

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

Chapter xxix. Of the Characters and Seals of spirits.

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

Chapter xxx. Another manner of making Characters, delivered by Cabalists.

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

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

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

Chapter xxxv. Of the Mortall and Terrestrial Gods.

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

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

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

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

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

Chapter xli. What concerning man after death, diverse Opinions.

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

A sacrifice is an oblation which is both holy by offering, and sanctifieth and maketh Holy the offerer, unless either Irreverence or some other sin be an impediment to him; therefore these sacrifices and oblations do yeld [yield] us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do especially confirm, saying by this that we kill our living creatures, and dissipate our wealth by sacrifice, we turn away mischiefs which do hang over us: for as this mortall priest sacrificeth in this inferior world the soul of irrational creatures to God, by the separating of the body from the soul: so *Michael* the Archangel the priest of the higher world, sacrificeth the souls of men, and this by the separation of the soul from the body, and not of the body from the soul, unless perchance, as it happeneth in fury, Rapture, Extasie [ecstasy] and sleep, and such like vacations of the soul, which the Hebrews call the death of the body. But sacrifices & oblations are first of all and principally to be offered up to the most high God; but when they are to be directed to the secondary divine powers, this ought to be done even as we have spoken concerning prayers and vows: but there are many kinds of sacrifices: one kind is called a burnt offering, when the thing sacrificed was consumed by fire; another, is an offering for the effusion of blood; moreover there are salutiferous sacrifices which are made for the obtaining of health, others pacifying for obtaining peace, others praising for the freeing from some evill, and for the bestowing of some good thing; others Gratulatory, for divine worship and thanksgiving; but some sacrifices are made neither for the honor of God, nor out of good will, of which sort was that amongst the Hebrews, called the sacrifice of Jealousie [jealousy], which was made only for the detecting of occult adultery. There was in times past amongst the Gentiles the sacrifice of expiation, by the which cities were purged from famine, pestilence, or some horrible calamity; whose rites were to search out the most wicked man in that city, and to lead him to the place appointed carrying in his

hands a cheese and wafers and dry figs; afterwards to whip him seven times with Rods, and then to burn him to ashes with the same rods, and to cast the ashes into the sea; of these *Lycophon* and *Hipponax* make mention; neither doth *Philostratus* relate things much different from these, concerning *Apollonius* of *Tiana* [Tyana] while he chased away the Pestilence from *Ephesus*. Moreover there were many kind of sacrifices and offerings, as *Agonalia*, *Dapsa*, *Farreationes*, *Hecatombe*, *Hostia*, *Hyacinthia*, *Armilustra*, *Janualia*, *Lucalia*, *Lupercalia*, *Munychia*, *Novendinalia*, *Nyctiluca*, *Palatialia*, *Pastillaria*, *Popularia*, *Protervia*, *Scenopegia*, *Solitaurilia*, *Stata*, *Rubigalia*, *Fontanalia*, *Ormia*, *Parentalia*, *Inferiae*, *Consualia*, *Lampteria*, *Amburbia*, *Ambarvalia*, *Vivalia*, *Thyia*, *Holocaustomata*, *Orgia*, *Latialia*, *Dianetaurica*, *Bacchanalia*, *Trieterica*, *Liberalia*, *Cocytia*, *Cerealia*, *Thesmophoria*, *Adonia*, *Teonia*, *Laurentalia*, *Opalia*, *Palilia*, *Quirinalia*, *Vertumnalia*, *Gynaecia*, *Panathenea*, *Quinquatria*, *Diapalia*, *Diasia*, *Horma*, *Hormea*, *Nemea*, *Mytriaca*, *Palogygia*. And the offerings of these were proper and divers; for a Goat and an Ass were sacrificed to *Bacchus*, a Sow to *Ceres*, an horse to the *Sun*, an hart and dogs to *Diana*, an Ass to *Priapus*, a Goose to *Isis*, a dunghil-cock to the *Night*, a she-Goate to *Faunus*, a Bull to *Neptune*, a she-Goate to *Minerva*, a Bull to *Hercules*, a child to *Saturn*, a Sow with piggs to *Maja*, a Cock to *Aesculapius*: moreover they did sacrifice to *Hercules Gnidius* with scouldings and railings; there were also divers orders of Priests, as high priests, *Flamines*, *Archiflamines*, *Phylades*, *Saelians*, *Hierophantes*, & diverse names of religions, and superstitions, and sacrifices, ceremonies, feasts, consecrations, dedications, vowes, devotions, expiations, oathes, offerings, satisfactory works; by the which the seduced gentiles did sacrifice to false Gods and devils; but the true sacrifice, which purgeth any man, and uniteth him to God, is twofold; one which the high priest Christ offered for the remission of sins, purifying all things by the blood of his cross; the other, by the which a man offereth up himself clean, unspotted, for a living sacrifice to God, as Christ the high priest offered himself, and taught us to be offered together with him, as he was offered, saying of the sacrament of his body, and blood, Do this in remembrance of me; viz. that we should offer our selves together, being mortified by the passion of his mortal body, and quickned in spirit; of the which *Porphiry* saith, Let us labor to offer up holines of life for a sacrifice; for no man can be a good priest of God, but he which bringeth forth himself for a sacrifice, and buildeth up his own soul, as it were for an Image, and doth constitute both his mind, and understanding for a Temple in the which he may receive the divine light; but eternal sacrifices (as *Heraclitus* saith) are certain cures of the soul, instituted by the most High Physician; for the evill spirit possesseth a man (as *Proclus* saith) even untill he be expiated by sacrifices; therefore sacrifices are required to pacifie [pacify] God and the Heavenly powers, and to expiate a man, who beareth the Image both of God and the world; But our Lord Iesus [Jesus] Christ the true high priest concluded all sacrifices in bread and wine only, as in the primary substance of mans meat, needing further the offering up of no animals, nor other things, or the effusion of blood, in which we may be cleansed, being perfectly cleansed in his blood. There were also amongst the *Aegyptians* six hundred sixty six [666] kinds of sacrifices; for they did appoynt [appoint] divine honors, and holy sacrifices to each star, and planet, because they were divine animals partaking of an intellectual soul and a divine mind; whence they say that the stars being humbly prayed unto, do hear our prayer, and bestow celestial gifts, not so much by any natural agreement, as by their own free will. And this is that which *Iamblicus* saith, that celestial bodies, and the dieties [deities]

of the world have certain divine and superior powers in themselves, as also natural and inferior, which *Orpheus* calls the keyes to open and shut; and that by those we are bound to the fatall influences, but by these to loose us from fate. Whence if any misfortune hang over any one from *Saturn*, or from *Mars*, the Magicians command that he must not forthwith fly to *Jupiter*, or *Venus*, but to *Saturn* or *Mars* themselves. So that *Apuleian Psyche* who was persecuted by *Venus* for equalling her in beauty, was forced to importune for favor, not from *Ceres*, or *Juno*, but from *Venus* her self. Now they did sacrifice to each star with the things belonging to them; to the *Sun* with solary things, and its animals, as a Laurel tree, a Cock, a Swan, a Bull; to *Venus* with her animals, as a Dove, or turtle, and by her plants, as Vervain; as *Virgil* sings,

----- *Water bring out*
With garlars soft, the altar round about
Compass, and burn fat boughs and frankincense
Thats strong and pure -----

Moreover the Magicians when they made any confection either natural, or artificial, belonging to any star, this did they afterward religiously offer, and sacrifice to the same star, receiving not so much a natural vertue from the influence thereof being opportunely received, as by that religious oblation receiving it divinely confirmed and stronger. For the oblation of any thing, when it is offered to God after a right manner, that thing is sanctified by God by the oblation as is a sacrifice, and is made part thereof. Moreover to the celestial and etherial Gods white sacrifices were offered; but to the terestial [terrestrial] or infernal, black: but to the terrestrial [terrestrial] upon the altars, but to the infernal in ditches; to the aerial and watery, flying things: But to these white, to those black. Finally, to all the Gods and Demons besides terrestrial and infernal, flying things were offered, but to those only four-footed animals, for like rejoyceth in like. Of these only which were offered to the celestial, and etherial, it is lawfull to eat, the extream [extreme] parts being reserved for God, but of the other not. Now all these the Oracle of *Apollo* hath expressed in these verses,

A threefold sacrifice to th' Gods above.
White must be slain for them; for them below
Threefold also, but black for them; withall
With open altars Gods celestiall
Are taken, when th' infernal Gods require
Pits embrou'd with black blood, and fill'd with mire;
And are not pleas'd but with a sacrifice
That's buried; but of th' aire the deities
Delight in honey, and in wines most clear,
And that on altars kindled be the fire,
Require, with flying sacrifice, and white:
But of the earth the dieties [deities] delight
That earthly bodies should with frankincense
And wafers offered be in reverence.
But for the Gods that rule the sea thou must

*Thy sacrifices lay on the sea coasts,
And on the waves cast the whole animal.
But to the dieties [deities] celestial
Give th' extream [extreme] parts, and them consume with fire;
What then remains thou maiest if thou desire
Eat up, and let the air with vapors thick
And sweet smelling drop -----*

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

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

Now let us see what imprecations they did joyn to oblations and sacrifices; for he that did offer any sacrifice to God, did say these, or the like things: I thy servant do offer and sacrifice these things to thee; I confesse that thou art the author of all sanctity, and I call upon thee to sanctifie this oblation, that thou wouldst pour upon it the vertue of thy high and excellent spirit, that by it we may obtain what we ask for. Moreover also as this thing present by any oblations is made thine, as to live, or die to thee, so also let me be made thine who by this oblation, and communion, by this thing which I come to offer, and sacrifice to thee, profess to be one of thy family, and worshippers. Besides in offerings it was said, As that animal is in my power to be slain, if I pleased, or to be saved: so it is in thy power to take away in wrath, or to give in love that which we desire. Lastly, when for expiation, or the avoyding of any evil, any sacrifice was to be made, it was said, As that animall dies in my hand, so die all vice in me, also all uncleanness, or so let die and be annihilated such or such an evil, or discommodity. Also, As the blood of this animal is poured forth out of its body, so let all vice and uncleanness flow out from me. In sacrifices laid on the altar to be burnt, it was said, as this oblation is consumed by this present fire, so that nothing remains of it; so let all evel be consumed in me, or let such or such an evil which we would repell and avoyd be consumed. It was also a custom when imprecation was made, to touch the altar with the hands of all those for whom such a

sacrifice was made, or of them who did desire to be partakers of it, because prayer only cannot prevail, unless he that prays toucheth the altar with his hands; whence in *Virgil*,

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

And elsewhere,

*I touch the altars, and the middle fires,
And the Dieties [deities] beseech.*

Chapter lxi. How these things must be performed, as to God, so as to inferiour dieties [deities].

Every Adoration therefore, oblation, or sacrifice, deprecation, invocation, are differenced thus, *viz.* either because they are made to God only, or to inferiour dieties [deities], as angels, Stars, Heroes. In these therefore such rules are to be observed, that when any prayer is to be offered to God alone for the obtaining of any effect, it must be done with the commemoration of some work, miracle, sacrament, or promise, taken somewhere out of Scripture; as if there be a deprecation made for the destruction of enemies, let it be commemorated that God destroyed the Giants in the deluge of waters, and the builders of *Babel* in the confusion of tongues, *Sodom*, and *Gomorrhah* in raining of fire, the host of *Pharaoh* in the Red-sea, and the like; adding to those some malediction out of the *Psalms*, or such as may be gathered out of other places of scripture. In like manner when we are to deprecate against dangers of waters, let us commemorate the saving of *Noah* in the flood; the passing of the children of *Israel* through the Red-sea, and Christ walking dryshod upon the waters, and saving a ship from shipwreck [shipwreck], commanding the winds and waves, and lifting up *Peter* sinking in the waves of the sea, and such like. But if a prayer be necessary for obtaining Oracles, or dreames, whether it be to God, Angels, or Heros, there are many places offer themselves out of the old testament, where God is said to talk with men, promising in very many places Presages, and Revelations, besides the propheticall dreams of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, *Nebuchadnezzar*, in the old Testament, and the Revelation of *John*, *Paul*, in the new; also of holy Magicians, as *Helen*, *Constantine* and *Charles*; also of later Prophets, as *Methodius*, *Cyrrillus*, *Joachim*, *Merlin*, *Brigitta*, *Mechtindis*, *Hildegardis*, the dieties [deities] of whom being piously invoked, render us oftentimes partakers of divine Revelations. Moreover we must invoke the sacred names of God, but those especially, which are significative of the thing desired, or any way applicable to it; as for the destruction of enemies we must invoke the name of Gods wrath, of the revenge of God, fear of God, justice of God, fortitude of God: but for the avoiding of any danger we most invoke the names of pity, defence, salvation, goodness, and the like. Moreover we must petition for and to the effecters of the thing desired, *viz.* such an Angel, Star or Heroe on whom that office lies, but observing that our invocation on them must be made with due number, weight, and measure, and according to the rules delivered concerning inchantments [enchantments].

For betwixt these there is no difference, but that inchantments are such as affect our mind, disposing the Passions thereof into a conformity to certain dieties [deities]; but prayers are such as are exhibited to any diety [deity] by way of worship, and veneration; and from the same root also may the manner of consecrations be taken, of which we shall in the next place speak.

Chapter lxii. Of Consecrations, and their manner.

Consecration is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works according to the tradition of Magicall art rightly and lawfully prepared, and our work is vivified by the spirit of understanding. The efficacy of consecrations is perfected by two things especially, *viz.* the vertue of the person himself consecrating, and the vertue of the prayer it self. In the person himself is required holinesse of life, and a power to consecrate; the former, nature and desert perform; the latter is acquired by imitation, and dignification, of which we have spoken elsewhere. Then it is necessary that he that sacrificeth must know this vertue and power in himself, with a firm and undoubted faith. Now what things are required in prayer, are these. There is also a certain power of sanctifying placed in it by God, as if it be so ordained of God for this or that very thing (of which sort we read of many in the holy writ) or instituted to this or that thing, by the vertue of the holy ghost, according to the ordination of the Church, of which sort are many every where extant: or this holiness is in the prayer it selfe, not by vertue of institution, but of the commemoration of sacred things, as of sacred letters, histories, miracles, works, effects, favours, promises, sacraments and such sacramentall things, which shall seem to cohere with the thing to be consecrated, either properly, or improperly, or analogically. And of these we shall now give some examples, by which a way easily may be laid open to the whole consideration of it. So in the consecrating of water there is this comemoration made, *viz.* because God placed the firmament in the middle of waters; because in the middle of the earthly paradise he made a holy fountain, from which through four rivers the whole Earth is watered: because he made the waters an instrument of his justice, in the destruction of the Giants, by the generall deluge over the whole earth: and in the destruction of the Army of *Pharaoh* in the Red Sea, and because he led the people dry-shod through the middle of the Red sea, and through the middle of Jordan, and because he brought water miraculously out of a rock of the wilderness; and brought forth a fountain of living water out of the jaw bone of an asse at the prayers of *Sampson*, and because he appointed the waters as an instrument of his pity, and of salvation for remission of sins: and because Christ being baptized in Jordan, purified and sanctified the waters; and the like also by invoking divine names suitable [suitable] to these things, as when God is called a living fountain, living water, a living river. In like manner in consecration of fire, let there be a commemoration that God created the fire to be an instrument of his justice for punishment, revenge, purgation of sins, and when he comes to judge the world he will command burning to go before; and he appeared to *Moses* in a burning bush, went before the children of *Israel* in a pillar of fire, and commanded that inextinguishable fire should be kept in the tabernacle of the Covenant, & kept fire

unextinguished under the water. Also we must use such divine names as offer themselves, as because God is a consuming fire, and a melting fire: and such as are proper to these, as the shining of God, the light of God, the brightness of God, and such like. So in the consecration of oil such solemnities must be commemorated as belong to these, as in *Exodus* the oil of unction & sweet perfumes, and sacred names suitable [suitable] to these, such as is the name *Christ*, which signifies anointed, and such as this, and that in the *Apocalypse* concerning the two olive trees distilling sanctified oil into lamps burning in the presence of God. So in the consecration of places let there be commemoration made of mount *Sinai*, of the Tabernacle of the Covenant, of the *sanctum sanctorum*, the temple of *Solomon*, and of the sanctification of the hill *Golgotha* through the mystery of the passion of Christ, and of the field which was bought with the price of Christs blood; also of mount *Tabor*, where the transfiguration and ascent into heaven was. Sacred names also being used as of the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the seat of God, and the habitation of God, and of such like. After the same manner we must proceed in the benediction of other things, by enquiring [inquiring] into holy writ by divine names, and profession of Religion for such things which may seem to be after a manner suitable [suitable] to this or that thing. As for example, if there be a paper, or a book having some of the mysteries which we should commemorate, as the tables of the ten commandments given to *Moses* on mount *Sinai*, and the sanctification of the law, and of the Prophets, and Scriptures promulgated by the holy spirit: and let the divine names of the testament of God, the book of God, the book of life, the knowledge of God, the wisdom of God, and of such like be commemorated. So if a sword be to be consecrated, we may remember out of the second of *Maccabees* there was a sword sent from God to *Judas Macchabeus*, that he should destroy the children of *Israels* enemies: also that in the prophets, Take unto you two edged swords; also in the Gospel, coats being sold, swords must he bought; and in the History of *David* an Angel was seen hiding a bloody sword; and many such like we shall find in the Prophets, and *Apocalyps* [Apocalypse], as also the sacred names of the sword of God, the rod of God, the staff of God, the vengeance of God, and such like. And now let these things which have been exemplified concerning real consecrations, and benedictions suffice: by which personall consecrations, and benedictions may easily be understood. But there is yet another powerfull and efficacious rite of consecrating, and expiating, which is of the kinds of superstitious, *viz*: when the rite of any sacrament is transsumed to another thing, which is intended to be consecrated, or expiated, as the rite of baptisme, confirmation, funerall, and such like. Moreover we must know, that a vow, oblation, and sacrifice, have a certain power of consecration, as well reall as personall, as the things or persons are vowed or offered.

