of the heavens, obtained without naturall
vertues, but only by Mathematicall learning, produce works like to those of nature, as walking, or talking bodies, which have not animall vertues: such was the wooden dove of Archita, which did flie [fly], and the statue of Mercury which did speak; and the brazen head made by Albertus Magnus, which they say did speak. Boetius a man of a great wit and much learning, excelled in these things, to whom Cassiodorus writing concerning such like things, saith, to thee it is appointed to know hard things, and shew miracles: by the ingenuity of thy art metals speak, Diomedes in brass trumpets, the brazen Serpent hisseth, birds are feigned, and those which know no proper sound, are heard sending forth sweet melody, we relate small things of him, who hath power to imitate the heavens; concerning these arts I think that is spoken which we read in Plato in the eleventh book of Laws. There is an art given to mortall men, by which they should generate certain latter things, not partaking of truth or divinity, but should deduce certain representations of affinity with them: and thus far have Magicians gone, being men most bold to do all things, especially that old strong Serpent, the promiser of all Sciences favoring them, that they like apes endeavour to emulate God, and nature.

Of Enchanting Magick.

There is moreover a kind of naturall Magick, which they call bewitching, medicinary, which is done by cups, love-potions, and divers medicaments of Sorcerers: Of which sort Democritus is said to make some, whereby good, happy, and fortunate sons may be begotten: and another whereby we may rightly understand the voyces [voices] of birds, as Philostratus and Porphyrie [Porphyry] relate of Apollonius. Virgil also speaking of certain Pontick herbs, saith,

\[I\ many\ times,\ with\ these\ have\ Moeris\ spide\ [spied],\ 
Chang\’d\ to\ a\ wolf,\ and\ in\ the\ woods\ to\ bide:\ 
From\ sepulchres\ would\ souls\ departed\ charm,\ 
And\ corn\ bear\ standing\ from\ anothers\ farm.\]

And Pliny relates that a certain man, Demarchus Parrhasitus, in a sacrifice which the Arcades made by a humane sacrifice to Jupiter Lyceus, tasted of the entrals [entrails] of a boy that was sacrificed, and turned himself into a wolfe, by reason of which changing of men into a wolf [werewolf, lycanthropy], Austin [Augustine] thinks that the name was put upon Pan Lyceus, and Jupiter Lyceus. The same Austin relates, that whilst he was in Italy, there were certain women Magicians like Circe, who by giving cheese to travellers turned them into cattle; and when they had carried what burdens they pleased, restored them into men again; and that the same happened to a certain Father called Prestantine. But least any one should think these things to be but foolish toyes, and things impossible, let him call to mind what Scripture mentions concerning Nebuchadnezzar [Nebuchadnezzar] the King, how he was turned into an ox, and lived seven yeers with hay, and at length returned through the mercy of God into a man again, whose body after his death, his son Evilmerodac gave as a prey to the Vulters [vultures], least he should again rise from the dead, who returned from a beast into a man: and more of this kind
doth Exodus relate of the Magicians of Pharaoh. But Solomon speaks of the same, whether Magicians, or Sorcerers, when he saith, Thou hast terrified them O God! because they have done horrible deeds by enchantments. Moreover, this I would have you know, that these Magicians do not search into natural things only, but also those things which do accompany nature, and after a manner put it off, as motions, numbers, figures, sounds, voices, concents, lights, affections of the mind, and words. So the Psylli, and Marsi called together serpents, and others by other things depressing them, put them to flight. So Orpheus repressed the tempest of the Argonaute with a hymn; and Homer relates of Ulysses that his blood was restrained with words. And in the law of the twelve tables punishment was ordained for them who enchanted the corn: that without all doubt the Magicians did produce wonderfull effects by words only, affections, and such like, not upon themselves, but also upon extraneous things; all which things are thought to put forth their innate vertue upon other things, draw them to them, or expell them from them, or any otherwise affecting of them, no otherwise then the Loadstone draws Iron, or Jeat Chaff, or a Diamond or Garlick bind them, so that by this graduall, and concatenated Sympathy of things, not only natural, and celestial gifts, but also intellectuall, and divine may, as Iamblicus, Proclus, and Synesius confirm by the opinion of Magicians, be received from above, which Proclus in his book of sacrifice, and Magick confesseth, viz: That by the consent of these kinds of things, the Magicians were wont to call up the deities themselves. To such a height of madness some of them are grown, that from divers constellations of the Stars, through intervals of times, and a certain rule of proportions being observed, think that an image of the gods can with a beck receive the spirit of life, and intellect, and so give an answer to them that ask counsell of it, and reveal the secrets of occult truth. Hence it is manifest that this natural Magick is sometimes inclining to Goetia, and Theurgia, entangled in the wyles and errours of evill Spirits.

