

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
What Vertues, Wealth, doth Nature's Coffer hold.*

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'rds 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 Magicall, 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 supream 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 evill, 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 veiled [veiled] over, clear, parted, leaping back, bending upwards, quick in motion, high, alwayes 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 disensations 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 untill 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 *Romanes*. Now the Basis, and foundation of all the Elements, is the Earth, for that is the object, subject, and receptacle of all Celestiall rayes, and influencies; 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 Hearb [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 imbibed with the moisture of the Earth, or with Dew, or Rain, or any other Water that is on purpose put to them. For *Moses* writes, that only Earth, and Water 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.

----- *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 thereabout 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 threatned [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 wholsomly [wholesomely]. Moreover *Ruffus* a Physitian [physician] 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 [glue], 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 [mixed] 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 [carcass] newly hid, is moved with fear and dread; because the Aire in that place being full of the dreadfull species of Man-slaughter [manslaughter], doth, being breathed in, move and trouble the spirit of the man with the like species, whence it is that he 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, whilst 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 sence [sense] of one rather than 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* [Trithemius] 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* tels 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 relect back upon himself, and could not penetrate the Aire, so that whithersoever he went, he thought he saw his own image, with his face towards him, go before him. In like manner, by the 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 wonderful. If any one shall take images artificially painted, or written letters, and in a clear night set them against the beams of the full Moon, 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,

*Cold Boreas from the top of 'lympus [Olympus] blows,
And from the bottom cloudy Notus flows.
From setting Phoebus fruitfull Zeph'rus flies,
And barren Eurus from the Suns up-rise.*

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

*Out flies South-wind, with dropping wings, who shrowds
His fearful aspect in the pitchie clouds,
His white Haire stream's, his Beard big-swoln with showres [showers];
Mists binde his Brows, rain from his Bosome powres [pours].*

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.

*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.*

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:

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

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 naturall to them, that that being extinguished they presently dye [die]. And again every one of those kinds is distinguished within it self 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 shels [shells] of Fishes: and they are called airy, which swim upon the Water, and are spongius [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 Asbestos [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 subtilty, and the Seeds the Fire, by reason of their multiplying spirit. Besides, they are called some hot, wine cold, some moist, some dry, borrowing their names from the qualities 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 choller [choler] is instead of Fire, blood instead of Aire, Flegme [phlegm] instead of Water, and black choller [choler], or melancholy instead of Earth. And lastly, in the Soul it self, 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 remissness in working: Aire signifies chearfulness [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 vertues 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 originall, 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 inferior 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 nearness [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 subtile [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 supercelestials 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 maturing, digesting, resolving, mollifying, hardening, restringing, absterging, corroding, burning, opening, evaporating,

strengthening, mitigating, conglutinating, obstructing, expelling, retaining, attracting, repercussing, stupifying [stupefying], bestowing, lubricating, and many more. Elementary qualities do many things in a mixt [mixed] 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 [Medical] 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. According 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 [oil], 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 [oils], 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 [poison], to drive away the noxious vapours of Minerals, to attract Iron, or any thing else; and these vertues 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 vertues having much form, and litle 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 vertues 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 error 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 sutable [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, *viz.* such as have a certain, and sure foundation, not fortuitous, nor casual, but efficacious, powerfull, and sufficient, doing nothing in vain. Now these Vertues do not err in their actings, but by accident, *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 *Virgil* makes mention of, when he sings,

*Their natures fiery are, and from above,
And from gross bodies freed, divinely move.*

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 Asbestos [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 litle 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 Lycurius takes away delusions from before the eyes, the perfume of the Stone Lypparis cals forth all the beasts, the Stone Synochitis brings up infernal Ghosts, the Stone Anachitis makes the images of the Gods appear. The Ennecis put under them that dream, causeth Oracles.

There is an Hearb [herb] in *Aethiopia* [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 Hearb [herb] called Latace which the *Persian* Kings give to their Embassadors, that whithersoever they shall come, they shall abound with plenty of all things. There is also a *Scythian* Hearb [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 *Isaick* 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 begining 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 vertue 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 rationally 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 [herbs], 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* [alchemists] 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 sutable [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 applied 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 dried [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 tels *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 Weesel [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 tryed, 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 inferiour. 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 acquiesc [acquiesce] 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 [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 [herb] 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 [parrots]. Whence *Sappho* writes to *Phaon*.

*To Birds unlike oftentimes 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 [herb] 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 Physitians [physicians] say, if any one eat, he shall dye [die] 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 Weesell [weasel], when he goes to fight with the Basilisk, eats Rue, whence we come to know that Origanum [origano], and Rue are effectually 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 [brutes]; 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-leafe 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 surfetted [surfeited] with eating of Grapes, cures himself with Southernwood; so the Harts have taught us that the Hearb [herb] Ditany is very good to draw out Darts; for they being wounded with an Arrow, cast it out by eating of this Hearb [herb]: the same do

Goats in Candy. So Hinds, a little before they bring forth, purge themselves with a certain Hearb [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 Hearb [herb] called will-sage. Pigeons, Turtles, Hens, with the Hearb [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 Hearb [herb] called Cinnara.