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

Now those things are called sacred, which are made holy by the gods themselves, or their Demons, being (as I may say) dedicated to us by the gods themselves. By this account we call Demons holy, because in them God dwells, whose name they are often said to hear.

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

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

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

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

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

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

And *Virgil*.

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

Hence divine *Plato* in his eleventh book of *Lawes*, commanded that the sacred Images and Statues of the Gods should be honoured, not for themselves, but because they represent the Gods to us, even as the ancients did worship that Image of *Jupiter*, thus interpreting it: for in that he bares the resemblance of a man, was signified that he is a mind which produceth all things by his seminary power; he is feigned to sit, that his

immutable and constant power might he expressed; he hath the upper parts bare and naked, because he is manifest to the intelligences and the superiors; but the lower parts are covered, because he is hid from the inferior creatures: he holdeth a scepter in his left hand, because in these parts of the body the most spiritual habitation of life is found. For the Creator of the intellect is the King and the vivifying spirit of the world; but in his right hand he holdeth forth both an Eagle and victory; the one, because he is Lord of all the Gods, as the Eagle is of other birds; the other, because all things are subject to him; in like manner we also reverence the Image of a Lamb, because it representeth Christ, and the picture of a Dove, because it signifieth the holy Ghost, and the forms of a Lion, Oxe, Eagle, and a man, signifying the *Evangelists*, and such like things, which we find expressed in the Revelations of the Prophets, and in divers places of the holy Scripture: moreover those things confer to the like revelations and dreams, and therefore are called sacred pictures; there are also sacred rites and holy observations, which are made for the reverencing of the Gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of Holy water, perfumes, exterior expiations, humble processions, and exterior Ornaments for divine praises, as musical Harmony, burning of wax candles and lights, ringing of bells, the adorning of Temples, Altars and Images, in all which there is required a supream and special reverence and comeliness; wherefore there are used for these things, the most excellent, most beautifull and pretious [precious] things, as gold, silver, pretious stores, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for the obtaining the bounty of the Gods; concerning which *Proserpina* beareth witness in these verses,

*Who ever did the brazen statues slight,
The yellow gifts of gold, or silver white,
Who would not wonder, and not say that these
Are of the Gods? -----*

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

*The consecrated priests, to whom great power
Is granted -----*

And *Virgil* saith of *Helenus* the priest of *Apollo*,

*He praies [prays] for peace of th' Gods, and doth unloose
The Garlands of his sacred head -----*

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

With Holy words, now on the Gods I call.

And the primitive Church did use certain holy incantations against diseases and snf tempests, which we either pronounce praying to some divine powers, or also sometimes carrying them along with us, written and hanging on our neck, or bound to us, we obtain very oft some power from such a Saint, which men very much admire; by this means also there are sacred names, figures, Characters, and seals, which contemplative men, in purity of mind, for their secret vows, have devoted, dedicated and consecrated to the worship of God; which things truly, if any man afterwards shall pronounce with the same purity of mind, with the which they were first instituted, he shall in like manner do miracles; further also, the manner and rules delivered by the first institutor must be observed, for they who are ignorant of these things, loose their labour, and work in vain; Thus not only by barbarous words, but also by *Hebrew, Aegyptian [Egyptian], Greek, Latine*, and the names of other languages, being devoted to God, and attributed and dedicated to his essence, power or operation, we sometimes do wonders; such names there are in *Iamblicus*, viz. *Osyris, Icton, Emeph, Ptha, Epies, Amun*; so in *Plato*, and amongst the Greeks, [Greek text omitted], so the Greeks call *Jupiter* [Greek text omitted] which signifieth to live, because he giveth life to all things; in like manner [Greek text omitted (Dia)] which signifieth through, because through him are all things made, so [Greek text omitted (Athanaton)], which signifieth Immortall; so amongst the Latines he is called *Jupiter*, as it were an adjuvant father, and such like, and also certain names are devoted to men, as *Eutychis, Sophia, Theophilus*, that is, prosperous, servant, dear to God. In like manner certain materiall things receive no little sanctity and vertue by consecration, especially if done by a priest, as we see those waxen seals, in which are imprinted the figure of Lambs, to receive vertue by the benediction of the Romane High priest, against lightnings and tempests, that they cannot hurt those who carry them, for a divine vertue is inspired into Images thus consecrated, and is contained in them, as it were in a certain sacred Letter, which hath the Image of God; the like vertue those holy waxed lights receive at *Easter*, and at the feast of the purification of the virgins; in like manner bells by consecration and benediction receive vertue, that they drive away and restrain lightnings, and tempests, that they hurt not in those places where their sounds are heard; in like manner salt and water, by their benedictions and exorcismes receive power to chase and drive away evil spirits; and thus in things of this kind, there are also sacred times alwaies observed by the nations of every religion with very great reverence, which are either commanded that we should sanctify by the Gods themselves, or are dedicated to them by our fore-fathers and Elders, for the commemoration of some benefit received of the Gods, and for a perpetual Thanksgiving. Thus the Hebrews have received their Sabbaths, and the Heathens their holy daies, and we the solemn dayes of our holy rites, alwaies to be revered with the Highest solemnity; there are also times contrary to these, which they call penitential, and we black dayes, because that in those daies the commomwealth hath suffered some notable blow, and calamity, of which sort amongst the Romans was the day before the fourth nones of *August*, because that on that day they suffered that extraordinary blow at the Battle of *Canna*. In like manner all Postridian daies are called black dayes, because that most commonly battles succeeded ill on these dayes: So amongst the Jews the black dayes are the seventeenth day of *June*, because on that day *Moses* brake the Tables, *Manasses* erected an Idol in the *Sanctum Sanctorum*, &

the walls of *Jerusalem* are supposed to have been pulled down by their Enemies; likewise the ninth of *July* is a black day with them, because on that day the destructions of both the Temples happened, by this reason they are called *Ægyptian* [Egyptian] dayes, in the old time observed by the *Ægyptians*, and every Nation by this way may easily make a like calculation of days fortunate or unfortunate to them, and the Magicians command that these holy and religious daies be observed no less then the planetary daies [days], and the celestial dispositions; for they affirm that they are far more efficacious, especially to obtain spiritual and divine vertues, because that their vertue is not from the Elements and celestial bodies, but descendeth from the intelligible and supercelestial world, and being helped by the common suffrages of the Saints, is not infringed by any adverse disposition of the heavenly bodies, nor frustrated by the corruptible contagion of the Elements, if so be that firm belief and religious worship be not wanting, that is, joynd with fear and trembling, for religion properly holdeth forth thus much; Hence those daies are called religious, which to violate is a sin, which if we carefully observe, we fear not any great mischief, which we may do, if we do otherwise.

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

Whosoever therefore thou art, who disirest [desirest] to operate in this faculty, in the first place implore God the Father, being one, that thou also maiest he one worthy of his favour, be clean, within and without, in a clean place, because it is written in *Leviticus*, Every man who shall approach those thing which are consecrated, in whom there is uncleanness, shall perish before the Lord; Therefore wash your selves oft, and at the daies appointed, according to the mysteries of number, put on clean clothes, and abstain from all uncleanness, pollution, and lust; for the Gods will not hear that man (as *Porphyry* saith) who hath not abstained many dayes from venereous Acts; Be not thou coupled to a polluted or menstruous woman, neither to her who hath the Hemorrhoides [hemorrhoids], touch not an unclean thing; nor a Carkass [carcass], whence *Porphyry* saith, whosoever shall touch a dead man, may not approach the Oracles, perhaps, because that by a certain affinity of the funeral ill odour, the mind is corrupted and made unfit to receive divine influences; Thou shalt wash, and anoynt [anoint], and perfume thy self, and shalt offer sacrifices: for God accepteth for a most sweet odour those things which are offered to him by a man purified and well disposed, and together with that perfume condescendeth to your prayer and oblation, as the Psalmist singeth; *Let my prayer, O Lord, be directed to thee, as incense in thy sight*; Moreover, the soul being the offspring and Image of God himself, is delighted in these perfumes and odours, receiving them by those nostrils, by the which it self also entred into this corporeal man, and by the which (as *Job* testifieth) the most lively spirits are sometimes sent forth, which cannot be retained in mans heart, boyling [boiling] either through choler, or labor; whence some think that the faculty of smelling is the most lively and spiritual of all the senses. Further, perfumes, sacrifice, and unction penetrate all things, and open the gates of the Elements and of the Heavens, that through them a man can see the secrets of God, Heavenly things, and those things which are above the Heavens, and also those which descend from the Heavens, as Angels, and spirits of deep pits, and profound places, apparations of desart [desert] places, and doth make them to come to you, to appear visibly, and obey you; and they pacify all spirits,

and attract them as the Loadstone Iron, and joyn them with the elements, and cause the spirits to assume bodies: for truly the spiritual body is very much incrassated by them, and made more gross: for it liveth by vapours, perfumes and the odours of sacrifices: moreover whatsoever thou operatest, do it with an earnest affection and hearty desire; that the goodness of the Heavens and heavenly bodies may favour thee, whose favour, that thou maiest more easily obtain, the fitness of the place, time, profession, custome, diet, habite, exercise and name also do wonderfully conduce: for by these the power of nature is not only changed, but also overcome, for a fortunate place conduceth much to favour: neither without cause did the Lord speak to *Abraham* that he should come into the land which he would shew him; and *Abraham* arose and journeyed towards the south: in like manner, *Isaac* went to *Gerarath*, where he sowed & gathered an hundred fold, and waxed very rich: but what place is congruous to each one, must he found out by his nativity, which thing he that knoweth not, let him observe where his spirits are especially recreated, where his senses are more lively, where the health of his body and his strength is most vigorous, where his businesses succeed best, where most favour him, where his enemies are overthrown, let him know that this region, this place is preordained by God and his Angels for him; and is also well disposed, and prepared by the Heavens. Therefore reverence this place, and change it according to your time and business, but alwayes flie an unfortunate place: fortunate names also make things more fortunate: but unfortunate, unhappy; Hence the Romans in lifting their souldiers [soldiers] were wary, least that the first souldiers names should be in any measure unfortunate; and for paying tributaries, and mustings of their Armies and Colonies, they did chuse *Censours* with good names. Moreover they believed, that if unfortunate names were changed into fortunate, that the fortune of things would also be changed into better; So *Epidamnus*, least that sea men going that way should suffer damage, they commanded to be called *Dyrachius*; for the same cause they called *Maleoton*, least he should cause some mischief, *Beneventus*; but they thought good to call *Lacus*, *Lucrinus*, for the goodness of the name being the most happy place of all: make election also of hours and dayes for thy operations, for not without cause our Saviour spake, Are there not twelve hours in the day, and so forth? for the *Astrologers* teach that times can give a certain fortune to our businesses; the Magicians likewise have observed, and to conclude, all the ancient wise men consent in this, that it is of very great concernment; that in what moment of time, and disposition of the heavens, every thing, whether naturall or Artificiall hath received its being in this world; for they have delivered, that the first moment hath so great power, that all the course of fortune dependeth thereon, and may be foretold thereby, and in like manner, by the successes of the fortune of every thing, they both firmly believed, and experience also testiflet, that the beginning of any thing may thereby be found out; even as *Sulla* the Astrologian foretold, that a most certain destruction approached *Caligula*, who asked him advice concerning his nature; *Metheon* the Astrologer foresaw the calamity of the wars which happened afterward to the *Athenians*, making an expedition against the *Syracusans*: to the same about to sail to *Sicilia*, *Meson* the Astrologer foretold a great tempest. *Anaxagoras* by the knowledge of the times, forewarned on what dayes a great stone should fall from the Sun; as afterward it happened at *Aegos*, a river of *Thracia*; on the contrary, *L. Tarnucius Firmianus* by the acts and fortune of *Romulus*, found both the time of his conception and nativity; the same man found out also the nativity of the City of *Rome*, by making the successes and fortunes of that City: so *Maternus* reporteth,

that the beginning and Creation even of this world was found out by the events of things: For that times can do very much in naturall things, may be manifested by many examples; for there are trees, which after the Solstice do invert their leaves, as the Poplar, Elm, Olive, Linetree, whitewillow; and shellfishes, Crabs and Oisters [oysters] do increase, the Moon increasing, and when the Moon decreaseth, do grow lean; & the Seas in ebbing and flowing do observe the motions and times of the Moon; and *Euripus* in *Euboea*, doth it not seven times with wonderfull swiftness ebbe and flow? and three dayes in every moneth, viz. the 7. 8. and 9. day of the Moon it standeth still; and amongst the *Troglotides* there is a lake, which thrice in a day is made bitter and salt, and again sweet; moreover in the winter time, when all things wither and dry, Penroyall [pennyroyal] flourisheth: on the same day, they say, that blown bladders do break, and that the leaves of Sallows and Pomegranats are turned and forced about; and its known to all, that which I have seen both in *France* and *Italy*, and I know also the sowing thereof, viz. that a nut-tree, which seemeth dry all the year, on the Even of Saint *Johns* day doth produce both leaves, and flowres [flowers], and ripe fruits: and this miracle doth wholly consist in the observation of the time of its sowing: moreover that times can yield some wonderfull power to artificiall things, the Astrologers in their books of Elections and Images do constantly affirm; and by this means, we read in *Plutarch*, That there was an image amongst the *Peleneans* made with such art, that what way soever it did look, it did strike all things with terrour and very great perturbation, so that no man durst through fear behold it; and we read in the life of *Apollonius*, that the Magicians of *Babylon* had tied to the roof of their house, four golden fowls, which they called the tongues of the gods; and that they had power to reconcile the minds of the multitude to the love and obedience of the King. In the Iland [island] *Chios* there was the face of *Diana* placed on high, whose countenance appeared sad to those which caine in, but to those that went out, it appeared chearfull [cheerful]: In *Troas*, the sacrifices which were left about the Image of *Minerva* did not putrifie; In the temple of *Venus* at *Paphos*, it never rained in the court: If any thing was taken forth from the Tomb of *Antheus*, showers were powred down from heaven till that which was digged up, was restored into its place: In the tomb of King *Bibria* of *Pontus*, did arise a *Laurell*, from which if any one did break a branch and carry it on shipboard, quarrells would never cease untill it was thrown over. In the Iland [island] *Boristhenes*, no bird did haunt the house of *Achilles*: at Rome, neither flie [fly], nor dog did enter into the Palace of *Hercules*, in the oxe market. In *Olynthus* of *Thracia* there was a place, into the which if a Beetle had fallen, it could not get forth, but writhing it self every way it died; I could bring even innumerable examples, and far more wonderfull then these, which Antiquity reporteth to have been done by the Art of images, and by the observation of times: but least any one should think them long since, obsolete, and repute them for fables, I will bring more new things, and such as remain even to this time in some places, and I will joyn to these some artificiall wonders; for they say, that by the Art of images it cometh to passe, that at Byzantine Serpents hurt not, and that Jackdaws flie [fly] not over within the wals [walls]; that in Crete there are no night Owls, that about Naples Grasshoppers are never heard; that at *Venice*, no kind of flie [fly] doth enter the publike [public] houses of Barbers, that in *Toledo* in the publike shambles, one only flie is seen all the year long, of a notable whiteness: and we in the foregoing book have declared already both the fashions and times, by the observation of which, these things and such like may be done; moreover you ought especially to observe the vertue of