Of Goetia Necromancy.

Now the parts of Ceremonial Magick are Goetia and Theurgia, Goetia is unfortunate, by the commerces of unclean spirits made up of the rites of wicked curiosities, unlawful charms, and depreciations, and is abandoned and execrated by all laws. Of this kinde are those which we now adayes call Necromancers, and Witches.

A people envy'd by the Gods, have skill,
Begot by th' evill one, even at their will
The heavens for to blemish, and the things
Which are in heaven, and on earth to bring
Out of order, and the poles for to force,
And of the rivers for to turn the course,
The mountains level, and the skie to drive
Under the earth -----
These therefore are they which call upon the souls of the dead, and those which the Ancients called Epodi, who enchant boys, and bring them out into the speech of the Oracle, and which carry about them familiar spirits, as we read of Socrates and such, as it is said, they fed in glasses, by which they feign themselves to prophesy. And all these proceed two waies. For some endeavour to call and compell evill spirits, adjuring by a certain power, especially of divine names, for seeing every creature fears, and reverenceth the name of him who made it, no marvel, if Goetians, Infidels, Pagans, Jews, Saracens, and men of every prophane sect and society do bind Divels [devils] by invoking the divine name. Now there are some that are most impiously wicked indeed, that submit themselves to Divels [devils], sacrifice to, and adore them, and thereby become guilty of Idolatry, and the basest abasement: to which crimes if the former are not obnoxious, yet they expose themselves to manifest dangers. For even compelled divels [devils] alwaies deceive us whithersoever we go. Now from the sect of the Goetians have proceeded all those books of darkness, which Vulpianus the Lawyer calls books disallowed to be read, and forthwith appointed them to be destroyed, of which sort the first is Zabulus reported to invent, who was given to unlawfull arts, then Barnabas a certain Cyprian; and now in these dayes there are carryed about books with feigned titles, under the names of Adam, Abel, Enoch, Abraham, Solomon, also Paul, Honorius, Cyprianus, Albertus, Thomas, Hierome, and of a certain man of Yorke, whose toies [toys] Alphonsus King of Castile, Robert an English man, Bacon, and Apponus [i.e. Peter de Abano], and many other men of a deplored wit have foolishly followed. Moreover they have not made men only and Saints, and Patriarkes [Patriarchs], and the angels of God, the authors of such execrable opinions, but they boast also that those books were delivered by Raziel, and Raphael the Angels of Adam and Tobias; Which books openly betray themselves to him that looks narrowly [i.e. closely] into them, to be a rule, rite, and custome of their precepts, and a kind of words, and characters, an order of extruction, an empty phrase, and to contain nothing but meer toyes, and impostures, and to be made in latter times by men ignorant of all ancient Magick, and forlorn artists of pernicious [p Nious] art, of prophane observations mixed with the ceremonies of our religion, with many unknown names, and seals intermixed, that thereby they may terrifie and astonish the simple, and ignorant. Moreover it doth not yet appear that these arts are fables: for unless there were such indeed, and by them many wonderfull and hurtfull things done, there would not be such strict divine, and humane lawes made concerning them, for the utter exterminating of them. And why do the Goetians use those evill spirits only, but because good Angels will hardly appear, expecting the command of God, and come not but to men pure in heart, and holy in life: but the evill are easily called up, favouring him that is false, and counterfeiting holiness are alwaies ready to deceive with their craft, that they may be worshipped, and adored: and because women are rnost desirous of secrets, and less cautious, and prone to superstition, they are the more easily deceived, and therefore give up themselves the more readily to them, and do great prodigies. The poets sing of Circe, Medea, and others of this sort; Cicero, Pliny, Seneca, Austin, and many others as well Philosophers as Catholike [Catholic] Doctors, and Historians, also the Scriptures, testifie the like. For in the books of the Kings we read, that a woman who lived at Endor, called up the soul of Samuel the Prophet, although many interpret it not to be the soul of the Prophet, but an evil spirit, which took upon him his shape. Yet the Hebrew masters say that Austin to Simplicianus doth not deny but it
might be the true spirit of Samuel, which might easily be called up from its body before a compleat year after his departure, as also the Goetians teach. Also Magician Necromancers suppose that might be done by certain natural powers and bonds, as we have said in our books of Occult Philosophy. Therefore the ancient Fathers, skilfull of spiritual things, did not without cause ordain that the bodies of the dead should be buried in a holy place, and be accompanied with lights, and sprinkled with holy water, and be perfumed with fiankincense, and incense, and be expiated by prayers as long as they continued above ground. For as the Masters of the Hebrews say, All our body and carnal Animal, and whatsoever in us depends upon the matter of the flesh, being ill disposed, is left for meat to the Serpent, and as they called it, to Azazel, who is the Lord of the flesh and blood, and the Prince of this world, and is called in Leviticus the Prince of deserts, to whom it is said in Genesis, Thou shalt eat dust all the daies of thy life. And in Isaiah, Dust thy bread, i.e. our body created of the dust of the earth, so long as it shall not be sanctified, and turned into better, that it be no longer an effect of the serpent, but of God, viz. a spiritual made of carnal, according to the word of Paul, saying, that which is sowed carnal, shall arise a spiritual; and els where, All indeed shall rise up, but shall not be changed, because many shall remain forever as meat of the Serpent. This filthy and horrid matter of the flesh and meat of the Serpent we therefore cast off by death, changing it for a better and spiritual, which shall be in the resurrection of the dead; and is already done in those, who have tasted of the first fruits of the resurrection, and many have already attained to, by the vertue of the divine spirit, in this life, as Enoch, Eliah and Moses, whose bodies were changed into a spiritual nature, and have not been corrupted; neither are their carkasses [carcasses] left to the power of the Serpent. And this was that dispute of the devill with Michael the Archangel, concerning the body of Moses, of which Jude makes mention in his Epistle. But of Goetia, and Necromancy let this suffice.