Heinrich Cornelius Agrippa: *Of Occult Philosophy*, Book I. (part 2)

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Chapter xviii. Of the Inclinations of Enmities.

On the contrary there are inclinations of Emnities, 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 Emrald [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 stomach [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 Hearb [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 applyed 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 Crocodile kil [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, Bulls [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, Mulletts, and Pikes, Lampreys, and Congers: Also the fish called Pourcontrol 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 haire 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 her self also: which when the Crows see, they help the Fox against her, as against a common enemy. The litle 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 litle 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 clothed. 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, flattery 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 naturall 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 meer 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, as soon 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 Wolfes [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 bigness of a pulse that is husked, which is subject to no corruption, neither is it overcome with Fire, but is alwaies 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 litle 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* sayes. If you take a heart newly taken out of an Animall, and whilest 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 whilest it is yet warm with naturall heat, it shall be helpfull to him for remembring [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, Nailles, they must be taken from those Animals, whilest 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 whilest they are alive, and hanged about the patient, are said to cure the quartane. So doth the

tooth of a Mole taken out whilest 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 Weesel [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 dried, 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 corporeall 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 Terrestriall, but as in their cause, and in a Celestiall manner; and in the Earth are things Celestiall, but after a Terrestriall manner, as in an effect. So we say that there be here certain things which are Solary, and certain which are Lunary, 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, stomack [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 kidnies [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 kidnies [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 nostrill [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 applyed 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 litle 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 journies [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, Physitians [physicians], Sergeants, Executioners, Butchers, all that make

fires, Bakers, Souldiers [soldiers], who are every where called Martial men. Also do the other Stars signifie 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 spirlt of life; amongst tastes [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 aiery, 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 Asthmaticall, 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, whilest it sends them forth, by way of reflection, makes a Rain-bow [rainbow] appear on the opposite wall. Also the Stone Heliotropion [heliotrope] green like the Jasper, or Emerald [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 eclipsed [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 dazel [dazzle], 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 Pyrophyllus, 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 Pyrophyllus, 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* calls 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 prophecying [prophesying], and expiations, as also driving away evill spirits. The Bay-tree also is consecrated to *Phoebus*, so is the Cedar, the Palm tree, the ash, the Ivie [ivy], and Vine, and whatsoever repell poisons, and lightnings, and those things which never fear the extremities 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* calls the sweet perfume of the Sun. Amongst Animals those are Solary which are magnanimous, couragious [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 consecrated to *Apis* in Memphi [Memphis], and in Herminthus a Bull by the name of *Pathis*. The Wolf also was consecrated 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] pisseth [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 Betle [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 superfluties of bodies. Amongst tasts [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 shels [shells] of fishes from the droppings of Water, also the Berill [beryl]. Amongst Plants and Trees, these are Lunary, 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 Hearb [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 Lunary, 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. Lunary 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 Lunary, 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 Carkases [carcasses] of horses: Bees of the putrefaction of Cows, small Flies of putrefied wine, and Betles [beetles] of the flesh of Asses; but most Lunary of all is the two-horned Betle [beetle], horned after the manner of a Bull: which digs under Cow-dung, and there remaines for the space of twenty eight daies, in which time the Moon measures the whole *Zodiack*, 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 Lunary, *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 [cholera] that is moist, as well natural, as adventitious, adust Choller [cholera] 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 Ziata, 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 Benzoine 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 taste [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 Hearb [herb] pas-flower, with which they were wont Anciently to strow the graves before they put the dead bodies into them, wherefore it was lawfull to make their Garlands at feasts with all Hearbs [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, melancholly [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 Quail, 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, Oysters [oysters], Cockles, to which may be added Sea-sponges [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 encrease [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 aieri 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 subtile, 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 poysonous [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 poyson [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 fatall 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 Venerall.

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, Comeola [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 [amberggris], 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 Slver 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, Fumitary, 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 sence, 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 *Saturne*; 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, Phenicia, Chaldea, & the Orchenians. *Venus* with *Taurus* governs the Isles Cyclades, the Seas of litle 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 Troglodyds. *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 Terrestiall [terrestrial] Ram to be under the rule of the Celestiall *Aries*: and the Terrestiall 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 Hearbs [herbs] to the Signes, and Planets, viz. To *Aries* the Hearb [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* Sen-green, 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-basill under *Scorpio*; For of the shavings of Rams-horn sowed, comes forth Asparagus, and Garden Basill rubbed betwixt two stones, produceth 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, Quadruginus, 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 Amethyst [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 conjoynd, 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 Alhajoht; 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 Celestiall 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 inferiour 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 upon it, which is the significator of that Star, or harmony, containing 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 describe by the rayes of the Stars, in these inferiour 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 inferiour 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.