speeches and words, for by these the soul is spread forth into inferiour substances, into stones, metals, plants, animals, and all naturall things, imprinting divers figures and passions on them, inforcing all creatures, or leading and drawing them by a certain affection: So *Cato* testifieth, that weary Oxen are refreshed by words, and also that by prayers and words, you may obtain of *Tellus*, that it produce unusuall trees; trees also may by this means be entreated to pass over to another place, and to grow in another ground: Rapes grow the greater, if they be entreated when they are sown, to be beneficiall to them, their family, and neighbours; the Peacock also being commended, presently extends his feathers: but on the contrary, it is found by experience that the hearb [herb] Basill, being sown with cursings and railings, is more flourishing; also a kind of Lobster doth cure burnings and scaldings, if so be that in the mean time his name be not named: further, they which use witchcraft, kill trees by praising them, & thus do hurt sown Corn and children: moreover they say that there is so great power in mans execrations, that they chase and banish even wicked spirits: *Eusebius* declareth that by this means *Serapis* amongst the *Aegyptians* [Egyptians], did publish short sentences, by the which devils were expelled, and he taught also, how devils having assumed the forms of brute beasts, do ensnare men: To conclude, in all businesses, put God before your eyes, for it is written in *Deuteronomie* [Deuteronomy], When you shall seek the Lord your God, you shall find him. Whence we read in *Mark*, That whatsoever ye shall desire and pray for, believing that you shall receive it, it shal come to pass for you; and in *Matthew*, If you shall have faith as a grain of mustard seed, nothing shall be impossible for you; also the fervent prayer of a righteous man prevaileth much, for *Elias* (as *James* saith) was a man like unto us, subject unto passions, and he prayed earnestly, that it might not rain upon the earth, and it rained not in three yeers [years] and six moneths [months]; and again he prayed, and the heaven gave rain, and the earth brought forth its fruit: but take heed in your prayers, least that you should desire some vain thing, or that which is against the will of God; for God would have all things good: neither shalt thou use the name of thy God in vain, for he shall not go unpunished, who taketh his name for a vain thing: be abstemious and give alms, for the Angel saith to *Tobiah*, prayer is good with fasting and alms; and we read in the book of *Judith*: Know ye, that the Lord will hear your prayers, if ye shall persevere in fastings and prayers in his sight.

Chapter lxxv. The Conclusion of the whole Work.

These are the things, which for an introduction into Magick we have collected out of the tradition of the ancients, and diversly compiled in this book, in short words, yet sufficient for those who are intelligent; some of these things are written in order, some without order, some things are delivered by fragments, some things are even hid, and left for the search of the intelligent, who more acutely contemplating these things which are written, and diligently searching, may obtain the compleat rudiments of the magicall Art, and also infallible experiments: for we have delivered this Art in such a manner, that it may not be hid from the prudent and intelligent, and yet may not admit wicked and incredulous men to the mysteries of these secrets, but leave them destitute and astonished, in the shade of ignorance and desperation: You therefore sons of wisdom and learning, search diligently

in this book, gathering together our dispersed intentions, which in divers places we have propounded, and what is hid in one place, we make manifest in another, that it may appear to you wise men; for, for you only have we written, whose mind is not corrupted, but regulated according to the right order of living, who in chastity, and honesty, and in sound faith fear and reverence God: whose hands are free from sin and wickedness, whose manners are gentle, sober, and modest, you only shall find out this knowledge which is preserved for you, and the secrets which are hid by many Enigmaes cannot be perceived but by a profound intellect, which when you shall obtain, the whole science of the invincible magical discipline will insinuate it self into you: and those vertues will appear to you, which in times past *Hermes, Zoroastes [Zoroaster], Apollonius*, and the others, who wrought miracles, obtained. But ye, envious, caluminators, sons of base ignorance, and foolish lewdnest, come not nigh our writings, for they are your enemies, and stand on a precipice, that ye may erre and fall head-long into misery: if any therefore through his incredulity or dulness of intellect, doth not obtain his desire, let him not impute the fault of his ignorance to me, or say that I have erred, or purposely written falsly and lied, but let him accuse himself, who understandeth not our writings; for they are obscure, and covered with divers mysteries, by the which it will easily happen, that many my erre and lose their sense; therefore let no man be angry with me, if we have folded up the truth of this science with many Enigmaes, and dispersed it in divers places, for we have not hidden it from the wise, but from the wicked and ungodly, and have delivered it in such words which necessarily blind the foolish, and easily may admit the wise to the understanding of them.

FINIS.



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

By those letters (most reverend Father!) which you sent me since the second of this month, I understand your candidness towards me, and great learning, and indeed the curious searching after these things which lye hid in darkness; I did presently rejoyce,

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

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

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

Unto the same Man.

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

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

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

*Who wisely can the Knotty gout soon cure,
And health even to the desperate procure.*

See where their faith is placed, where their hope is reposed, who endeavour to subject the Elements, Heaven, Fate, Nature, Providence, God, and all things to the command of one *Magitian* [magician]; and seek for the preservation of a kingdom from Devils the enemies of publike [public] preservation; saying in their heart with *Ochozias*, there is not a God in *Israel*, let us go and consult *Beelzebub* the God of *Achron*, and as *Saul* speaking to the witch, saith, the *Philistins* [Philistines] fight against me, & God hath deserted me, and will not hear me, therefore am I come to you. What do they so much despair of God, that they have judged it requisite to desire aid of the Divels [devils]? is not this according to the word of *Iude* and *Peter*, to deny God and Iesus [Jesus] Christ our Lord and Saviour who hath redeemed us, and to bring upon themselves swift destruction? do they not treasure up for themselves the fierce wrath of the Lord who will send it upon them by evill spirits? are they not delivered over to a reprobate sense, who desire the certainty of secret counsels from the divel [Devil], the father of lies, and hope for victory elsewhere than from the Lord of Hoasts [Hosts]? and further, this addeth boldness to this abominable worker of Idolatry and Sacrilege [sacrilege], that the Orthodox mother doth very much favour those things, and the authority of her most Christian Son is accommodated, and gifts bestowed out of the sacred pence; the Pillars of the Church, Bishops and Cardinals, winking at, yea furthering this abominable work; and the wicked Nobles applaude this operation of Impiety, as the crowes the works of the Wolf. What greater wickedness have *Pharaoh*, *Balack*, *Saul*, *Ahab* with his *Jezabel*, *Ochozias*,

Nabuchadnezzar, Balthazar, Senacherib and the other worshippers of *Balaam*, committed? *Pharaoh* called forth his magicians [magicians] against *Moses*; they being convicted in the third plague, confessed the finger of God: but the King being obstinate through the ten plagues perished in the red sea; *Balack* the Moabite sent forth *Baalam* the Sorcerer that he should curse *Israel*, but God himself turned the curse into a blessing; *Balack* is cursed; what did the answers of *Samuel* or the witch profit *Saul*? was he not slain in the mountain *Gilboah*? *Ahab* and *Jezebel* being wickedly married together, did confide in the prophets of *Baal*, and according to the word of the Lord, a lying spirit went forth into the mouths of all the prophets who promised prosperity to *Ahab* going up against *Ramoth Gilead*, but *Ahab* fell, and *Jezebel* was thrown down headlong, and the dogs did eat her: *Asa* a King of *Juda* is reproved by the prophet of the Lord, because that in his sickness he sought not the Lord, but trusted to the skill of his physician [physician]: have not they committed a greater sin, who leave God the saviour, and the wholesome virtues of nature, and seek for help of Satan? *Ochozias* did thus in times past, & therefore heard from the prophet of the Lord, Thou shalt not descend from thy bed on which thou art, but shalt certainly dy [die]. Let the series of the other unrighteous Kings be run over, and also the histories of the Gentiles. *Zoroastes* [Zoroaster], *Diatharus*, *Croesus*, *Pompey*, *Pyrrhus*, *Crassus*, *Nero*, *Iulian* [Julian], what have they gained by their *Magicians* [magicians] and Diviners, who falsely feigned [feigned] prosperity for them? were they not all reduced to nothing, and did they not wickedly perish in their sins? So are all these ungodly follies wont to bring destruction to the admirers thereof, to the which truly, they who especially confide, are made the most unfortunate of all men. I deny not but that there are natural sciences, Metaphysical arts, Occult Ingenuities, which can, without offending God, or injuring faith or religion, preserve Kingdoms, give into counsels [councils], overcome Enemies, deliver captives, encrease [increase] wealth, obtain the good will of men, expell diseases, conserve health, prolong life, and restore strength of youth: There are moreover sacred religious intercessions, publique [public] supplications, private prayers of good men: by the which we may not only turn away the wrath of God, but also entreat him to be gracious [gracious] unto us; besides if there be a certain art to foretell, and work miracles, which the Ancients call *Calomagia* or *Theurgia*, surely it is unknown unto these fooles and slaves of the Divel [Devil], for to find out things to come, and to pronounce truth concerning those things which hang over our heads, & are occult, and from heaven portended unto men; and to effect things which exceed the common course of nature, belongeth only to a man of profound and perfect knowledge, and of a most pure life and faith, and not to men most vain and unlearned. But every Creature serveth those who are Innocent, and learned in the law of God, for their faiths sake; and whatsoever they shall ask they shall receive: so the Ravens fed *Elijah*, and at his prayers the earth withheld her fruits, the Heaven denied rain, and showed down fire upon the wicked: So the Ravens served *Elisha*, the Angels fought for him; rivers are passed dry-foot; the Lions laying aside their fierceness, and not regarding their hunger, fawn on *Daniel*, and the hot fiery furnace burneth not the children. These are not works of Necromancers and Sorcerers, nor of Devils, but of faithfull and godly men; for not the Divels [devils], but the spirit of God doth assist them: I confess there are some, (perhaps many) even at this time, who are very wise, and of wonderfull knowledge, vertue and power, and of a pure conversation, most prudent, and also disposed by age and strength, that they can very much profit the Commonwealth by their counsel and operations; but your courtiers contemn these men,

as those who are very far from their purpose, who for wisdom have malice, guile and deceit; for counsel deceit, and craft for knowledge; guile, and perfidiousness for prudence. Superstition is in the place of religion, and God is blasphemed in afflictions: and what faith (as saith the Apostle) is perfected in weakness is contemned: but they run to the invocations of evil spirits. Every good man is mocked at by them, bold hypocrisie is promoted, truth is accounted a crime; praise and rewards are reserved for foolishness and wickedness. O fools, and wicked, who by these arts would establish a kingdom, by which formerly most potent Empires have fallen, and have been utterly overthrown; Of whom it was truly spoken by *Jeremiah*, our Crown is fallen, wo [woe] to us because we have sinned: which I wish might not be so truly as fitly applyed to you. For truly that verse, the numeral letters being gathered together M.C.V.I. expresseth the year M.D.XXIV. wherein according to the account your King was taken at *Papia*: Did not ye see these things, and admire at them, which before they were done you judged impossible? And as yet you are proud, and obdurate in your affliction. You despise the prophets, and the threatenings of God are as tales to you. Behold it is at hand, and as yet you shall see, and feel the great things of God upon the whole earth, and shall tremble because the misery which you know not shall come upon you suddenly; Whither then will ye fly? Stand with your enchanters, and with the multitude of your Sorceries, if haply they can profit you, or you can be made thereby stronger. Will not that *German* Sorcerer that is sent for, save you, and make lying, Prophets, and prevail against the wrath of the Lord, and deliver you from evil? No, ye wicked, *No*, unless the Lord shall build, and keep the Cities, and Kingdom, all the keepers thereof labor and watch in vain. It is the work of God alone, not of Devils, not of *Magicians* to suspend or change the sentence of the Prophets. But if you will with your whole heart turn unto his mercy, and will change your wickedness, then you may be freed from evil, as was *Nebucadnezar* [Nebuchadnezzar], who by the counsel of *Daniel* redeeming his sins by almes, and his iniquities by taking pittie [pity] on the poor, avoided the imminent wrath of God for a time, until in the Court at *Babylon* he with a proud speech recalled it back to himself again. *Achab* most impious, with his *Izebel* [Jezebel], to whom the Lord threatned death by *Elias*, was, because he turned to God made again the word of the Lord to *Eliah*. Because *Achab* feared my face I will not bring the evill in his daies. The *Ninevites*, because by the Edict of the King and Princes they repented at the preaching of *Jonas*, were totally freed from the imminent punishment. *Esaias* brought this sentence to *Ezechias*, that he should set his house in order, because he should dy [die]; He praied [prayed] and wept, and was hesled, and fifteen years added to his life, for thus the Lord spake to the same man by the same Prophet, I have seen thy tears, and heard thy prayers, behold I will add to thy daies fifteen years; moreover I will deliver thee from the hand of the King of *Assyria* & this City, and protect it; So much could the conversion and prayer of this pious King do, who though he prayed for himself alone, yet obtained not only for himself, but also for the City and people; It is the Lord only who preserveth the King, and who giveth wisdom to the Kings Son; they ought to fly to this master, who seek salvation, and not to Magicians and Sorcerers: put on righteousness and fear of the Lord, you who desire prosperity: if the stability of a Kingdom be sought for; it is written; the just shall inherit the Land, the just shall be had in everlasting remembrance, he shall not be moved for ever; if security be sought for; They that fear the Lord shall not be afraid for evil tidings, but shall scorn all their enemies. If honour, and wealth be sought for; In his house are glory, and riches. If

praise, and favour; The generation of the righteous shall be blessed: If power; He shall be powerfull on the earth, and his seed also. His strength shall be exalted in glory: If marriage, and prosperity of wedlock; His wife shall be as a vine flourishing on the house side, and his children as olive branches. If health of body, and strength; the Lord will not suffer his holy one to see corruption. Lastly, blessed is the man in all things that fears the Lord, who is unspotted in the way, who goes not into the counsell of the wicked, who takes pittie [pity] on the poor, and needy. For in an evil day the Lord shall deliver him, and shall not deliver him into the hands of his enemies. All the wicked shall see, and be vexed, and shall gnash their teeth, and pine away, their desire shall perish. Let this suffice for admonition. For I will not more curiously prosecute this matter, lest haply the evilness of the subject should provoke me to write more then is expedient. Farewel, from *Paris*, XIII of *February*, Anno M.D. XXVIII. after the Romane account.

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

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

Of Magick in generall.

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

Of Naturall Magick.