Of Theurgia.

Now many think that Theurgia is not unlawfull, as if this be governed by good Angels, and a divine diety [deity], when as yet oftentimes it is under the names of God, and the fallacies of evil Angels obstringed by the wicked fallacies of the devils. For we do procure, and attract not by naturall powers only, but also by certain rites, and ceremonies, celestials, and by them divine vertues to our selves; Of which together with many rules the ancient Magicians did treat in many volumes. But the greatest part of all ceremonies consists in observing cleanness, and purity, first of the mind, then of the body, and of those things which are about the body, as in the skin, in garments, in habitations, in vessels, utensils, oblations, sacrifices, the purity of which disposeth to the acquaintance with and beholding of divine things, and is very much required in sacred things, according to the word of Isaiah, Be ye washed, and made clean, and take away the evil of your thoughts. Now impurity, because it oftentimes infects the air, and man, disturbs that most pure influence of Celestiall and divine things, and chaseth away the pure spirits of God. But sometimes impure spirits, and deceiving powers, that they be worshipped, and adored for gods, require also this purity. Therefore here is great need of caution, as we have lately discoursed at large in our books of Occult Philosophy. But of this
Theurgia, or Magick of divine things Porphyrie [Porphyry] disputing at large, at length concludes that by Theurgicall consecrations the soul of man may be fitted to receive spirits, and Angels, and to see God; but he altogether denies that we can by this art return to God. Of his School therefore is the Art Almadel, the Notary art, the Pauline Art, the art of Revelations, and many such like superstitions, which are so much the more pernicious, by how much they seem the more divine to the ignorant.