W X I W X E W
F I W X E W

The Letters, or Characters of Jupiter.

The Letters, or Characters of Mars.

W X I W X E W
F I W X E W

The Letters, or Characters of the Sun.

The Letters, or Characters of Venus.

W X I W X E W
F I W X E W

The Letters, or Characters of Mercury.

The Letters, or Characters of the Moon.

W X I W X E W
F I W X E W

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 severall 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 Ebeny [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 fills 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 tituled 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 Waspes, 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 Basill bruised betwixt two stones, are generated Scorpions, and of the hairs of a menstrous 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 wonderful 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 Magicall 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 rayes even to the very last things; and inferiours through their superiours, come to the very supream [Supreme] of all. For so inferiours are successively joynd 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 supercelestiall 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 naturall things, which are agreeable to Celestiall: in which, besides corporeall qualities, there is a kind of reason, sense, and harmony, and incorporeall, and divine measures, and orders. So we read that the Ancients were wont often to receive some divine, and wonderfull thing by certain naturall 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 Hearb [herb] *Aglauphotis* do, which is called *Marmorites*, growing upon the Marbles of Arabia, as saith *Pliny*, and the which Magicians use. Also there is an Hearb [herb] called

Rheangelida, which Magicians drinking of, can prophesie [prophesy]. Moreover there are some Hearbs [herbs] by which the dead are raised to life; whence *Xanthus* the Historian tels, that with a certain Hearb [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 Hearb [herb] restored to life. But whether or no any such things can be done indeed upon man by the vertue of Hearbs [herbs], or any other naturall 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 hearb Nip [herb catnip]; and Eels being dead for want of water, if with their whole bodies they be put under mud in vineger [vinegar], and the blood of a Vultur [vulture] being put to them, will all of them in a few dayes 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 Pellican [pelican] doth restore her yong [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 evill spirits, by evill, and prophane [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 *Idoll* 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 mischeivous [mischievous] women, which wickednesses the foolish dotage of women is subject to fall into. By these, and such as these evill spirits are raised. As a wicked spirit spake once to *Iohn* [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 supercelestiall 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 rejoycing [rejoiced] in them, *viz.* as acknowledging such kinds of matter to be sutable [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 litle 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 haire of a goat (cut off from a bag or bottle [bottle] made with the skin thereof) instead of *Bæotius* a young mans haire: 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 sutable 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 buried carkasses [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 entralls [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 haire 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 haire 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 menstruous bloud [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 soure, and if it doth but touch the Vine it spoyles [spoils] 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 hearbs [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 [taste] of it, and if they being thus mad shall bite any one, that wound is incurable: it kills [kills] whole hives of Bees, and drives them from the hives that are but

touched with it, it makes linnen [linen] black that are boyled [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 menstruous 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 wooll of a black Ram, and tyed [tied] up in a silver bracelet, as also if the soles of the patients feet be noynted [anointed] 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 affraid [afraid] of water, or drink after they are bitten with a mad dog, if onely a menstruous cloth be put under the cup. Besides, they report, that if menstruous women shall walk naked about the standing corn, they make all cankars [cankers], worms, beetles, flies [flies], and all hurtfull things fall off from the corn: but they must take heed that they do it before Sun rising [sunrise], 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 [poison] 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 [eclipse] of the Moon or Sun, they are an incurable poyson [poison]. 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 mischeif [mischiefe] 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 menstruous cloth, cureth the falling sickness. Moreover if the stomach [stomach] of a Hart be burnt or rosted [roasted], and to it be put a perfuming made with a menstruous cloth, it will make crass-bows [cross-bows] useless for the killing of any game: The haire of a menstruous woman put under dung, breed Serpents: and if they be burnt, will drive away Serpents with their smell. So great a poysonous [poisonous] force is in them, that they are poyson [poison] to poysonous [poisonous] creatures. There is also Hippomanes, which amongst Sorceries is not the least taken notice of, and it is a little venemous [venomous] 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 [venomous] humour, issuing out of the share of a Mare what time she desires a horse, of which *Virgill* makes mention, when he sings

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

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

*Hippomanes, poysons [poisons] that boyled [boiled] are, and charmes
Are given to Sons in law, with such like harmes.*

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 flowre [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 procures for him that carryes 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 litle 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 feavors [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 shooes [shoes] made with it, he would be most swift and fleet, and never, though never so hard rod [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 Celestiall 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 to [by] them that are about to Sooth-say [soothsay], 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 [parsley], doth make one to fore-see [foresee] things to come, and doth conduce to prophecyng. 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 [chameleon] 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 [oaken] 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 [herbs]. 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 Cutle 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 pretious [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. xlv. 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 Pie [magpie].

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 *Zodiack* 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*, Opoponax, *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 *Saturne*, 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 suitable [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* prays *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 smeared [smeared] over with the juice of Mugwort, and made to fume, it will make invocated 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 magicall 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 Lycæus*, 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 travellors [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 *Pharao's* [pharaoh's] Sorcerers turned their rods into Serpents, and water into blood, and did such like things.