It is thought that naturall Magic is nothing else but the highest power of naturall Sciences, which therefore is called the height of naturall Philosophy, and the most absolute consummation thereof, and that which is the active part of naturall Philosophy, which by

the help of naturall vertues, from a mutuall, and oportune application of them, brings forth operations even to Admiration: which Magick the *Aethiopians*, and *Indians* especially did use, where the vertue of herbs, and stones, and other things looking towards it was sufficient. It is said that *Hierome* made mention of it to *Paulinus*, where he saith that *Apollonius the Tyanean* was a Magician, or Philosopher, as also the *Pythagorians*; of this kind were those wise men which came to worship Christ with gifts when he was born, which the interpreters of the *Chaldeans* [Chaldaeans] expound the Philosophers of the *Chaldeans*, such as were *Hiarchas* amongst the *Bragmanne* [Brahmans], *Tespion* amongst the *Gymnosophists*, *Budda* [Buddhists] amongst the *Babylonians*, *Numa Pompilius* amongst the Romans, *Zamolxides* amongst the *Thracians*, *Abbaris* amongst the *Hyperboreans*, *Hermes* amongst the *Aegyptians* [Egyptians], *Zoroastes* [Zoroaster] the son of *Oromasus* [Ohrmazd = Ahura Mazda] amongst the *Persians*. For the *Indians*, *Aethiopians* [Ethiopians], *Chaldeans* [Chaldaeans], and *Persians* chiefly did excell in this Magick. With which therefore (as *Plato* relates in *Alcibiades*) the sons of the *Persian* Kings were instructed, that they might learn to administer, and distribute their image to the common wealth of the world, and the common wealth to it: and *Cicero* saith in his books of divination, that there was none amongst the *Persians* did enjoy the Kingdom, but he that first had learned Magick. Naturall Magick therefore is that which contemplates the powers of all naturall and celestially things, and searching curiously into their Sympathy, doth produce occult powers in nature into publique [public] view, so coupling inferior things as allurements to the gifts of superiour things, that by their mutuall application, that from thence arise wonderfull miracles, not so much by art as by nature, to which art becomes an assistant whilst it works these things. For Magicians, as the most curious searchers of nature, making use of those things which are prepared by nature, by applying active things to passive, produce oftentimes effects before the time ordained by nature, which the vulgar think are miracles, which indeed are naturall works, the prevention of the time only coming betwixt: as if any one should produce Roses in the moneth [month] of March, and ripe Grapes, or sowed Beans, or make Parsly [parsley] to grow into a perfect plant within few hours, nay, and cause greater things, as clouds, rains, thunders, and animals of divers kinds, and very many taansmutations of things, many of which sort *Roger Racon* boasted that he did do by meer [mere] naturall Magick. Of the works thereof wrote *Zoroastes* [Zoroaster], *Hermes*, *Eranthes* King of *Arabia*, *Zacharias* the *Babylonian*, *Joseph* the *Hebrew*, *Bocus*, *Aaron*, *Zenotenus*, *Kiramides*, *Almadal*, *Thetel*, *Alchindus*, *Abel*, *Ptolomy*, *Geber*, *Zahel*, *Nazabarub*, *Thebith*, *Berith*, *Solomon*, *Astaphon*, *Hipparchus*, *Alcmeon*, *Apollonius*, *Triphon*, and many others, many of whose works are yet entire, and many fragments are yet extant, and have come into my hands. Some modern men have also wrote of naturall Magick, but they but a few things, as *Albertus*, *Arnoldus de villa nova*, *Raimundus Lullie*, *Bacon*, and *Apponus*, [i.e. Peter de Abano] and the Author of the book to *Alfonsus*, set forth under the name of *Picatrix*, who also together with naturall Magick, mixeth much superstition, which indeed the rest have done.

Of Mathematicall Magick.

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

Of Enchanting Magick.

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

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

And *Pliny* relates that a certain man, *Demarchus Parrhasitus*, in a sacrifice which the *Arcades* made by a humane sacrifice to *Jupiter Lyceus*, tasted of the entrails [entrails] of a boy that was sacrificed, and turned himself into a wolfe, by reason of which changing of men into a wolf [werewolf, lycanthropy], *Austin* [Augustine] thinks that the name was put upon *Pan Lyceus*, and *Jupiter Lyceus*. The same *Austin* relates, that whilst he was in Italy, there were certain women Magicians like *Circe*, who by giving cheese to travellers turned them into cattle; and when they had carried what burdens they pleased, restored them into men again; and that the same happened to a certain Father called *Prestantine*. But least any one should think these things to be but foolish toyes, and things impossible, let him call to mind what Scripture mentions concerning *Nebuchadnezar* [Nebuchadnezzar] the King, how he was turned into an ox, and lived seven yeers with hay, and at length returned through the mercy of God into a man again, whose body after

his death, his son *Evilmerodac* gave as a prey to the Vultures [vultures], least he should again rise from the dead, who returned from a beast into a man: and more of this kind doth *Exodus* relate of the Magicians of *Pharaoh*. But *Solomon* speaks of the same, whether Magicians, or Sorcerers, when he saith, Thou hast terrified them O God! because they have done horrible deeds by enchantments [enchantments]. Moreover, this I would have you know, that these Magicians do not search into naturall things only, but also those things which do accompany nature, and after a manner put it off, as motions, numbers, figures, sounds, voyces [voices], concents, lights, affections of the mind, & words. So the *Psylli*, and *Marsi* called together serpents, and others by other things depressing them, put them to flight. So *Orpheus* repressed the tempest of the *Argonaute* with a hymn; and *Homer* relates of *Ulysses* that his blood was restrained with words. And in the law of the twelve tables punishment was ordained for them who enchanted the corn: that without all doubt the Magicians did produce wonderfull effects by words only, affections, and such like, not upon themselves, but also upon extraneous things; all which things are thought to put forth their innate vertue upon other things, draw them to them, or expell them from them, or any otherwise affecting of them, no otherwise then the Loadstone draws Iron, or Jeat Chaff, or a Diamond or Garlick bind them, so that by this graduall, and concatenated Sympathy of things, not only naturall, and celestiall gifts, but also intellectuall, and divine may, as *Iamblicus* [Iamblichus], *Proclus*, and *Synesius* confirm by the opinion of Magicians, be received from above, which *Proclus* in his book of sacrifice, and Magick confesseth, *viz.* That by the consent of these kinds of things, the Magicians were wont to call up the dieties [deities] themselves. To such a height of madness some of them are grown, that from divers constellations of the Stars, through intervals of times, and a certain rule of proportions being observed, think that an image of the gods can with a beck receive the spirit of life, and intellect, and so give an answer to them that ask counsell of it, and reveal the secrets of occult truth. Hence it is manifest that this naturall Magick is sometimes inclining to *Goetia*, and *Theurgia*, entangled in the wyles and errorrs of evill Spirits.

Of Goetia Necromancy.

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

*A people envy'd by the Gods, have skill,
Begot by th' evill one, even at their will
The heavens for to blemish, and the things
Which are in heaven, and on earth to bring
Out of order, and the poles for to force,
And of the rivers for to turn the course,
The mountains level, and the skie to drive
Under the earth -----*

These therefore are they which call upon the souls of the dead, and those which the Ancients called *Epodi*, who enchant boys, and bring them out into the speech of the Oracle, and which carry about them familiar spirits, as we read of *Socrates* and such, as it is said, they fed in glasses, by which they feign themselves to prophesy. And all these proceed two waies. For some endeavour to call and compell evill spirits, adjuring by a certain power, especially of divine names, for seeing every creature fears, and reverenceth the name of him who made it, no marvel, if *Goetians*, *Infidels*, *Pagans*, *Jews*, *Saracens*, and men of every prophane sect and society do bind Divels [devils] by invoking the divine name. Now there are some that are most impiously wicked indeed, that submit themselves to Divels [devils], sacrifice to, and adore them, and thereby become guilty of Idolatry, and the basest abasement: to which crimes if the former are not obnoxious, yet they expose themselves to manifest dangers. For even compelled divels [devils] alwaies deceive us whithersoever we go. Now from the sect of the *Goetians* have proceeded all those books of darkness, which *Vulpianus* the Lawyer calls books disallowed to be read, and forthwith appointed them to be destroyed, of which sort the first is *Zabulus* reported to invent, who was given to unlawfull arts, then *Barnabas* a certain *Cyprian*; and now in these dayes there are carryed about books with feigned titles, under the names of *Adam*, *Abel*, *Enoch*, *Abraham*, *Solomon*, also *Paul*, *Honorius*, *Cyprianus*, *Albertus*, *Thomas*, *Hierome*, and of a certain man of *Yorke*, whose toies [toys] *Alphonsus* King of *Castile*, *Robert* an English man, *Bacon*, and *Apponus* [i.e. Peter de Abano], and many other men of a deplored wit have foolishly followed. Moreover they have not made men only and Saints, and Patriarkes [Patriarchs], and the angels of God, the authors of such execrable opinions, but they boast also that those books were dilivered by *Raziel*, and *Raphael* the Angels of *Adam* and *Tobias*; Which books openly betray themselves to him that looks narrowly [i.e. closely] into them, to be a rule, rite, and custome of their precepts, and a kind of words, and characters, an order of extruction, an empty phrase, and to contain nothing but meer toyes, and impostures, and to be made in latter times by men ignorant of all ancient Magick, and forlorn artists of pernicious [pernicious] art, of prophane observations mixed with the ceremonies of our religion, with many unknown names, and seals intermixed, that thereby they may terrifie and astonish the simple, and ignorant. Moreover it doth not yet appear that these arts are fables: for unless there were such indeed, and by them many wonderfull and hurtfull things done, there would not be such strict divine, and humane lawes made concerning them, for the utter exterminating of them. And why do the *Goetians* use those evill spirits only, but because good Angels will hardly appear, expecting the command of God, and come not but to men pure in heart, and holy in life: but the evill are easily called up, favouring him that is false, and counterfeiting holiness are alwaies ready to deceive with their craft, that they may be worshipped, and adored: and because women are most desirous of secrets, and less cautious, and prone to superstition, they are the more easily deceived, and therefore give up themselves the more readily to them, and do great prodigies. The poets sing of *Circe*, *Medea*, and others of this sort; *Cicero*, *Pliny*, *Seneca*, *Austin*, and many others as well Philosophers as Catholike [Catholic] Doctors, and Historians, also the Scriptures, testifie the like. For in the books of the Kings we read, that a woman who lived at *Endor*, called up the soul of *Samuel* the Prophet, although many interpret it not to be the soul of the Prophet, but an evil spirit, which took upon him his shape. Yet the Hebrew masters say that *Austin* to *Simplicianus* doth not deny but it

might be the true spirit of *Samuel*, which might easily be called up from its body before a compleat year after his departure, as also the *Goetians* teach. Also *Magician Necromancers* suppose that might be done by certain natural powers and bonds, as we have said in our books of *Occult Philosophy*. Therefore the ancient Fathers, skilfull of spiritual things, did not without cause ordain that the bodies of the dead should be buried in a holy place, and be accompanied with lights, and sprinkled with holy water, and be perfumed with frankincense, and incense, and be expiated by prayers as long as they continued above ground. For as the Masters of the Hebrews say, All our body and carnal Animal, and whatsoever in us depends upon the matter of the flesh, being ill disposed, is left for meat to the Serpent, and as they called it, to *Azazel*, who is the Lord of the flesh and blood, and the Prince of this world, and is called in *Leviticus* the Prince of deserts, to whom it is said in *Genesis*, *Thou shalt eat dust all the daies of thy life*. And in *Isaiah*, *Dust thy bread*, i.e. our body created of the dust of the earth, so long as it shall not be sanctified, and turned into better, that it be no longer an effect of the serpent, but of God, viz. a spiritual made of carnal, according to the word of *Paul*, saying, that which is sowed a carnal, shall arise a spiritual; and els where, All indeed shall rise up, but shall not be changed, because many shall remain forever as meat of the Serpent. This filthy and horrid matter of the flesh and meat of the Serpent we therefore cast off by death, changing it for a better and spirituall, which shall be in the resurrection of the dead; and is already done in those, who have tasted of the first fruits of the resurrection, and many have already attained to, by the vertue of the divine spirit, in this life, as *Enoch*, *Elijah* and *Moses*, whose bodies were changed into a spirituall nature, and have not seen corrupted; neither are their carcases [carcasses] left to the power of the Serpent. And this was that dispute of the devill with *Michael* the Archangel, concerning the body of *Moses*, of which *Jude* makes mention in his Epistle. But of *Goetia*, and *Necromancy* let this suffice.

Of Theurgia.

Now many think that Theurgia is not unlawfull, as if this be governed by good Angels, and a divine diety [deity], when as yet oftentimes it is under the names of God, and the fallacies of evil Angels obstringed by the wicked fallacies of the devils. For we do procure, and attract not by naturall powers only, but also by certaln rites, and ceremonies, celestials, and by them divine vertues to our selves; Of which together with many rules the ancient Magicians did treat in many volumes. But the greatest part of all ceremonies consists in observing cleanness, and purity, first of the mind, then of the body, and of those things which are about the body, as in the skin, in garments, in habitations, in vessels, utensils, oblations, sacrifices, the purity of which disposeth to the acquaintance with and beholding of divine things, and is very much required in sacred things, according to the word of *Isaiah*, Be ye washed, and made clean, and take away the evil of your thoughts. Now impurity, because it oftentimes infects the air, and man, disturbs that most pure influence of Celestiall and divine things, and chaseth away the pure spirits of God. But sometimes impure spirits, and deceiving powers, that they be worshipped, and adored for gods, require also this purity. Therefore here is great need of caution, as we have lately discoursed at large in our books of *Occult Philosophy*. But of this

Theurgia, or Magick of divine things *Porphyrie* [Porphyry] disputing at large, at length concludes that by Theurgicall consecrations the soul of man may be fitted to receive spirits, and Angels, and to see God; but he altogether denies that we can by this art return to God. Of his School therefore is the Art *Almadel*, the Notary art, the *Pauline* Art, the art of Revelations, and many such like superstitions, which are so much the more pernicious, by how much they seem the more divine to the ignorant.

Of Cabalie.