Of Cabalie.

Here the words of Pliny come into my mind, who saith the faction of Magick depends upon Moses and Lutopea, being Jews; which words put me in mind of the Cabalie of the Jews, which the Hebrews are of opinion was delivered to Moses by God himself on mount Sinai, and then by degrees of succession without the monumsents of letters was untill the times of Esdra delivered to others by word of mouth only: as the Pythagorian opinions were formerly delivered by Archippus, and Lysiaus, who had Schools at Thebes in Greece, in which the Scholers [scholars] keeping the precepts of their masters in their memorie [memory], did use their wit, and memorie instead of books: So certain Jews despising literature, placed this in memorie, and observations, and vocal traditions, whence Cabalie was by the Hebrews called as it were the reception of any thing from another only by hearing. That art (as it is reported) is very ancient, but the name was known but of late times amongst Christians: They deliver a double science therefore, the one of Bresith, which they call Cosmologie, viz: explaining the powers of things created, naturall, and Celestiall, and expounding the secrets of the Law and Bible by Philosophical reasons: which truly upon this account differs nothing at all from naturall Magick, in which we believe K. Solomon excelled. For it is read in the sacred Histories of the Hebrews, that he was skilled in all things, even from the Cedar of Lebanon, to the Hyssop that grows upon the wal [wall]: also in cattle, birds, creeping things, and fishes; all which shew that he knew the Magicall vertues of nature. Moses the AElyt;[Egyptian] amongst the later writers followed after this in his exposition upon the Pentacles; also many more Talmudists. They call the other Science thereof of Mercara, which is concerning the more sublime contemplations of divine & Angelick vertues, & of sacred names, and seals, being a certain Symbolical divinity, in which letters, numbers, figures, things, & names, and tops of elements, and lines, points, and accents, are all significative of most profound things, & great secrets. This again they divide into Arithmancy, viz. that which is called Notariacon, treating of Angelical vertues, names, & seals, also of the conditions of spirits, and souls; and into Theomancy, which searcheth into the mysteries of divine majesty, as the emanations thereof, & sacred names, and Pentacles, which he that knows may excell with wonderful vertues; as that when he pleaseth, he may fore-know all future things, & command whole nature, have power over devils, and Angels, and do miracles. By this they suppose, that Moses did shew so many signs, and turned the rod into a Serpent, and the waters into blood, and that he sent Frogs, Flies, Lice, Locusts, Caterpillars, fire with hail, botches and boyls [boils] on the Egyptians; and slew every first born of man and beast; and that he opened the Seas, and carried his thorow, and brought forth fountains out of the rock, and quails from Heaven,
that he sent before his, clouds and lightnings by day, a pillar of fire by night, and called
down from Heaven the voice of the living God to the people, and did strike the haughty
with fire, and those that murmured with the Leprosic; and on the ill deserving brought
suddain destruction; the earth gaping and swallowing them up; further he fed the people
with heavenly food; pacified Serpents, cured the envenomed, preserved the numerous
multitude from infirmity, & their garments from wearing out, & made them victors over
their enemies. To conclude, by this art of miracles Joshua commanded the Sun to stand
still, Elijah called down fire from Heaven upon his enemies, restored a dead childe to life;
Daniel stopt the mouths of the Lyons [lions]; The three children sang songs in the fiery
Oven; moreover by this art the incredulous Jews affirm, that even Christ did do so many
miracles; Solomon also very well knew this art, and delivered charms against devils, and
their bonds, and the manner of conjurations, and against diseases, as Joseph reporteth, but
as I doubt not but that God revealed to Moses many secrets, contained under the bark of
the words of the Law, which were not to be revealed to the prophane vulgar. So I
acknowledge that this Cabalisticall art, which the Hebrews brag of, and I sometimes
diligently and laboriously sought after, is nothing else then a meer rhapsody of
superstition, and a certain Theurgicall Magick: but if it proceeded from God (as the Jews
boast) and conduceth to the perfection of life, health of men, to the worship of God, and
to the truth of understanding; truly that spirit of truth, which hath left this Synagogue, and
come to teach us all truth, would not have concealed it from his Church even untill these