Nng aHeinrich Cornelius Agrippa: *Of Occult Philosophy*, Book I. (part 4)

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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 Bulls [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 others. 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 scarrs of King *Dagobertus*, and Marks of *Franciscus*, which they received, the one whilest he was afraid of correction, the other whilest 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 locall 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 interiour 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 palsie [palsy]. They report of *Gallus Vibius*, that he did fall into madness, not casually, but on purpose: for whilest 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 dayes 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 *Caetava*, 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 Magicall Arts 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 lxxv. 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

extrinsecall 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 scituated [situated] upon the territories of *Pisa*, viz. a wench that was presented to *Charls* [Charles] 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 horreur [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 [brute] Creatures. So we read that *Jacob* the Patriarch, with his speckled Rods set in the watering places, did discolour 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 [peacocks], 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 [steadfast] looks. 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 Leprosie [leprosy]. 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* [asafetida], 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 Celestiall 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 sutable [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 signifiers of such like passions; and also by reason of their dignity, and nearness 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 extremes, 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 joynd with the mind of the Stars, and Intelligencies, and being so joynd 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 [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 efficacious 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 lxxviii. 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 [vertue], 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 influencies, 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 [persuasion], 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 lxxix. 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 rationally; 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 rationally, 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 λογος [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 whilest 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 misteriously [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 lxxx. 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 influencies 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 influencies 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 efficacious 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, imprecations, deprecations, orations, invocations, obstations, 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 dispraising those things which it is wont to destroy, and hinder, and by supplicating, and begging for that which we desire to get, and by condemning, and detesting that which we would 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 sphear [sphere], by their light, by the dignity of their Kingdome, 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* prayes to *Ceres*; saying, I beseech thee by thy fruitfull right hand, I intreat thee by the joyfull 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 naturall 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 enchanted [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 inchanters [enchanters] is a most pure harmoniacall spirit, warm, breathing, living, bringing with it motion, affection, and signification, composed of its parts, endued with sence, and conceived by reason. By the quality therefore of this spirit, and by the Celestiall 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 enchanted [enchanted], being disposed for the receiving the said vertue. And here it is to be 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 inchantments [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 inchant'd [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 Oakes [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 enchant [enchant] fruit. And *Tibullus* saith of a certain Imchantress [enchantress],

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

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

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

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 enchantments [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 enchantments [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 enchantments [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, correspondency, reduction of Letters to the Celestiall 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 Celestiall, 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 Celestiall 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, littleness, 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 Magicall works: because that in which nature first exerciseth Magicall 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.*, *é*, *â*, *à*; seven double, *viz.* *ú*, *ø*, *ô*, *ë*, *ã*, *ö*, *á*. The other 12, *viz.* *ù*, *÷*, *ö*, *ò*, *ñ*, *â*, *î*, *ì*, *è*, *ç*, *æ*, *ä* 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.* A E H I O Y Ω answer to the seven Planets. B Γ Δ Z K Λ M N Π P Σ T are attributed to the twelve Signs of the *Zodiack*, the other five Θ Ξ Φ X 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 E I O U, 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.

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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 Bulls [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 anothers. 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 scarrs 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 locall 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 interiour 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 palsie [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 dayes 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 Magicall Arts 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 lxxv. 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 extrinsecall 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 scituated [situated] upon the territories of *Pisa*, viz. a wench that was presented to *Charls* [Charles] 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 horreur [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 [brute] Creatures. So we read that *Jacob* the Patriarch, with his speckled Rods set in the watering places, did discolour 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 [peacocks], 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 [steadfast] looks. 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 Leprosie [leprosy]. 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* [asafetida], 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 Celestiall 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 sutable [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 signifiers of such like passions; and also by reason of their dignity, and nearness 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 extreames, 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, inchantments [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 efficacious 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 lxxviii. 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 [vertue], 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 influencies, 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 [persuasion], 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 lxxix. 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 rationally; 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 rationally, 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 λογος [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 whilest 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, Celestially, and supernaturall, as more expressly, so more misteriously [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 Celestially, and supercelestially 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 influencies 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 influencies 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 Celestially 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 efficacious 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, imprecations, deprecations, orations, invocations, obstestations, 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 dispraising those things which it is wont to destroy, and hinder, and by supplicating, and begging for that which we desire to get, and by condemning, and detesting that which we would 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 sphear [sphere], by their light, by the dignity of their Kingdome, 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 fruitfull right hand, I intreat thee by the joyfull 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 naturall 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 enchanted [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 inchanters [enchanters] is a most pure harmoniacall spirit, warm, breathing, living, bringing with it motion, affection, and signification, composed of its parts, endued with sence, and conceived by reason. By the quality therefore of this spirit, and by the Celestiall 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 inchanting [enchancing] 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 enchanted [enchanted], being disposed for the receiving the said vertue. And here it is to be 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 inchantments [enchancements], 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 enchant [enchant] fruit. And *Tibullus* saith of a certain Imchantress [enchantress],