Here the words of *Pliny* come into my mind, who saith the faction of Magick depends upon *Moses* and *Lutopea*, being Jews; which words put me in mind of the Cabalie of the Jews, which the *Hebrews* are of opinion was delivered to *Moses* by God himself on mount *Sinai*, and then by degrees of succession without the monuments of letters was untill the times of *Esdra* delivered to others by word of mouth only: as the *Pythagorian* opinions were formerly delivered by *Archippus*, and *Lysiaus*, who had Schools at *Thebes* in Greece, in which the Scholers [scholars] keeping the precepts of their masters in their memorie [memory], did use their wit, and memorie instead of books: So certain Jews despising literature, placed this in memorie, and observations, and vocall traditions, whence Cabalie was by the *Hebrews* called as it were the reception of any thing from another only by hearing. That art (as it is reported) is very ancient, but the name was known but of late times amongst Christians: They deliver a double science therefore, the one of *Bresith*, which they call Cosmologie, viz: explaining the powers of things created, naturall, and Celestiall, and expounding the secrets of the Law and Bible by Philosophicall reasons: which truly upon this account differs nothing at all from naturall Magick, in which we believe *K. Solomon* excelled. For it is read in the sacred Histories of the *Hebrews*, that he was skilled in all things, even from the Cedar of *Lebanon*, to the Hyssop that grows upon the wal [wall]: also in cattle, birds, creeping things, and fishes; all which shew that he knew the Magicall vertues of nature. *Moses* the *AElig;gyptian* [Egyptian], amongst the later writers followed after this in his exposition upon the *Pentacles*; also many more *Talmudists*. They call the other Science thereof of *Mercara*, which is concerning the more sublime contemplations of divine & Angelick vertues, & of sacred names, and seals, being a certain Symbolical divinity, in which letters, numbers, figures, things, & names, and tops of elements, and lines, points, and accents, are all significative of most profound things, & great secrets. This again they divide into *Arithmancy*, viz. that which is called *Notariacon*, treating of Angelical vertues, names, & seals, also of the conditions of spirits, and souls; and into *Theomancy*, which searcheth into the mysteries of divine majesty, as the emanations thereof, & sacred names, and Pentacles, which he that knows may excell with wonderful vertues; as that when he pleaseth, he may fore-know all future things, & command whole nature, have power over devils, and Angels, and do miracles. By this they suppose, that *Moses* did shew so many signs, and turned the rod into a Serpent, and the waters into blood, and that he sent Frogs, Flies, Lice, Locusts, Caterpillars, fire with hail, botches and boyls [boils] on the *Egyptians*; and slew every first born of man and beast; and that he opened the Seas, and carried his thorow, and brought forth fountains out of the rock, and quails from Heaven,

that he sent before him, clouds and lightnings by day, a pillar of fire by night, and called down from Heaven the voice of the living God to the people, and did strike the haughty with fire, and those that murmured with the Leprosie; and on the ill deserving brought suddain destruction; the earth gaping and swallowing them up; further he fed the people with heavenly food; pacified Serpents, cured the envenomed, preserved the numerous multitude from infirmity, & their garments from wearing out, & made them victors over their enemies. To conclude, by this art of miracles *Joshua* commanded the Sun to stand still, *Elijah* called down fire from Heaven upon his enemies, restored a dead childe to life; *Daniel* stopt the mouths of the Lyons [lions]; The three children sang songs in the fiery Oven; moreover by this art the incredulous Jews affirm, that even Christ did do so many miracles; *Solomon* also very well knew this art, and delivered charms against devils, and their bonds, and the manner of conjurations, and against diseases, as *Joseph* reporteth, but as I doubt not but that God revealed to *Moses* many secrets, contained under the bark of the words of the Law, which were not to be revealed to the prophane vulgar. So I acknowledge that this Cabalisticall art, which the Hebrews brag of, and I sometimes diligently and laboriously sought after, is nothing else then a meer rhapsody of superstition, and a certain Theurgicall Magick: but if it proceeded from God (as the Jews boast) and conduceth to the perfection of life, health of men, to the worship of God, and to the truth of understanding; truly that spirit of truth, which hath left this Synagogue, and come to teach us all truth, would not have concealed it from his Church even untill these last times, which indeed knoweth all things that are of God, whose benediction, baptism, and other mysteries of salvation are revealed and perfected in every tongue, for every tongue hath the same equall power, if so be that there be the same equall piety, neither is there any name, either in heaven or earth, by the which we must be saved, and by which we work miracles, besides this one name *Jesus*, in which all things are recapitulated and contained. Hence it is, that the Jews, who are most skilful in using the names of God, can operate little or nothing after Christ, as their ancient fathers did; but that we by experience find, and see, that by the revolution of this art (as they call them) oftentimes wonderful sentences, full of great mysteries, are wrested from the holy Scriptures, this is nothing else then a certain playing upon Allegories, which idle men busymg themselves with all the points, letters, and numbers, which this tongue and the custome of writing do easily suffer, do fain and disguise at their pleasures; which although sometimes they hold forth great mysteries, yet they can neither prove nor evince any thing; but we may (according to the words of *Gregory*) with the same facility contemn them, as they are affirmed. *Rabanus* the Monk, by the same artifice hath feigned many things, but in Latin Characters and verses, with certain pictures inserted, which being read any way by the delineations of the superficies and pictures, do declare some sacred mysterie [mystery], representing the histories of the things painted; which also may without doubt be wrested from prophane writings, as every one may know, who hath read the *Cantones of Valena Proba*, composed out of the verses of *Virgil*, concerning Christ; All things of this kind are the speculations of idle brains, but what belongeth to the working of miracles, there is none of you, I suppose, of so foolish an understanding, who believeth that they have any art or science of them; therefore this *Cabala* of the Jews is nothing else then a most pernicious superstition, by the which they gather at their pleasure, divide, transfer words, names and letters, scatteringly put in the holy Scriptures, and by making one thing out of another, they dissolve the connections of the truth, the speeches, inductions and parables,

and here and there construing them by their own fictions, would bring the words of God to their follies, defaming the Scriptures, and saying that their fictions have foundation on them. They calumniate the Law of God, and by the supputations of words, syllables, letters, numbers impudently extorted, they assay to bring violent and blasphemous proofs for their unbelief. Besides, they being puffed up by these trifles, do boast that they finde and search out the unspeakable mysteries of God, and secrets, which are above the Scriptures, by the which also they impudently affirm, and without blushing, that they can even prophecy, and do miracles and wonders; but it happeneth to them, as to *Aesops* Dog, who leaving his bread, and gaping after the shadow, lost his food; so this perfidious and stiff necked people, being always busied in the shadows of the Scriptures, and about their own vanities, and doing violence by their artificiall, but superstitious Cabala, do loose the bread of eternall life, and being fed with vain words, do destroy the word of truth; from this Judaicall ferment of Cabalisticall superstition proceeded (as I suppose) the Ophitane, Gnostican, and Valentinian Hereticks, who together with their disciples, feigned a certain Greek Cabala, perverting all the mysteries of the Christian faith, and by their heretical corruption wresting them to the Greek letters and numbers, by the which they constituted a body of truth (as they call it) and taught, that without these mysteries of letters & numbers the truth could not be found in the Gospel, because that the writings thereof are various, and sometimes repugnant to themselves, and full of parables; that they who see, might not see, and that they who hear, might not hear, and that they who understand, might not understand, and that they are propounded to the blind and erroneous, according to the capacity of their blindness and error; But that the sincere truth lying hid under these things, is committed to the perfect only, not by writings, but by word of mouth, and that this is that Alphabetary and Arithmaticall Theology which Christ in private manifested to his Apostles; and which *Paul* speaketh to the perfect only; for seeing that these are the highest mysteries, therefore they are not written, nor ought so to be, but to be kept in secret amongst wise men; but no man is a wise man amongst them, who knoweth not to refrain the greatest monsters of Heresie.

Of Juggling or Legerdemain.

But let us return to that Magick, part of which is an art of jugglings (*i.e.*) delusions, which are made according to appearance only, by which Magicians shew phantasmes, and play many miracles by circulatory frauds, and cause dreams, which they do not so much by Geotick inchantments, and imprecations, and deceits of devils, as by certain vapors, perfumes, lights, love-medicines, collyries, alligations, and suspensions, also by rings, images, glasses, and such like drugs, and instruments of Magicall art, and a naturall and Celestiall power. Also many things are done daily by sleight [slight] of hand, of which sort we see some are done daily by stage players, and sporters which we call *Chirosophers* (*i.e.*) skilful in sleight of hand. There are extant concerning this art, books of the Legerdemain of *Hermes*, and some others. We read also of a certain man called *Paseton*, a most notable juglar [juggler], that was wont to shew a banquet to guests, and when he pleased, to make it vanish away again, all rising with hunger, and thirst, being deluded. We read that *Numa Pompilius* did use these kinds of jugglings, and also that

most learned *Pythagoras* did sometimes do this toy, that what things he pleased, he would write in a glass, which being set against the full Moon, he would shew to any one that stood behind it, those things represented in the Globe of the Moon; Hither belongs whatsoever Poets sing of the transmutations of men, which also is delivered by Historians, and by some Christian Divines, and also is recorded in the Scripture. So men may appear like Asses, or horses, or other Animals with fascinated eyes, or a troubled medium, and that by a naturall art. Sometimes these are done by good and evil spirits, or by God himself at the request of some good men, as in the Scripture we read of *Elisha* the Prophet beset by an Army of the King fortifying *Dotham*. But to pure eyes, and such as be opened by God, those cannot deceive; so that woman which was judged to be a kind of cattle, did seem to *Hilario* to be not any such thing, but a woman. These things therefore which are done according to appearance only, are called jugglers.

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

Of the Occult Philosophy of Henry Cornelius Agrippa,

FINIS.

Anno M.D.XXXIII. In the Moneth of *Iuly*.

Of Occult Philosophy,

or

Of Magical Ceremonies:

The Fourth Book.

Written by Henry Cornelius Agrippa.

Translated into English by Robert Turner.

London. 1655.

(item spurius liber de ceremoniis magicis, qui quartus Agrippae habetur.)

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In our Books of Occult Philosophy, we have not so compendiously, as copiously, declared the principles, grounds, and reasons of Magick it self, and after what maner the experimants thereof are to be chosen, elected, and compounded, to produce many wonderful effects; but because in those books they are treated of, rather Theoretically [theoretically], then Practically; and some also are not handled compleatly and fully, and others very figuratively, and as it were Enigmatically and obscure Riddles, as being those which we have attained unto with great study, diligence, and very curious searching and exploration, and are heretofore set forth in a more rude and unfashioned maner. Therefore in this book, which we have composed and made as it were a Complement and Key of our other books of Occult Philosophy, and of all Magical Operations, we will give unto thee the documents of holy and undefiled verity, and Inexpugnable and Unresistable Magical Discipline, and the most pleasant and delectable experiments of the sacred Deities. So that as by the reading of our other books of Occult Philosophy, thou maist earnestly cover the knowledge of these things; even so with reading this book, thou shalt truely triumph. Wherefore let silence hide these things within the secret closets of thy religious breast, and conceal them with constant Taciturnity.

[Of the names of spirits.]

[Cf. *Occul. Phil.* III, xxvii where the referenced table is given.]

This therefore is to be known, That the names of the intelligent presidents of every one of the Planets are constituted after this maner: that is to say, By collecting together the

letters out of the figure of the world, from the rising of the body of the Planet, according to the succession of the Signes through the several degrees; and out of the several degrees, from the aspects of the Planet himself, the calculation being made from the degree of the ascendant. In the like maner are constituted the names of the Princes of the evil spirits; they are taken under all the Planets of the presidents in a retrograde order, the projection being made contrart to the succession of the signes, from the beginning of the seventh House. Now the name of the supreme & highest intelligence, which many do suppose to be the soul of the world, is collected out of the four Cardinal points of the figure of the world, after the maner already delivered: & by the opposite and contrary way, is known the name of the great *Dæmon*, or evil spirit, upon the four cadent Angles. In the like maner shalt thou understand the names of the great presidential spirits ruling in the Air, from the four Angles of the succedant Houses: so that as to obtain the names of the good spirits, the calculation is to be made according to the succession of the signes, beginning from the degree of the ascendant; and to attain to the names of the evil spirits, by working the contrary way.

You must also observe, that the names of the evil spirits are extracted, aswel from the names of the good spirits, as of the evil: so not withstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil spirit shall be extracted from the order of the Princes and Governours; but if we enter the table with the name of a good spirit of the third order, or with the name of an evil spirit a Governour, after what maner soever they are extracted, whether by this table, or from a celestial figure, the names which do proceed from hence, shall be the names of the evil spirits, the Ministers of the inferiour order.

It is further to be noted, That as often as we enter this table with the good spirits of the second order, the names extracted are of the second order: and if under them we extract the name of an evil spirit, he is of the superiour order of the Governours. The same order is, if we enter with the name of an evil spirit of the superiour order. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministring spirits, aswel of the good spirits, as of the evil, the names extracted shall be the names of the ministring spirits of the inferiour order.

But many Magicians, men of no small Authority, will have the tables of this kinde to be extended with Latine letters: so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, aswel good as evil, by the same maner which is above delivered, by taking the name of the office or of the effect, in the columnne of letters, in their own line, under their own star. And of this practice *Trismegistus* is a great Author, who delivered this kinde of calculation in Egyptian letters: not unproperly also may they be referred to other letters of other tongues, for the reasons assigned to the signes; for truly he only is extant of all men, who have treated concerning the attaining to the names of spirits.

Therefore the force, secrect and power, in what maner the sacred names of spirits are truly and rightly found out, consisteth in the disposing of vowels, which do not make the

name of a spirit, and wherewith is constituted the true name, and right word. Now this art is thus perfected and brought to pass: first, we are to take heed of the placing the vowels of the letters, which are found by the calculation of the celestial figure, to finde the names of the spirits of the second order, Presidents and Governours. And this in the good spirits, is thus brought to effect, by considering the stars which do constitute and make the letters, and by placing them according to their order: first, let the degree of the eleventh House be subtracted from the degree of that star which is first in order; and that which remaineth thereof, let it be projected from the degree of the ascendent, and where that number endeth, there is a part of the vowel of the first letter: begin therefore to calculate the vowels of these letters, according to their number and order; and the vowel which falleth in the place of the star, which is the first in order, the same vowel is attributed to the first letter. Then afterwards thou shalt finde the part of the second letter, by subtracting the degree of a star which is the second in order from the first star; and that which remaineth, cast from the ascendant. And this is the part from which thou shalt begin the calculation of the vowels; and that vowel which falleth upon the second star, the same is the vowel of the second letter. And so consequently maist thou search out the vowels of the following letters alwaies, by subtracting the degree of the following star, from the degree of the star next preceding and going before. And so also all calculations and numerations in the names of the good spirits, ought to be made according to the succession of the signes. And in calculating the names of the evil spirits, where in the names of the good spirits is taken the degree of the eleventh House, in these ought to be taken the degree of the twelfth House. And all numerations and calculations may be made with the succession of the signes, by taking the beginning from the degree of the tenth House.

But in all extractions by tables, the vowels are placed after another maner. In the first place therefore is taken the certain number of letters making the name it self, and is thus numbred from the beginning of the columnne of the first letter, or whereupon the name is extracted; and the letter on which this number falleth, is referred to the first letter of the name, extracted by taking the distance of the one from the other, according to the order of the Alphabet. But the number of that distance is projected from the beginning of his columnne; and where it endeth, there is part of the first vowel: from thence therefore thou shalt calculate the vowels themselves, in their own number and order, in the same columnne; and the vowel which shall fall upon the first letter of a name, the same shall be attributed to that name. Now thou shalt finde the following vowels, by taking the distance from the precedent vowel to the following: and so consequently according to the succession of the Alphabet. And the number of that distance is to be numbered from the beginning of his own columnne; and where he shall cease, there is the part of the vowel sought after. From thence therefore must you calculate the vowels, as we have abovesaid; and those vowels which shall fall upon their own letters, are to be attributed unto them: if therefore any vowel shall happen to fall upon a vowel, the former must give place to the letter: and this you are to understand only of the good spirits. In the evil also you may proceed in the same way; except only, that you make the numerations after a contrary and backward order, contrary to the succession of the Alphabet, and contrary to the order of the columnnes (that is to say) in ascending.

The name of good Angels, and of every man, which we have taught how to finde out, in our [third book of Occult Philosophy](#), according to that maner, is of no little Authority, nor of a mean foundation. But now we will give unto thee some other ways, illustrated with no vain reasons. One whereof is, by taking in the figure of the nativity, the five places of Hylech: which being noted, the characters of the letters are projected in their order and number from the beginning of *Aries*; and those letters which fall upon the degrees of the said places, according to their order and dignity disposed and aspected, do make the name of an Angel. There is also another way, wherein they do take Almutel, which is the ruling and governing stars over the aforesaid five places; and the projection is to be made from the degree of the ascendant; which is done by gathering together the letters falling upon Almutel: which being placed in order, according to their dignity, do make the name of an Angel. There is furthermore another way used, and very much had in observation from the Egyptians, by making their calculation from the degree of the ascendant, and by gathering together the letters according to the Almutel of the eleventh House; which House they call a good *Dæmon*: which being placed according to their dignities, the names of the Angels are constituted. Now the names of the evil Angels are known after the like maner, except only that the projections must be performed contrary to the course and order of the succession of the signes, so that whereas in seeking the names of good spirits, we are to calculate from the beginning of *Aries*; contrariwise, in attaining the names of the evil, we ought to account from the beginning of *Libra*. And whereas in the good spirits we number from the degree of the ascendant; contrarily, in the evil, we must calculate from the degree of the seventh House. But according to the Egyptians, the name of an Angel is collected according to the Almutel of the twelfth House, which they call an evil spirit.

[The manner of making characters.]

Now all those rites, which are elsewhere already by us delivered in our [third book of Occult Philosophy](#), may be made by the characters of any language. In all which (as we have abovesaid) there is a mystical and divine number, order and figure; from whence it cometh to pass, that the same spirit may be called by divers names. But others are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose.