last times, which indeed knoweth all things that are of God, whose benediction, baptism,
and other mysteries of salvation are revealed and perfected in every tongue, for every
tongue hath the same equall power, if so be that there be the same equall piety, neither is
there any name, either in heaven or earth, by the which we must be saved, and by which
we work miracles, besides this one name Jesus, in which all things are recapitulated and
contained. Hence it is, that the Jews, who are most skilful in using the names of God, can
operate little or nothing after Christ, as their ancient fathers did; but that we by
experience find, and see, that by the revolution of this art (as they call them) oftentimes
wonderful sentences, full of great mysteries, are wrested from the holy Scriptures, this is
nothing else then a certain playing upon Allegories, which idle men busymg themselves
with all the points, letters, and numbers, which this tongue and the custome of writing do
easily suffer, do fain and disguise at their pleasures; which although sometimes they hold
forth great mysteries, yet they can neither prove nor evince any thing; but we may
(according to the words of Gregory) with the same facility contemn them, as they are
affirmed. Rabanus the Monk, by the same artifice hath feigned many things, but in Latin
Characters and verses, with certain pictures inserted, which being read any way by the
delineations of the superficies and pictures, do declare some sacred mysterie [mystery],
representing the histories of the things painted; which also may without doubt be wrested
from prophane writings, as every one may know, who hath read the Cantones of Valena
Proba, composed out of the verses of Virgil, concerning Christ: All things of this kind are
the speculations of idle brains, but what belongeth to the working of miracles, there is
none of you, I suppose, of so foolish an understanding, who believeth that they have any
art or science of them; therefore this Cabala of the Jews is nothing else then a most
pernicious superstition, by the which they gather at their pleasure, divide, transfer words,
names and letters, scatteringly put in the holy Scriptures, and by making one thing out of
another, they dissolve the connections of the truth, the speeches, inductions and parables,
and here and there construing them by their own fictions, would bring the words of God
to their follies, defaming the Scriptures, and saying that their fictions have foundation on
them. They calumniate the Law of God, and by the supputations of words, syllables,
letters, numbers imputedly extorted, they assay to bring violent and blasphemous proofs
for their unbelief. Besides, they being puffed up by these trifles, do boast that they finde and
search out the unspeakable mysteries of God, and secrets, which are above the Scriptures,
by the which also they impudently affirm, and without blushing, that they can even
prophecy, and do miracles and wonders; but it happeneth to them, as to *Aesops* Dog, who
leaving his bread, and gaping after the shadow, lost his food; so this perfidious and stiff
necked people, being always busied in the shadows of the Scriptures, and about their own
vanities, and doing violence by their artificial, but superstitious Cabala, do loose the
bread of eternal life, and being fed with vain words, do destroy the word of truth: from
this Judaical ferment of Cabalistical superstition proceeded (as I suppose) the Ophitane,
Gnostic, and Valentinian Heretics, who together with their disciples, feigned a certain
Greek Cabala, perverting all the mysteries of the Christian faith, and by their heretical
corruption wresting them to the Greek letters and numbers, by the which they constituted
a body of truth (as they call it) and taught, that without these mysteries of letters &
numbers the truth could not be found in the Gospel, because that the writings thereof are
various, and sometimes repugnant to themselves, and full of parables; that they who see,
might not see, and that they who hear, might not hear, and that they who understand,
might not understand, and that they are propounded to the blind and erroneous, according
to the capacity of their blindness and error; But that the sincere truth lying hid under these
things, is committed to the perfect only, not by writings, but by word of mouth, and that
this is that Alphabetary and Arithmetical Theology which Christ in private manifested to
his Apostles; and which *Paul* speaketh to the perfect only; for seeing that these are the
highest mysteries, therefore they are not written, nor ought so to be, but to be kept in
secret amongst wise men; but no man is a wise man amongst them, who knoweth not to
refrain the greatest monsters of Heresie.