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

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

*----- At will, I make swift streams retire
To their fountains, whilest their banks admire;
Sea toss, and smooth; clear Clouds, with Clouds deform.
With Spells, and Charms I break the Vipers jaw,
Cleave Solid Rocks, Oakes from their seasures [seizures] draw,*

*Whole Woods remove, the airy Mountains shake,
Earth for to groan, and Ghosts from graves awake,
And thee O Moon I draw -----*

Moreover all Poets sing, and Philosophers do not deny, that by verses many wonderful 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, correspondency, reduction of Letters to the Celestiall 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 Celestiall, 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 Celestiall 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 Magicall works: because that in which nature first exerciseth Magicall 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.*, *é*, *â*, *à*; seven double, *viz.* *ú*, *ø*, *ô*, *ë*, *ã*, *ö*, *á*. The other 12, *viz.* *ù*, *÷*, *ö*, *ò*, *ñ*, *â*, *î*, *ì*, *è*, *ç*, *æ*, *ä* 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.* A E H I O Y Ω answer to the seven Planets. B Γ Δ Z K Λ M N Π P Σ T are attributed to the twelve Signs of the *Zodiack*, the other five Θ Ξ Φ X 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 E I O U, 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.

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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 retuens 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 acutes, five double triangles by which it is surrounded. The interior pentangle contains 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 insections [intersections], obtain divres 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* Priests, 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 apitude [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 sutable 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 *Phythagoras* [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 twenty four plains: and lastly, to Water they have assigned Icocedron [icohedron] twenty bases 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 might see whatsoever he pleased at a long distance.

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

Musical 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 Ilands [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 *Megar* 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 souldiers [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*, *Phythagoras* [Pythagoras], *Empedocles*, *Asclepiades*, *Timotheus*, 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 *Phythagoras* [Pythagoras] recalled a luxurious yong [young] man from immoderate lust. So *Timotheus* 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 severall wayes upon the affections; and first, by a tone of Musicall gravity filled the hearers with a kinde of sadness and unsensibleness; then by a more lively sound he made them rejoyce [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 astonished untill 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 Pipers, 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 aerious 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 minde, 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 vocall 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 artificiall 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 vocall 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, threatning [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 Parhyphas or middle the water; by their note *Diezeugmenon*, or Hyperboleon the fire; by the Paranete or Synemmenon, or treble, the Air; but afterwards *Terpander* the *Lesb*an* [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 vertue 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* maner, 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 *Hypatemise*, 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,*
And musick Hypo-Lydian [hypolydian] elevate.

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 *Saturns* 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 years, 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 magicall 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 imtermediate 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, engines [engines], and every kind of Artifice, and every part and member of their edifices, and buildings, as columnnes, 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 hight 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 knowen to tend to it again.

[figure 2-64]

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 botom [bottom] of his belly.

[figure 2-65]

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 constiturte a perfect Pentagon; and the Heels of the feet, having reference to the navile [navel], make a triangle of equal sides.

[figure 2-66]

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.

[figure 2-67]

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.

[figure 2-68]

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 extreame [extreme] to the other: The same is the length from the elbow to the end of the longest finger, and therefore 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 duges, 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 whirle bone of the knee. All these measures are co-equall, 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 stomach [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 joynt of the foot the leggs 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 joynt 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 Arms 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 stomach [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 foreheadm 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 duges 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 joynts 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 joynts 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, *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 joynd to the arm on the outside, and in the inside from the top of the naile of the middle finger unto the lowermost joynt, and from thence to the shutting of the hand; I say all these parts are equall amongst themselves. The greater joynt [joint] of the forefinger equals the height 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 joynt [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 joynt 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 joynt 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 joynt 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 bredth 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 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 joynd 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 bredth 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 wrest 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, bredth, 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 of a man in the first yeer hath the weight of two Dram, in the second four, and so proportionably in the fiftyeth 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 *Æthiopia* [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 joynd 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 shal 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 joynd with the superior intellect, is always tending to good; which intellect indeed doth alwayes 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 alwayes tends to good, as an object sutable 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 wherby 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, 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 complexions 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 wholsome [wholesome] manners, untill they make a man sutable to