Now these celestial characters do consist of lines and heads: the heads are six, according to the six magnitudes of the stars, whereunto the planets also are reduced. The first magnitude holdeth a Star, with the Sun, or a Cross. The second with Jupiter a circular point. The third holdeth with Saturn, a semicircle, a triangle, either crooked, round, or acute. The fourth with Mars, a little stroke penetrating the line, either square, straight, or oblique. The fifth with Venus and Mercury, a little stroke or point with a tail, ascending or descending. The sixth with the Moon, a point made black. All which you may see in the ensuing table. The heads then being posited according to the site of the Stars in the figure of Heaven, then the lines are to be drawn out, according to the congruency or agreement of their natures. And this you are to understand of the fixed Stars. But in the erecting of the Planets, the lines are drawn out, tthe heads being posited according to their course and nature amongst themselves.

Stars. Heads. Lines joynd to the Heads.

When therefore a character is to be found of any celestial Image ascending in any degree or face of a signe, which do consist of Stars of the same magnitude and nature; then the number of these Stars being posited according to their place and order, the lines are drawn after the similitude of the Image signified, as copiously as the same can be done.

But the Characters which are extracted according to the name of a spirit, are composed by the table following, by giving to every letter that name which agreeth unto him, out of the table; which although it may appear easie to those that apprehend it, yet there is herein no small difficulty; To wit, when the letter of a name falleth upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be thus known: for if a letter falleth upon the line of letters, consider of what number this letter may be in the order of the name; as the second, or the third; then how many letters that name containeth; as five or seven; and multiply these numbers one after another by themselves, and treble the product: then cast the whole (being added together) from the beginning of the letters, according to the succession of the Alphabet: and the letter upon which that number shall happen to fall, ought to be placed for the character of that spirit. But if any letter of a name fall on the line of figures, it is thus to be wrought. Take the number how many this letter is in order of the name, and let it be multiplied by that number of which this letter is in the order of the Alphabet; and being added together, divide it by nine, and the remainder sheweth the figure or number to be placed in the character: and this may be put either in a Geometrical or Arithmetical figure of number; which notwithstanding ought not to exceed the number of nine, or nine Angles.

The Characters of good Spirits.

A simple point.	Round.	Starry.
Straight standing line.	Lying.	Oblique.
Line crooked like a bow.	Like waves.	Toothed.
Intersection right.	Inherent.	Adhering separate.
Obliq; intersection simple.	Mixt.	Manifold.
Perpendicular right dexter.	Sinister.	Neuter.
A whole figure.	Broken.	Half.
A letter inhering.	Adhering.	Separate.

The Characters of evil Spirits.

A right line.	Crooked.	Reflexed.
A simple figure.	Penetrate.	Broken.
A right letter.	Retrograde.	Invers'd
Flame.	Winde.	Water.
A mass.	Rain.	Clay.
A flying thing.	A creeping thing.	A serpent.
An eye.	A hand.	A foot.
A crown.	A crest.	Horns.
A scepter.	A sword.	A scourge.

A right line.



Crooked.



Reflexed.



A simple figure.



Penetrate.



Broken.



A right letter.



Retrograde.



Invers'd.



Flame.



Winde.



Water.



Amass.



Rain.



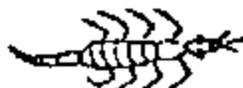
Clay.



A flying thing.



A creeping thing.



A serpent.



An eye.



A hand.



A foot.



A crown.



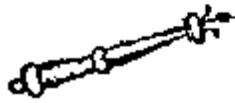
A crest.



Horns.



A scepter.



A sword.



A scourge.



But the Characters which are understood by the revelation of Spirits, take their vertue from thence; because they are, as it were, certain hidden seals, making the harmony of some divinity: either they are signes of a Covenant entred into, and of promised and plighted faith, or of obedience. And those Characters cannot by any other means be searched out.

[The appearance of spirits]

Moreover, besides these Characters, there are certain familiar Figures & Images of evil Spirits, under which forms they are wont to appear, and yield obedience to them that invoke them. And all these Characters or Images may be seen by the table following, according to the course of the letters constituting the names of Spirits themselves: so that if in any letter there is found more then the name of one Spirit, his Image holdeth the pre-eminence, the others imparting their own order; so that they which are the first orders, to them is attributed the head, the upper part of the body, according to their own figure: those which are the lowest, do possess the thighs and feet; so also the middle letters do attribute like to themselves the middle parts of the body, or give the parts that fit. But if there happens any contrariety, that letter which is the stronger in the number shall bear rule: and if they are equal, they all impart equal things. Furthermore, if any name shall obtain any notable Character or Instrument out of the Table, he shall likewise have the same character in the Image.

We may also attain to the knowledge of the dignities of the evil Spirits, by the same Tables of Characters and Images: for upon what spirit soever there falleth any excellent signe or instrument out of the Table of Characters, he possesseth that dignity; if a Crest or Plume, a Dukedome; if a Horn, a County; if without these there be a Scepter, Sword, or forked Instrument, it sheweth Rule and Authority. Likewise out of the Table of Images you shall finde them which bear the chief Kingly dignity: from the Crown judge dignity; and from the Instruments, Rule and Authority. Lastly, they which bear an humane shape and figure, have greater dignity then those which appear under the Forms and Images of Beasts; they also who ride, do excel them which appear on foot. And thus according to all their commixtures, you may judge the dignity and excellency of Spirits, one before another. Moreover, you must understand, that the Spirits of the inferiour order, of what dignity soever they be, are alwaies subject to the Spirits of the superiour order: so also, that it is not incongruent for their Kings and Dukes to be Subject and Minister to the presidents of the superiour order.

The shapes familiar to the Spirits of Saturn.

They appear for the most part with a tall, lean, and slender body, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each side nosed or beaked there likewise appeareth a face on each knee, or a black shining colour: their motion is the moving of the winde, with a kinde of earthquake: their signe is white earth, whiter then any Snow.

The particular forms are,

- A King having a beard, riding on a Dragon.
- An Old man with a beard.
- An Old woman leaning on a staffe.
- A Hog.
- A Dragon.
- An Owl.
- A black Garment.
- A Hooke or Sickle.
- A Juniper-tree.

The familiar forms to the Spirits of Jupiter.



The Spirits of Jupiter do appear with a body sanguine and choleric, of a middle stature, with a horrible fearful motion; but with a middle countenance, a gentle speech, and of the colour of Iron. The motion of them is flashings of Lightning and Thunder; their signe is, there will appear men about the circle, who shall seem to be devoured of Lions.

Their particular forms are,

- A King with a Sword drawn, riding on a Stag.
- A Man wearing a Mitre in long raynment.
- A Maid with a Laurel-Crown adorned with Flowers,
- A Bull.
- A Stag.
- A Peacock.
- An azure Garment.
- A Sword.
- A Box-tree (*Buxus*).

The familiar forms of the Spirits of Mars.



They appear in a tall body, choleric, a filthy countenance, of colour brown, swarthy or red, having horns like Harts horns, and Griphins claws, bellowing like wilde Bulls. Their Motion is like fire burning; their signe Thunder and Lightning about the Circle.

Their particular forms are,

- A King armed riding upon a Wolf.
- A Man armed.
- A Woman holding a buckler on her thigh.
- A Hee-goat.
- A Horse.
- A Stag.
- A red Garment.
- Wool.
- A Cheeslip.

Shapes familiar to the Spirits of the Sun.



THE Spirits of the Sun do for the most part appear in a large, full and great body sanguine and gross, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their signe is to move the person to sweat that calls them. But their particular forms are,

- A King having a Scepter riding on a Lion.
- A King crowned.
- A Queen with a Scepter.
- A Bird.
- A Lion.
- A Cock.
- A yellow or golden Garment.
- A Scepter.
- *Caudatus.*

Familiar shapes of the Spirits of Venus.



THEY do appear with a fair body, of middle stature, with an amiable and pleasant countenance, of colour white or green, the upper part golden. The motion of them is as it were a most clear Star. For their signe, there will seem to be maids playing without the Circle, which will provoke and allure him that calleth them to play. But their particular forms are,

- A King with a Scepter riding upon a Camel.
- A Maid clothed and dressed beautifully.
- A Maid naked.
- A Shee-goat.
- A Camel.

- A Dove.
- A white or green Garment.
- Flowers.
- The herb Savine.

The familiar forms of the Spirits of Mercury.



The Spirits of *Mercury* will appear for the most part in a body of a middle stature, cold, liquid and moist, fair, and with an affable speech; in a humane shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver-coloured clouds. For their signe, they cause and bring horror and fear unto him that calls them. But their particular shapes are,

- A King riding upon a Bear.
- A fair Youth.
- A Woman holding a distaffe.
- A Dog.
- A Shee-bear.
- A Magpie.
- A Garment of sundry changeable colours.
- A Rod.
- A little staffe.

The forms familiar to the Spirits of the Moon.



They will for the most part appear in a great and full body, soft and phlegmatique, of colour like a black obscure cloud, having a swelling countenance, with eyes red and full of water, a bald head, and teeth like a wilde boar. Their motion is as it were an exceeding great tempest of the Sea. For their signe, there will appear an exceeding great rain about the Circle. And their particular shapes are,

- A King like an Archer riding upon a Doe.
- A little Boy.
- A Woman-hunter with a bow and arrows.
- A Cow.
- A little Doe.
- A Goose.
- A Garment green or silver-coloured.
- An Arrow.
- A Creature having many feet.

[Concerning Pentacles and Sigils.]

But we now come to speak of the holy and sacred Pentacles and Sigils. Now these pentacles, are as it were certain holy signes preserving us from evil chances and events, and helping and assisting us to binde, exterminate, and drive away evil spirits, and alluring the good spirits, and reconciling them unto us. And these pentacles do consist either of Characters of the good spirits of the superiour order, or of sacred pictures of holy letters or revelations, with apt and fit versicles, which are composed either of Geometrical figures and holy names of God, according to the course and maner of many of them; or they are compounded of all of them, or very many of them mixt. And the Characters which are useful for us to constitute and make the pentacles, they are the Characters of the good Spirits, especially and chiefly of the good spirits of the first and second order, and sometimes also of the third order. And this kinde of Characters are especially to be names holy; and then those Characters which we have above called holy. What Character soever therefore of this kinde is to be instituted, we must draw about him a double circle, wherein we must write the name of his Angel: and if we will adde some divine name congruent with his Spirit and Office, it will be of the greater force and efficacy. And if we will draw about him any angular figure, according to the maner og his numbers, that also shall be lawful to be done. But the holy pictures which do make the pentacles, are they which everywhere are delivered unto us in the Prophets and sacred Writings, as well of the old as of the new Testament. Even as the figure of the Serpent hanging on the cross, and such-like; whereof very many may be found out of the visions of the Prophets, as of *Esaias*, *Daniel*, *Esdras* and others, and also out of the revelation of the *Apocalypse*. And we have spoken of them in our [third book of Occult Philosophy](#), where we have made mention of holy things. Therefore when any picture is posited of any of these holy Images, let the circle be drawn round about it on each side thereof, wherein let there be written some divine name, that is apt and conformed to the effect of that figure, or else there may be written about it some versicle taken out of part of the body of holy Scripture, which may desire to ascertain or deprecate the desired effect. As, if a pentacle were to be made to gain victory or revenge against ones enemies, aswel visible as invisible, The figure may be taken out of the [second book of the Maccabees](#): that is to say, a hand holding a golden Sword drawn, about which let there be written the versicle there contained; To wit, *Take the holy Sword, the gift of God, wherewith thou shalt slay thee the adversaries of my people Israel.* (*2Mac15.16: Accipe sanctum gladium munus a Deo quo deicies adversarios populi mei Israhel.*) Or also there may be written about it a versicle of the [fifth Psalm](#): *In this is the strength of thy arm: before thy face there is death*; or some other such-like versicle. But if you will write any divine name about the figure, then let some name be taken that signifies Fear, a Sword, Wrath, the Revenge of God, or some such-like name congruent and agreeing with the effect desired. And if there shall be written any Angular figure, let him be taken according to the reason and rule of the numbers, as we have taught in our [second book of Occult Philosophy](#), where we have treated of the numbers, and of the like operations. And of this sort there are two pentacles of sublime vertue and great power, very useful and necessary to be used in the consecration of experiments and Spirits: one whereof is that in the first chapter of [Apocalypse](#); To wit, a figure of the Majesty of God sitting upon a Throne, having in his mouth a two-edged Sword, as there it is written, about which let there be written, *I am*

Alpha & Omega, the beginning and the end, which is, and which was, and which is to come, the Almighty. I am the first and the last, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell. (ego sum primus & novissimus, vivus & sui mortuus: & ecce sum vivens in secula seculorum; & habeo claves mortis & inferni.) Then there shall be written about it these three versicles.

Manda Deus virtuti tuæ, &c. [Ps67.29]

*Give commandment, O God, to thy strength.
Confirm, Oh God, thy work in us.*

Let them be as dust before the face of the winde. And let the Angel of the Lord scatter them. Let all their wayes be darkness and uncertain. And let the Angel of the Lord persecute them.

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

There is another pentacle, the figure whereof is like unto *a Lambe slain, having seven eyes, and seven horns, and under his feet a book sealed with seven seals*, as it is said in the [5. chap. of the Apocalypse](#). Whereabout let there be written this versicle: *Behold the Lion hath overcome of the Tribe of Judah, the root of David. I will open the book, and unloose the seven seals thereof.* And one other versicle: *I saw Satan like lightning fall down from heaven. Behold, I have given you power to tread upon the Serpents and Scorpions, and over all the power of your enemies, and nothing shall be able to hurt you.* And let there be also written about it the [ten general names, as aforesaid](#).

But those Pentacles which are thus made of figures and names, let them keep this order: for when any figure is posited, conformable to any number, to produce any certain effect or vertue, there must be written thereupon, in all the several Angles, some Divine name, obtaining the force and efficacie of the thing desired: yet so nevertheless, that the name which is of this sort do consist of just so many letters, as the Figure may constitute a number; or of so many letters of a name, as joyned together amongst themselves, may make the number of a Figure; or by any number which may be divided without any superfluity or diminution. Now such a name being found, whether it be onely one name or more, or divers names, it is to be written in all the several Angles in the Figure: but in the middle of the Figure let the revolution of the name be whole and totally placed, or at least principally.

Oftentimes also we constitute Pentacles, by making the revolution of some kinde of name, in a square Table, and by drawing about it a single or double Circle, and by writing therein some holy Versicle competent and befitting this name, or from which that name is extracted. And this is the way of making the Pentacles, according to their several distinct forms and fashions, which we may as we please either multiply or commix together by course among themselves, to work the greater efficacie, and extension and enlargement of force and vertue.

As, if a deprecation should be made for the overthrow and destruction of ones enemies, then we are to minde and call to remembrance how God destroyed the whole face of the earth in the deluge of waters; and the destruction of Sodom and Gomorrha, by raining down fire and brimstone; likewise, how God overthrew Pharaoh and his host in the Red-Sea: and to call to minde if any other malediction or curse be found in holy Writ. And thus in things of the like sort. So likewise in deprecating and praying against perils and dangers of waters, we ought to call to remembrance the saving of Noah in the deluge of waters, the passing of the children of Israel thorow the Red-sea; and also we are to minde how Christ walked upon the waters, and saved the ship in danger to be cast away with the tempest; and how he commanded the windes and the waves, and they obeyed him; and also, that he drew *Peter* out of the water, being in danger of drowning: and the like. And lastly, with these we invoke and call upon some certain holy names of God, God; to wit, such as are significative to accomplish our desire, and accommodated to the desired effect: as, if it be to overthrow enemies, we are to invoke and call upon the names of wrath, revenge, fear, justice, and fortitude of God: and if we would avoid and escape any evil or danger, we then call upon the names of mercy, defence, salvation, fortitude, goodness, and such-like names of God. When also we pray unto God that he would grant unto us our desires, we are likewise to intermix therewith the name of some good spirit, whether one onely, or more, whose office it is to execute our desires: and sometimes also we require some evil spirit to restrain or compel, whose name likewise we intermingle; and that rightly especially, if it be to execute any evil work; as revenge, punishment, or destruction.