Of Juggling or Legerdemain.

But let us return to that Magick, part of which is an art of jugglings (*i.e.*) delusions, which
are made according to appearance only, by which Magicians shew phantasmes, and play
many miracles by circulatory frauds, and cause dreams, which they do not so much by
Geotick enchantments, and imprecations, and deceits of devils, as by certain vapors,
perfumes, lights, love-medicines, collyries, alligations, and suspensions, also by rings,
images, glasses, and such like drugs, and instruments of Magikal art, and a natural and
Celestiall power. Also many things are done daily by sleight [slight] of hand, of which
sort we see some are done daily by stage players, and sporters which we call
*Chirosophers* ([*i.e.*] skilful in sleight of hand. There are extant concerning this art, books
of the Legerdemain of *Hermes*, and some others. We read also of a certain man called
*Paseton*, a most notable juglar [juggler], that was wont to shew a banquet to guests, and
when he pleased, to make it vanish away again, all rising with hunger, and thirst, being
deluded. We read that *Numa Pompilius* did use these kinds of jugglings, and also that
most learned Pythagoras did sometimes do this toy, that what things he pleased, he would write in a glass, which being set against the full Moon, he would shew to any one that stood behind it, those things represented in the Globe of the Moon; Hither belongs whatsoever Poets sing of the transmutations of men, which also is delivered by Historians, and by some Christian Divines, and also is recorded in the Scripture. So men may appear like Asses, or horses, or other Animals with fascinated eyes, or a troubled medium, and that by a natural art. Sometimes these are done by good and evil spirits, or by God himself at the request of some good men, as in the Scripture we read of Elisha the Prophet beset by an Army of the King fortifying Dotham. But to pure eyes, and such as be opened by God, those cannot deceive; so that woman which was judged to be a kind of cattle, did seem to Hilario to be not any such thing, but a woman. These things therefore which are done according to appearance only, are called jugglers.

But those things which are done by the Art of transmuting, or translating, as of Nebuchadnezar, or of Corn carried to another field, we have spoke of before; but of this art of juggling, thus saith Iamblicus, These things which are supposed to be juggled or bewitched, besides imagination, have no truth of action or essence. The end of these is but to hold forth things to the imagination according to appearance, of which there presently remains no footsteps or signs. Now by what hath been said, it is manifest that Magick is nothing else but a collection of Idolatry, Astrology, and superstitious medicines; And now there is by Magicians raised a great company of heretics in the Church, who as Jannes and Jambres resisted Moses, do in the like manner resist the Apostolical truth. The chief of these was Simon the Samaritan, on whom by reason of this art was bestowed at Rome in Claudius Caesars time, a Statue, with this Inscription, To Simon the holy God. Of his blasphemies Clemens Eusebius, and Irenæus make mention. From this Simon, as from a Seminary of all Heresies proceeded by successions the monstrous Ophites, the filthy Gnosticks, the impious Valentinians, Cerdonians, Marcionists, Montanians, and many other Heretics, lying against God for gain and vain glory, doing no good to men, but deceiving them, and drawing them into destruction and error, to whom they that give credit shall be confounded in the judgement of God. But of Magick I wrote whilst I was very young three large books, which I called Of Occult Philosophy, in which what was then through the curiosity of my youth erroneous, I now being more advised, am willing to have retracted, by this recantation; I formerly spent much time and costs in these vanities. At last I grew so wise as to be able to dissuade others from this destruction; For whosoever do not in the truth, nor in the power of God, but in the deceits of devils, according to the operation of wicked spirits presume to divine and prophesy, and practising through Magicks vanities, exorcismss, incantations and other demoniacall works and deceits of Idolatry, boasting of delusions, and phantasms presently ceasing, brag that they can do miracles, I say all these shall with Jannes, and Jambres, and Simon Magus, be destined to the torments of eternall Fire.

Of the Occult Philosophy of Henry Cornelius Agrippa,