the Celestial Harmony, and make him wholly Celestial. Moreover, there is nothing more efficacious to drive away evil spirits then Musically Harmony (for they being fallen [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 varied 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 signification 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 joynd 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 conjoynd. 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 advantagious 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* powerful 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 Eclipse [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 Volums 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 joynd 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 *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 *Lunary* 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 *Virgo*, and is Venereal, and Lunary. The Star which is called the right wing of the Crow is in the seventh degree of *Libra*, and in the thirteenth degree of the same is the left wing of the same, and both of the nature of *Saturn* and *Mars*. The Star called *Spica* is in the sixteenth degree of the same, and is Venereal and Mercurial. In the seventeenth degree of the same is *Alcameth*, of the nature of *Mars*, and *Jupiter*; but of this when the *Suns* aspect is full towards it; of that when on the contrary. *Elepheia* in the fourth degree of *Scorpio*, of the nature of *Venus*, and *Mars*: The Heart of the *Scorpion* is in the third degree of *Sagittarius*, of the nature of *Mars*, and *Jupiter*: the falling Vulture is in the seventh degree of *Capricorn*, Temperate, Mercurial, and Venereal: The 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 whilst 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 Magicall 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, *viz.* betwixt the two fives 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, enlightning [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 Occidentall, 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*; Assoon 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 possesseth 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 Peripateticke 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 intermeduating, 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 *Alpharus* 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*, containth [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, showring or Pleiades; his beginning is from the twenty five degrees of *Aries* compleat forty two minutes, and fifty one seconds; it is profitable to Saylor[s], Huntsmen, and Alchymists; The fourth Mansion is called **Aldebaram** 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, forty seconds; it helpeth to the return from a journey, to the instruction of scholars, it confirmeth 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 **Aldimiach** 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 flyes, 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 **Anatrachya** 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 **Archaam** or **Arcaph**, that is the eye of the Lyon; it hindreth Harvests and travellers, and putteth discord between men. The tenth is called **Algelioche** or **Algebh**, 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 **Alhaire**, 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 **Alcheymech**, that is the spike of *Virgo*, or flying spike; it causeth the love of martyred folk, it cureth the sick, its profitable to Saylor, 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 journies and Wedlock, Harvests and Merchandize, it pervaieth 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 **Altob**, 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 ninteenth is called *Allatha* or *Achala*, by others *Hycula* or *Axala*, that is the taylor 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, beginneth from the head of *Capricorn*, called *Sadahacha* or *Zodeboluch*, or *Zandeldena*, 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 spels [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 infirmities, 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 *Alchalcya*, that is *Pisces*: it increaseth Harvests and Merchandize, it secureth travellers through dangerous places; it maketh for the joy of married couples, but it strengthenth 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 alwayes 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 unequal or Planetary hours hath a different reason of their measure observed by Magicians, which is of this sort; for as in artificiall hours, which are alwayes 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 unequal 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 Celestiall bodies.

So great is the extent, power and efficacy 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 wonderrfull life, which oftentimes gives them an admirable Celestiall vertue; which thing Saint *Thomas Aquinas* that holy Doctor, thus confirmeth in his book *de facto*, 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 opportunely 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 Celestiall 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* [Chaldaeans]; 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 Feavors [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 him 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 infirmitiss, 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 Zodiack.

There are besides in the Zodiack 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 shamelessness; 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, subtilty of wit, and the love of men: in the second face ascendeth a man cloathed in comely apparel, 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 signifie 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 cloathed with a skin, and a man having a bush of hair, holding a bag; they signifie 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 gluttony. 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 comliness, 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 *Sagittariys* ascendeth the form of a man armed with a coat of mail [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 [rejoice], 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 [chaste] in body, and wise in her work, and a banker gathering his mony [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, meeknes, modesty, liberty and good maners: 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 signification in journeys, change of place, and in carefulnes 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 ones self 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 signification 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 Zodiack, according to the number of the degrees, whose forms *Petrus de Abano* hath described: without the Zodiack there are also general Figures, which *Hyginus* 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 prevaieth 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* restoreth weak bodies and strengtheneth the members; *Serpentarius* chaseth away poysons [poisons], and cureth the bitings of venemous beasts: *Hercules* giveth victory in war; the *Dragon* with both the *Bears* maketh a man crafty, ingenious, 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* prevaieth 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. xxxviii. 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 seet 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 kidnyes [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. xxxix. 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 joynd 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 Martiall 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, chearfull [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. xlv. 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:

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* Ecclipsed [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 wac 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 [embracing] 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 a seal of a plate of gold, being the image of a man riding on a Lion, holding the ear thereof in his left hand, and in his right, holding forth a bracelet of gold, and they perfumed it with good odours and Saffron. In the twelfth, for the separation of Lovers, they made a seal of black lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lion, and *Assa fetida* [asafetida]. In the thirteenth, for the agreement of married couples, and for the dissolving of charms against copulation, they made a feal of the images of both, of the man in red Wax, of the woman in white, and caused them to imbrace one another, perfuming it with *Lignum Aloes* and *Amber*. In the fourteenth, for divorce and separation of the man from the woman, they made a seal of red Copper, being the image of a Dog biting his tail, and they perfumed it with the hair of a black Dog, and black Cat. In the fifteenth, for to obtain friendship and good will, they made the image of a man sitting, and inditing of letterss, 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 ballance [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 venomous 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 twentieth one for the destruction of some body, they made the image of a man with a double countenance, before and behind, and they perfumed it with Brimstone and Jet, and did put it in a box of brass, and with it Brimstone and Jet, and the hair of him whom they would hurt. In the two 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 Herds 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 haire, 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 invoke 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 endeavors [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 *Adleboran* [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 rendreth 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 cholericke, bold, couragious, 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 blood [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 man armed, and with a coat of Male [mail], or the Figure of a *Scorpion*; it giveth understanding and memory, it maketh a good colour, and aideth against evil spirits, and driveth them away, and bindeth them: Under the Vulture, 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 engraven on their stones under them.