Furthermore, if there be any Versicle in [the Psalms](#), or in any other part of holy Scripture, that shall seem congruent and agreeable to our desire, the same is to be mingled with our prayers. Now after Prayer hath been made unto God, it is expedient afterwards to make an Oration to that executioner whom in our precedent prayer unto God we have desired should administer unto us, whether one or more, or whether he be an Angel, or Star, or Soul, or any of the noble Angels. But this kinde of Oration ought to be composed according to the Rules which we have delivered in the [second book of Occult Philosophy](#), where we have treated of the manner of the composition of Inchantments.

[Of bonds]

You may know further, that these kinde of [bonds](#) have a threeforl difference: for the first bond is, when we conjure by Natural things: the second is compounded of Religious mysteries, by Sacraments, Miracles, and things of this sort: and the third is constituted by Divine names, and holy Sigils. And by these kinde of bonds, we may binde not onely spirits, but also all other creatures whatsoever; as animals, tempests,* [In marg: **Incendia*; Envie and Malice.] burnings, floods of water, and the force and power of Arms. Oftentimes also we use these bonds aforesaid, not onely by Conjunction, but sometimes also using the means of Deprecation and Benediction. Moreover, it conduceth much to this purpose, to joyn some sentence of holy Scripture, if any shall be found convenient hereunto: as, in the Conjunction of Serpents, by commemorating the curse of the Serpent in the earthly Paradise, and the setting up of the Serpent in the wilderness; and further adding that Versicle, *Thou shalt walk upon the Asp and the Basilisk (Super*

aspidem & basiliscum ambulabis), &c. [Ps90.13] Superstition also is of much prevalency herein, by the translation of some Sacramental Rites, to binde that which we intend to hinder; as, the Rites of Excommunication, of Sepulchres, Funerals, Buryings, and the like.

[Consecration of ritual implements]

And now we come to treat of the Consecrations which, men ought to make upon all instruments and things necessary to be used in this Art: and the vertue of this Consecration most chiefly consists in two things; to wit, in the power of the person consecrating, and by the vertue of the prayer by which the Consecration is made. For in the person consecrating, there is required holiness of Life, and power of sanctifying: both which are acquired by Dignification and Initiation. And that the person himself should with a firm and undoubted faith believe the vertue, power, and efficacie hereof. And then in the Prayer it self by which this Consecration is made, there is required the like holiness; which either solely consisteth in the prayer it self, as, if it be by divine inspiration ordained to this purpose, such as we have in many places of the holy Bible; or that it be hereunto instituted through the power of the Holy Spirit, in the ordination of the Church. Otherwise there is in the Prayer a Sanctimony, which is not onely by it self, but by the commemoration of holy things; as, the commemoration of holy Scriptures, Histories, Works, Miracles, Effects, Graces, Promises, Sacraments and Sacramental things, and the like. Which things, by a certain similitude, do seem properly or improperly to appertain to the thing consecrated.

There is used also the invocation of some Divine names, with the consignation of holy Seals, and things of the like sort, which do conduce to sanctification and expiation; such as are the Sprinkling with Holy-Water, Unctions with holy Oyl [oil], and odoriferous Suffumigations appertaining to holy Worship. And therefore in every Consecration there is chiefly used the Benediction and Consecration of Water, Oyl, Fire, and Fumigations, used everywhere with holy Wax-lights or Lamps burning: for without Lights no Sacrament is rightly performed. This therefore is to be known, and firmly observed, That if any Consecration be to be made of things profane, in which there is any pollution of defilement, then an exorcising and expiation of those things ought to precede the consecration. Which things being so made pure, are more apt to receive the influences of the Divine vertues. We are also to observe, that in the end of every Consecration, after that the prayer is rightly performed, the person consecrating ought to bless the thing consecrated, by breathing out some words, with divine vertue and power of the present Consecration, with the commemoration of his vertue and authority, that it may be the more doely performed, and with an earnest and intente minde. And therefore we will here lay down some examples hereof, whereby the way to the whole perfection hereof may the more easily be made to appear unto you.

So then, in the consecration of water, we ought to commemorate how that God hath placed the firmament in the midst of the waters, and in what maner that God placed the fountain of waters in the earthly Paradise, from whence sprang four holy rivers, which watered the whole earth. Likewise we are to call to remembrance in what manner God made the water to be the instrument of executing his justice in the destruction of the

Gyants in the general deluge over all the earth, and in the overthrow of the host of Pharaoh in the Red-sea; also, how God led his own people thorow the midst of the Sea on dry ground, and through the midst of the river of Jordan; and likewise how marvelously he drew forth water out of the stony rock in the wilderness; and how at the [prayer of Samson](#), he caused a fountain of running water to flow out of the cheek-tooth of the jaw-bone of an ass: [[Judges 15.15](#)] and likewise, how God hath made waters the instrument of his mercy, and of salvation, for the expiation of Original sin" also, how Christ was baptized in Jordan, and hath hereby sanctified and cleansed the waters. Moreover, certain divine names are to be invocated, which are conformable hereunto; as, that God is a living fountain, living water, the fountain of mercy; and names of the like kinde.

And likewise in the consecration of fire, we are to commemorate how that God hath created the fire to be an instrument to execute his justice, for punishment, vengeance, and for the expiation of sins: also, when God shall come to judge the world, he will command a conflagration of fire to go before him. And we are to call to remembrance in what manner [sic] God appeared to Moses in the burning bush; and also, how he went before the children of Israel in a pillar of fire; and that nothing can be duely offered, sacrificed, or sanctified, without fire; and how that God instituted fire to be kept continually burning in the Tabernacle of the Covenant; and how miraculously he re-kindled the same, being extinct, and preserved it elsewhere from going out, being hidden under the waters: and things of this sort. Likewise the Names of God are to be called upon which are consonant hereunto; as, it is read in the Law and the Prophets, that God is a consuming fire: and if there be any of the Divine names which signifies fire, or such-like names; as, the glory of God, the light of God, the splendor and brightness of God.

And likewise in the consecration of Oyl [oil] and Perfumes, we are to call to remembrance such holy things as are pertinent to this purpose, which we read in [Exodus](#) of the holy anoynting oyl, and divine names significant hereunto, such as is the name Christ, which signifies anoynted: and what mysteries there are hereof; as that in the [Revelation](#) [11.4], of the two Olive-trees distilling holy oyl into the lamps that burn before the face of God: and the like.

And the blessing of the lights, wax, and lamps, is taken from the fire, and the altar which containeth the substance of the flame: and what other such similitudes as are in mysteries; as that of the seven candlesticks and lamps burning before the face of God.

These therefore are the Consecrations which first of all are necessary to be used in every kinde of devotion, and ought to procede it, and without which nothing in holy Rites can be duely performed.

In the next place now we shall shew unto you the consecration of Places, Instruments, and such-like things.

Therefore when you would consecrate any Place or Circle, you ought to take the prayer of Solomon used in the dedication of the Temple [[2-Chron. 6.14](#)]: and moreover, you must bless the place with the sprinkling of Holy-water, and with Fumigations; by

commemorating in the benediction holy mysteries; such as these are: The sanctification of the throne of God, of mount Sinai, of the Tabernacle of the Covenant, of the Holy of holies (*Sanctum sanctorum*), of the temple of Jerusalem. Also, the sanctification of mount Golgotha, by the crucifying of Christ; the sanctification of the Temple of Christ; of mount Tabor, by the transfiguration and ascension of Christ: and the like. And by invoking divine names which are significant hereunto; such as the Place of God, the Throne of God, the Chayr of God, the Tabernacle of God, the Altar of God, the Habitation of God, and such-like divine names of this sort, which are to be written about the Circle or place to be consecrated.

And in the consecrations of instruments, and of all other things whatsoever that are serviceable to this Art, you shall proceed after the same manner, by sprinkling the same with Holy-water, perfuming the same with holy Fumigations, anoynting [anointing] it with holy Oyl [oil], sealing it with some holy Sigil, and blessing it with prayer; and by commemorating holy things out of the sacred Scriptures, Religion, and Divine names which shall be found agreeable to the thing that is to be consecrated: as for examples sake, in consecrating a sword, we are to call to remembrance that in the Gospel, *He that hath two coats, &c. (Qui habet duas tunicas)* [[Matt. 10.10.](#)] and that place in the [second of the Macchabees](#), That a sword was divinely and miraculously sent to *Judas Macchabeus*. And if there be any thing of the like in the Prophets; as that place, *Take unto you two-edged Swords, &c. (Accipe vobis gladios bis acutos.)*

In like maner you shall consecrate experiments and books, and whatsoever of the like nature, as is contained in writings, pictures, and the like, by sprinkling, perfuming, anointing, sealing, and blessing with holy commemorations, and calling to remembrance and sanctifications of mysteries; As, the sanctifying of the Tables of the ten Commandments, which were delivered to *Moses* by God in Mount *Sinai*; The sanctification of the Testaments of God, the Old and New; The sanctification of the Law, and of the Prophets, and Scriptures, which are promulgated by the holy Ghost. Moreover, there is to be commemorated such divine names as are fit and convenient hereunto; as these are: The Testament of God, The book of God, The book of life, The knowledge of God, The wisdom of God; and the like. And with such kinde of Rites is the personal consecration performed.

There is furthermore, besides these, another Rite of consecration, of wonderful power, and much efficacy; And this is out of the kindes of superstitions: That is to say, when the Rite of consecration or collection of any Sacrament in the Church is transferred to that thing which we would consecrate.

It is to be known also, that Vowes, Oblations, and Sacrifice, have the power of consecration, aswel real as personal; and they are as it were certain covenants and conventions between those names with which they are made, and us who make them, strongly cleaving to our desire and wished effect: As, when we dedicate, offer, and sacrifice, with certain names or things; as, Fumigations, Unctions, Rings, Images, Looking-glasses; and things less material, as Deities, Sigils, Pentacles, Inchantments

[enchantments], Orations, Pictures, and Scriptures: of which we have largely spoken in our [third book of Occult Philosophy](#).

[Liber Spirituum: a Book of Spirits.]

There is extant amongst those Magicians (who do most use the ministry of evil spirits) a certain Rite of invoking spirits by a Book to be consecrated before to that purpose; which is properly called, *A book of Spirits (Liber Spirituum)*; whereof we shall now speak a few words. For this Book is to be consecrated, a book of evil spirits, ceremoniously to be composed, in their name and order: whereunto they binde with a certain holy Oath, the ready and present obedience of the spirits therein written.

Now this book is to be made of most pure and clean paper, that hath never been used before; which many do call *Virgin-paper*. And this book must be inscribed after this maner: that is to say, Let there be placed on the left side the image of the spirit, and on the right side his character, with the Oasth above it, containing the name of the spirit, and his dignity and place, with his office and power. Yet very many do compose this book otherwise, omitting the characters or image: but it is more efficacious not to neglect any thing which conduceth to it.

Moreover, there is to be observed the circumstances of places, times, hours, according to the Stars which these spirits are under, and are seen to agree unto, their site, rite, and order being applied.

Which book being so written, and well bound, is to be adorned, garnished, and kept secure, with Registers and Seals, lest it should happen after the consecration to open in some place not intended [sic], and indanger [endanger] the operator. Furthermore, this book ought to be kept as reverently as may be: for irreverence of minde causeth it to lose its vertue, with pollution and profanation.

Now this sacred book being this composed according to the maner already delivered, we are then to proceed to the consecration thereof after a twofold way: one whereof is, That all and singular the spirits who are written in the book, be called to the Circle, according to the Rites and Order which we have before taught; and the book that is to be consecrated, let there be placed without the Circle in a triangle. And in the first place, let there be read in the presence of the spirits all the Oathes which are written in that book; and then the book to be consecrated being placed without the Circle in a triangle there drawn, let all the spirits be compelled to impose their hands where their images and characters are drawn, and to confirm and consecrate the same with a special and common Oath. Which being done, let the book be taken and shut, and preserved as we have before spoken, and let the spirits be licensed to depart, according to due rite and order.

There is another maner of consecrating a book of spirits, which is more easie, and of much efficacie to produce every effect, except that in opening this book the spirits do not always come visible. And this way is thus: Let there be made a book of spirits as we have before <before> [sic] set forth; but in the end thereof let there be written Invocations and

Bonds, and strong Conjurations, wherewith every spirit may be bound. Then this book must be bound between two Tables or Lamens, and in the inside thereof let there be drawn the holy Pentacles of the Divine Majestie, which we have before set forth and described out of the *Apocalypse*: then let the first of them be placed in the beginning of the book, and the second at the end of the same. This book being perfected after this maner, let it be brought in a clear and fair time, to a Circle prepared in a cros way, according to the Art which we have before delivered; and there in the first place the book being opened, let it be consecrated to the rites and ways which we have before declared concerning Consecration. Which being done, let all the spirits be called which are written in the book, in their own order and place, by conjuring them thrice by the bonds described in the book, that they come unto that place within the space of three days, to assure their obedience, and confirm the same, to the book so to be consecrated. Then let the book be wrapped up in clean linen, and buried in the middle of the Circle, and there fast stopped up: and then the Circle being destroyed, after the spirits are licensed, depart before the rising of the sun: and on the third day, about the middle of the night, return, and new make the Circle, and with bended knees make prayer and giving thanks unto God, and let a precious perfume be made, and open the hole, and take out the book; and so let it be kept, not opening the same. Then you shall license the spirits in their order, and destroying the Circle, depart before the sun rise. And this is the last rite and maner of consecrating, profitable to whatsoever writings and experiments, which do direct to spirits, placing the same between two holy Lamens or Pentacles, as before is shewn.

But the Operator, when he would work by the book thus consecrated, let him do it in a fair and clear season, when the spirits are least troubled; and let him place himself towards the region of the spirits. Then let him open the book under a due Register; let him invoke the spirits by their Oath there described and confirmed, and by the name of their character and image, to that purpose which you desire: and, if there be need, conjure them by the bonds placed in the end of the book. And having attained your desired effect, then you shall license the spirits to depart.

[Concerning the invocation of good and evil spirits]

And now we shall come to speak concerning the invocation of spirits, as well of the good spirits as of the bad.

The good spirits may be invocated of us, divers ways, and in sundry manners do offer themselves unto us. For they do openly speak to those that watch, and do offer themselves to our sight, or do inform us in dreams by oracle of those things which are desired. Whosoever therefore would call any good spirit, to speak or appear in sight, it behoveth them especially to observe two things: one whereof os about the disposition of the invocant; the other about those things which are outwardly to be adhibited to the invocation, for the conformity of the spirits to be called. It behoveth therefore that the invocant himself be religiously disposed for many days to such a mystery. In the first place therefore, he ought to be confessed and contrite, both inwardly and outwardly, and rightly expiated, by daily washing himself with holy water. Moreover, the invocant ought to conserve himself all these days, chaste, abstinent, and to separate himself as much as

may be done, from all perturbation of minde, and from all maner of forraign and secular business. Also, he shall observe fastings all these days, as much as shall seem convenient to him to be done. Also, let him daily between sun-rising and sun-setting, being clothed with a holy linen garment, seven times call upon God, and make a deprecation to the Angels to be called according to the rule which we have before taught. Now the number of days of fasting and preparation, is commonly the time of a whole Luration. There is also another number observed amongst the Caballists, which is fourty days.

[Preparation of the place of working and other things to be arranged]

Now concerning those things which do appertain to this Rite of Invocation, the first is, That a place be chosen, clean, pure, close, quiet, free from all maner of noise, and not subject to any strangers sight. This place must first be exorcised and consecrated: and let there be a table or altar placed therein, covered with clean white linen, and set towards the east: and on each side thereof, let there be set two consecrated wax-lights burning, the flame whereof ought not to go out all these days. In the middle of the altar, let there be placed Lamens, or the holy paper which we have before described, covered with pure fine linen; which is not to be opened until the end of these days of the Consecration. You shall also have in readiness a precious perfume, and pure anointing oyl; and let them be both kept consecrated. There must also a Censer be set on the head of the altar, wherein you shall kindle the holy fire, and make a perfume every day that you shall pray. You shall also have a long garment of white linen, close before and behinde, which may cover the whole body and the feet, and girt about you with a girdle. You shall also have a veil of pure clean linen, and in the fore-part thereof let there be fixed golden or gilded Lamens, with the inscription of the name **Tetragrammaton**; all which things are to be sanctified and consecrated in order. But you must not enter into the holy place, unless it be first washed, and arayed with a holy garment; and then you shall enter into it with your feet naked. And when you enter therein, you shall sprinkle it with holy water: then you shall make a perfume upon the altar, and afterwards with bended knees pray before the altar as we have directed.