Chap. xlvi. Of Geomanticall 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 Geomanticall, because that Geomanticall 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.

Figure.	Name.	Element.	Planet.	Sign.
	Way Journey [journey]	Water		
	People Congregation.	Water		
	Conjunction An Assembling	Aire		
	A prison Bound	The Earth		
	Great fortune Greater aid Safe-guard entering	The Earth		
	Lesser fortune Lesser aid Safe-guard going out	Fire		
	Obtaining Comprehended within	Aire		
	Acquisition Comprehended without	Fire		
	Ioy [joy] Laughing Healthy Bearded	Aire		
	Sadness Damned Cross	Earth		
	A Girle Beautifull	Water		
	A Boy Yellow Beardless	Fire		
	White Fair	Water		
	Reddish Red	Fire		
	The head The threshold entring	Earth		

	The upper threshold			
	The Taile The threshold going out	Fire		
	The lower threshold			

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 evill, 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 smoak [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 shall make unfortunat, 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 shall 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 wouldst 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 unfortunat the ascendent, and lord thereof, and the Lord of the house of *Mars*; and thou shall make unfortunat the lord of the ascendent in the eighth house, and let them be joynd 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 carryed 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 shall make the lord of the second house, which is in the house of substance to be joynd with the Lord of the ascendent in the trine or sextil, and let there be a reception amongst them; thou shall 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 carryed from that place, to which thou wouldst 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 have 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, joynd to the Lord of the ascendent, from the trine or sextil with reception; then make an other image for him whom thou wouldst stir up to love; consider if he be a friend, or companion of him whom thou wouldst have be 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, joynd 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 joynd 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 wrapt 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 an other, 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 joynd with the lord of the ascendent from a trine, or sextile, and let there be a reception betwixt 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 hindred 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, joynd 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 evill fall from them. Thou shalt make fortunate the tenth, and the fourth if thou canst, or any of them; and when the second image shall be perfected, joy nit [knit] with the first, face to face, and wrap them in clean linnen, 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 any thing that he hath formerly deliberated of; and let the figure of that be the figure of a man sleeping in the bosome 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 writ 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 writ upon it. Let also the same be made in *Libra* ascending, *Venus* being received from *Mercury* in *Gemini* in the ninth house, by writting 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 writ 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 writ upon it the spirit of the Moon. There are also made rings of dreams of wonderfull 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 joynd to *Saturn* in the ninth house, and in that signe, which was the ninth house of Nativity; and let there be writ 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 thy self. But know this that such images work nothing, unless they be so vivified that either a naturall or Celestiall, or Heroicall, or animasticall, or demoniacal, or angelicall vertue be

in them, or assistant to them. But who can give a soul to an image, or make a stone to live, or mettall [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 stiffe 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 it self, 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.








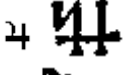



Characters also have their community from the rayes of the Celestials cast together according to a certain number by a certain peculiar property, which Celestials as in divers strokes of their rayes falling severall ways amongst themselves produce divers vertues: so also Characters being variously protracted, according to the various concourse of those rayes quickly obtain divers operations, and also more efficacious many times then the properties of naturall 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:



	<i>The Characters of the Moon.</i>
From the way	[figure 2-70]
From the people	[figure 2-71]
	<i>The Characters of Mercury.</i>
From Conjunction	[figure 2-72]
From White	[figure 2-73]
	<i>The Characters of Venus.</i>
From loosing	[figure 2-74]
From girle	[figure 2-75]
	<i>The Characters of the Sun.</i>
From a greater Fortune	[figure 2-76]
From a lesser Fortune	[figure 2-77]
	<i>The Characters of Mars.</i>
From Red	[figure 2-78]
From a Boy	[figure 2-79]
	<i>The Characters of Jupiter.</i>
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 of the head of the Dragon.
 [figure 2-84]
From Characters of the tayle of the Dragon
 [figure 2-85]

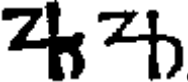

Chap. lii. Of Characters which are drawn from things themselves by a certain likeness.

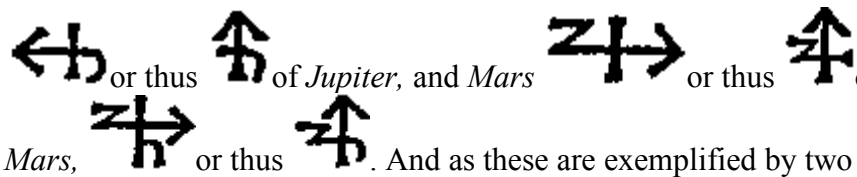

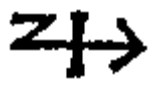

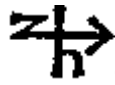

We have spoken above of a certain manner of Images made not after the likeness of Celestial Images, but according to the emulation of that which the minde of the Operator doth desire. In like manner also it is to be understood of Characters; for such like Characters are nothing else then images ill dearticulated; 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 . Of *Gemini* from imbracing [embracing] . Of *Cancer* from a progress and regress ,

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 ,

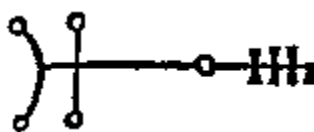
of *Mercury* from a Wand  of the *Moon* from her horns of increasing and decreasing . Besides, of these, according to the mixtions of Signs and Stars, and Natures, are

made also mixed Characters, as of a fiery triplicity  or Earthly  of Aiery  of 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]

[figure 110] The heart of the *Lion*. [Cor Leonis]

[figure 111] The *Tail of the Bear*.

[figure 112] The *wing of the Crow*.

[figure 113] *Spica*.

[figure 114] *Alcameth*. [Alchameth]

[figure 115] *Elpheia*.

[figure 116] The *heart of the Scorpion*.

[figure 117] The *Vulture falling*. [Vultur cadens, i.e. Lyra]

[figure 118] 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 at length 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 Light'nings 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 superficies, 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 influencies 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 artificial 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 Emperour.

*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 Currets 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 joynd 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,

*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 -----*

Also *Lucan*,

*The Earth that's weigh'd i'th aire, 's sustained
By great Jove -----*

And *Boetius*

*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 -----*

And *Virgil* most full of all Philosophy, sings thus,

*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 beasts 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.*

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*, *Algazeles*, and all *Peripateticks* confess, and confirm.

Chap. lvi. 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 corporeall 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 influencies of Celestiall 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 Celestiall influencies, 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 Celestiall souls are rationally, 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 repaired. Therefore Philosophers do not think the soul of the earth to be at it were the soul of some contemptible body, but to be rationally and also intelligent, yea and to be a diety. Besides it would be absurd, seeing we have reasons of our works, that Celestiall 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 Celestiall 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 Celestiall 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, intellectuall, Celestiall, and incorruptible, with one only breath and life.

Chap. lviii. 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 Cribonius*, 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 *Erato*; 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,
Phebus 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 evill 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 severall members of man; as the ear to memory, which *Virgil* also dedicates to *Phebus*, saying, *Cynthus* puls my ear, and admonisheth me. So the right hand being a token of fortitude, & by which an oath is made, *Numa Pompilius*, 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 huntings 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 shewer 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 shewer of truth, the judge of all things, excelling all in goodness, the Lord of riches, and wisdom. *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 destroyes 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* Adad, which signifies *only*, and by the *Hebrews* Schemesch, which signifies *proper*. *Venus* is called the Lady, nourishing, beautiful, white, fair, pleasing, powerful, the fruitful Lady of love and beauty, the progeny of Ages, the first parent of men, who in the beginning of all things joyed 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 equalling 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, rationally robust, stout, powerful in good and evil, the notary of the *Sun*, the messenger of *Jupiter*, the messenger betwixt the supernall and infernall gods, male with males, female with females, most fruitfull 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, wandring 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 mistress [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 mistress of rain and waters, the giver of riches, the nurse of mankind, the governor of all States, kind, mercifull, 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 hasting in the Aire are affraid, 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], Surnames [surnames], and callings upon, he that will know more, and make more curious enquiry, must betake himself to the hymnes of *Orpheus*, which he that truly understands, hath attained to a great understanding of naturall Magick.

Chap. ix. 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 ingenious 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 sensuall, 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 naturall 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 voluntary 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 naturall 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 universall 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 Animall body suffers from another. And the superior intellectuall 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. Celestiall bodyes therefore move the body of the elementary world, compounded, generable, sensible, from the circumference to the center, by superior, perpetual, and spirituall 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 truely 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 naturall 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 of ordinate dependency, so that when the latter is corrupted, it is returned into that which was next before it, untill it come to the heavens, then unto the universall soul, and lastly unto the acting intellect, by which all other creatures exist, and which it self exists in the principall author, which is the creating word of God, to which at length all things are returned. Our soul therefore, if it will work any wonderfull 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 supercelestiall, and intellectuall world, then the Celestiall corporeall, because that is more noble, although this be excellent, and the way to that; and without which *medium* the influence of the superiour 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 intellectuall 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 it self, with the illustration whereof his intellect being endowed, & truely 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 shhall attain to the vertues, and illustrations of the supernaturall 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, uncessantly, and sincerely, that he would enlighten our mind, and remove darkness growing upon our souls by reason of our bodies.