But in the end of these days, on the last day, you shall fast more strictly: and fasting on the day following, at the rising of the sun, you may enter into the holy place, using the ceremonies before spoken of, first by sprinkling your self, then with making a perfume, you shall signe your self with holy oyl in the forehead, and anoint your eyes; using prayer in all these Consecrations. Then you shall open the holy Lamen, and pray before the altar upon your knees, as abovesaid: and then an invocation being made to the Angels, they will appear unto you, which you desire; which you shall entertain with a benign and chaste communication, and license them to depart.

[The holy table and lamen]

Now the Lamen which is to be used to invoke any good spirit, you shall make after this maner; either in metal conformable, or in new wax, mixt with species and colours conformable: or it may be made in clean paper, with convenient colours: and the outward form or figure thereof may be square, circular, or triangular, or of the like sort,

according to the rule of the numbers: in which there must be written the divine names, as well the general names as the special. And in the centre of the Lamén, let there be drawn a character of six corners (*Hexagonus*); in the middle whereof, let there be written the name and character of the Star, or of the Spirit his governour, to whom the good spirit that is to be called is subject. And about this character, let there be placed so many characters of five corners (*Pentagonus*), as the spirits we would call together at once. And if we shall call onely one spirit, nevertheless there shall be made four Pentagones, wherein the name of the spirit or spirits, with their characters, is to be written. Now this table ought to be composed when the Moon is increasing, on those days and hours which then agree to the Spirit. And if we take a fortunate star herewith, it will be the better. Which Table being made in this manner, it is to be consecrated according to the rules above delivered.

And this is the way of making the general Table, serving for the invocation of all good spirits whatsoever. Nevertheless we may make special Tables congruent to every spirit, by the rule which we have above spoken of concerning holy Pentacles.

[Another Rite more easie to perform for calling forth spirits]

And now we will declare unto you Another Rite more easie to perform this thing: that is to say, Let the man that is to receive any Oracle from the good spirits, be chaste, pure, and confes'd. Then a place being prepared pure and clean, and covered everywhere with white linen, on the Lords day in the new of the moon let him enter into that place, clothed with clean white garments; and let him exorcize the place, and bless it, and make a Circle therein with a sanctified cole [coal]; and let there be written in the uttermost part of the Circle the names of the Angels, and in the inner part thereof let there be written the mighty names of God: and let him place within the Circle, at the four angles of the world, the Censers for the perfumes. Then let him enter the place fasting, and washed, and let him begin to pray towards the east this whole Psalm: *Beati immaculati in via, &c. Blessed are the undefiled in the way, &c.* ([Psal. 119 \[Vulgate: 118\]](#)) by perfuming; and in the end they will daign to discover and reveal that which he desireth: and that let him do for six days, continuing washed and fasting. And on the seventh day, which is the Sabbath, let him, being washed and fasting, enter the Circle, and perfume it, and anoint himself with holy anointing oyl, by anointing his forehead, and upon both his eyes, and in the palms of his hands, and upon his feet. Then upon his knees let him say the Psalm aforesaid, with Divine and Angelical names. Which being done, let him arise, and let him begin to walk about in a circuit within the said Circle from the east to the west, until he is wearied with a dizziness of his braib: let him fall down in the Circle, and there he may rest; and forthwith he shall be wrapt up in an ecstasie [ecstasy], and a spirit will appear unto him, which will inform him of all things. We must observe also, that in the Circle there ought to be four holy candles burning at the four parts of the world, which ought not to want light for the space of a whole week. And the maner of fasting must be such, that he abstain from all things having a life of Sense, and from those things which do proceed from them: and let him onely drink pure running water: neither let him take any food till the going down of the sun. And let the perfume and the holy anointing oyl [oil] be made, as is set forth in [Exodus](#) and the other holy books of the Bible. It is also to be observed,

that always as often as he enters into the Circle, he have upon his forehead a golden Lamén, upon which there must be written the name *Tetragrammaton*, as we have before spoken.

[Oracles and dreams]

But natural things, and their commixtures, do also belong unto us, and are conducing to receive Oracles from any spirit by a dream: which are either Perfumes, Unctions, and Meats or Drinks: which you may understand in our [first book of Occult Philosophy](#).

But he that is willing always and readily to receive the Oracles of a Dream, let him make unto himself a Ring of the Sun or of Saturn for this purpose. There is also an Image to be made, of excellent efficacie and power to work this effect; which being put under his head when he goeth to sleep, doth effectually give true dreams of what things soever the minde hath before determined or consulted on. The Tables of Numbers do likewise confer to receive an Oracle, being duly formed under their own Constellations. And these things thou mayst know in the [third book of Occult Philosophy](#).

Holy Tables and Papers do also serve to this effect, being specially composed and consecrated: such as is the [Almadel of Solomon](#), and the Table of the Revolution of the name *Tetragrammaton*. And those things which are of this kinde, and written unto these things, out of divers figures, numbers, holy pictures, with the inscriptions of the holy names of God and of Angels; the composition whereof is taken out of divers places of the holy Scriptures, Psalms, and Versicles, and other certain promises of the divine Revelation and Prophecies.

To the same effect do conduce holy prayers and inprecations, as well unto God, as to the holy Angels and Heroes: the inprecations of which prayers are to be composed as we have before shewn, according to some religious similitude of Miracles, Graces, and the like, making mention of those things which we intend to do: as, out of the Old Testament, of the dream of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, and *Nebuchadnezzar*: if out of the New Testament, of the dream of *Joseph* the husband of the blessed virgin *Mary*; of the dream of the three Wise-men; of *John* the Evangelist sleeping upon the brest of our Lord: and whatsoever of the like kinde can be found in Religion, Miracles, and Revelations; as, the revelation of the Cross to *Helen*, the revelations of *Constantine* and *Charles* the Great, the revelations of *Bridget*, *Cyril*, *Methodius*, *Mechtild*, *Joachim*, *Merhir*, and such-like. According to which, let the deprecations be composed, if when he goeth to sleep it be with a firm intention: and the rest well disposing themselves, let them pray devoutly, and without doubt they will afford a powerful effect.

Now he that knoweth how to compose those things which we have now spoken of, he shall receive the most true Oracles of dreams. And this he shall do; observe those things which in the [second book of Occult Philosophy](#) are directed concerning this thing. He that is desirous therefore to receive an Oracle, let him abstain from supper and from drink, and be otherwise well disposed, his brain being free from turbulent vapours; let him also have his bed-chamber fair and clean, exorcised and consecrated if he will; then let him

perfume the same with some convenient fumigation; and let him anoint his temples with some unguent efficacious hereunto, and put a ring upon his finger, of the things above spoken of: let him take either some image, or holy table, or holy paper, and place the same under his head: then having made a devout prayer, let him go unto his bed, and meditating upon that thing which he desireth to know, let him so sleep; for so shall he receive a most certain and undoubted oracle by a dream, when the Moon goeth through that signe which was in the ninth House of his nativity, and also when she goeth through the signe of the ninth House of the Revolution of his nativity; and when she is in the ninth signe from the sign of perfection. And this is the way and means whereby we may obtain all Sciences and Arts whatsoever, suddenly and perfectly, with a true Illumination of our understanding; although all inferiour familiar Spirits whatsoever do conduce to this effect; and sometimes also evil Spirits sensibly informing us Intrinsecally or Extrinsecally.

[Calling forth evil spirits to a magic circle]

But if we would call any evil Spirit to the Circle, it first behoveth us to consider, and to know his nature, to which of the Planets it agreeth, and what Offices are distributed to him from that Planet; which being known, let there be sought out a place fit and proper for his invocation, according to the nature of the Planet, and the quality of the Offices of the said Spirit, as near as the same may be done: as, if their power be over the Sea, Rivers or Flouds, then let the place be chosen in the Shore; and so of the rest. Then let there be chosen a convenient time, both for the quality of the Air, serene, clear, quiet, and fitting for the Spirits to assume bodies; as also of the quality and nature of the Planet, and of the Spirit, as to wit, on his day, or the time wherein he ruleth: he may be fortunate or infortunate, sometimes of the day, and sometimes of the night, as the Stars and Spirits do require. These things being considered, let there be a Circle framed in the place elected, aswell for the defence of the Invocant, as for the confirmation of the Spirit. And in the Circle it self there are to be written the divine general names, and those things which do yeild defence unto us; and with them, thjose divine names which do rule this Planet, and the Offices of the Spirit himself; there shall also be written therein, the names of the good Spirits which bear rule, and are able to binde and constrain that Spirit which we intend to call. And if we will any more fortifie and strengthen our Circle, we may adde Characters and Pentacles agreeing to the work; then also if we will, we may either within or without the Circle, frame an angular figure, with the inscription of such convenient numbers, as are congruent amongst themselves to our work; which are also to be known, according to maner of numbers and figures: of which in the [second book of Occult Philosophy](#) it is sufficiently spoken. Further, He is to be provided of lights, perfumes, unguents and medicines, compounded according to the nature of the Planet and Spirit; which do partly agree with the Spirit, by reason of their natural and coelestial vertue; and partly are exhibited to the Spirit for religious and superstitious worship. Then he must be furnished with holy and consecrated things, necessary aswel for the defence of the Invocant, and his fellows, as also serving for bonds to binde and constrain the Spirits; such as are either holy Papers, Lamens, Pictures, Pentacles, Swords, Scepters, Garments of convenient matter and colour, and things of the like sort. Then when all these things are provided, and the Master and his fellows being in the Circle, in the first place let him consecrate the Circle, and all those things which he useth; which being performed with a convenient

gesture and countenance, let him begin to pray with a loud voice, after this manner. First let him make an Oration unto God, and then let him intreat the good Spirits: and if he will read any Prayers, Psalms, or Gospel for his defence, they ought to take the first place. After these Prayers and Orations are said, then let him begin to invoke the Spirit which he desireth, when a gentle and loving Inchantment, to all the coasts of the World, with the commemoration of his own Authority and power. And then let him rest a little, looking about him; to see if any Spirit do appear; which if he delay, then let him repeat his invocation, as abovesaid, until he hath done it three times; and if the Spirit be pertinacious, obstinate, and will not appear, then let him begin to conjure with divine power; so also that the conjurations and all his commemorations do agree with the Nature and Offices of the Spirit himself, and reiterate the same three times, from stronger to stronger, using Objurgations, Contumeries, Cursings, & Punishments, and suspension from his Office and power, and the like.

And after all the courses are finished, then cease a little; and if any Spirit shall appear, let the Invocant turn himself towards the Spirit, and courteously receive him, and earnestly intreating him, let him first require his name, and if he be called by any other name; and then proceeding further, let him ask him whatsoever he will: and if in any thing the Spirit shall shew himself obstinate or lying, let him be bound by convenient conjurations: and if you doubt of any lye, make without the Circle with the consecrated Sword, the figure of a triangle or * *Pentagone* (*in marg: * A Character with five corners.*), and compel the Spirit to enter into it; and if thou receivest any promise which thou wouldst have to be confirmed with an Oath, let him stretch the sword out of the Circle, and swear the Spirit, by laying his hand upon the Sword.

[Giving the spirit license to depart]

Then having obtained of the Spirit that which you desire, or are otherwise contented, license him to depart with courteous words, giving command unto him, that he do no hurt: and if he will not depart, compel him by powerful conjurations; and if need require, expel him by Exorcismes, and by making contrary fumigations. And when he is departed, go not out of the Circle, but make a stay, making prayer, and giving of thanks unto God and the good Angels, and also praying for your defence and conservation: and then all those things being orderly performed, you may depart.

[If they be obstinate]

But if your hope be frustrated, and no Spirits will appear, yet for this do not despair; but leaving the Circle, return again at other times, doing as before. And if you shall judge that you have erred in any thing, then that you shall amend, by adding or diminishing; for the constancy of Reiteration doth often increase your authority and power, and striketh terror into the Spirits, and humbleth them to obey.

And therefore some use to make a Gate in the Circle, whereby they may go in and out, which they open and shut as they please, and fortifie it with holy Names and Pentacles.

This also, we are to take notice of, That when no Spirits will appear, but the Master being wearied hath determined to cease and give over; let him not therefore depart without licensing the Spirits: for they that do neglect this, are very greatly in danger, except they are fortified with some sublime defence.

Oftentimes also the Spirits do come, although they appear not visible, (for to cause terror to him that calls them) either in the things which he useth, or in the operation it self. But this kinde of licensing is not given simply, but by a kinde of dispensation with suspension, until in the following terms they shall render themselves obedient. Also without a Circle these Spirits may be called to appear, according to the way which is [above delivered](#) about the consecration of a book.

But when we do intend to execute any effect by evil Spirits, when an Apparition is not needful; then that is to be done, by making and forming that thing which is to be unto us as an instrument, or subject of the experiment it self; as, whether it be an Image, or a Ring, or a Writing, or any Character, Candle, or Sacrifice, or any thing of the like sort; then the name of the Spirit is to be written therein, with his Character, according to the exigency of the experiment, either by writing it with some blood, or otherwise using a perfume agreeable to the Spirit. Oftentimes also making Prayers and Orations to God and the good Angels before we invoke the evil Spirit, conjuring him by the divine power.

[Other kinds of spirits]

There is another kinde of Spirits, which we have spoken of in our [third book of Occult Philosophy](#), not so hurtful, and nearest unto men; so also, that they are effected with humane passions, and do joy in the conversation of men, and freely do inhabit with them: and others do dwell in the Woods and Desarts [deserts]: & others delight in the company of divers domestique Animals and wilde Beasts; and othersome do inhabit about Fountains and Meadows. Whosoever therefore would call up these kinde of Spirits, in the place where they abide, it ought to be done with odoriferous perfumes, and with sweet sounds and instruments of Musick, specially composed for the business, with using of Songs, Inchantments and pleasant Verses, with praises and promises.

But those which are obstinate to yield to these things, are to be compelled with Threatnings, Comminations, Cursings, Delusions, Contumelies, and especially by threatening them to expel them from those places where they are conversant.

Further, if need be, thou maist betake thee to use Exorcismes; but the chiefest thing that ought to be observed, is, constancy of minde, and boldness, free, and alienated from fear.

Lastly, when you would invoke these kinde of Spirits, you ought to prepare a Table in the place of invocation, covered with clean linen; whereupon you shall set new bread, and running water or milk in new earthen vessals, and new knives. And you shall make a fire, whereupon a perfume shall be made. But let the Invocant go unto the head of the Table, and round about it let there be seats placed for the Spirits, as you please; and the Spirits being called, you shall invite them to drink and eat. But if perchance you shall fear and

evil Spirit, then draw a Circle about it, and let that part of the Table at which the Invocant sits, be within the Circle, and the rest of the Table without the Circle.

[Necromancy, or raising up spirits of the dead.]

In our [third book of Occult Philosophy](#), we have taught how and by what means the Soul is joynd to the Body; and, what hapeneth to the Soul after death.

Thou maist know further, That those Souls do still love their relinquished Bodies after death, as it were a certain affinity alluring them; as are the Souls of noxious men, which have violently relinquished their Bodies, and Souls wanting a due burial, which do still wander in a liquid and turbulent Spirit about their dead carkasses; for these Souls by the known means by which heretofore they were conjoynd to their Bodies, by the like vapors, liquors, and favours, are easily drawn unto them.

From hence it is, that the Souls of the dead are not to be called up without blood, or by the application of some part of their relict Body.

In raising up these shadows, we are to perfume with new Blood, with the Bones of the dead, and with Flesh, Egges, Milk, Honey and Oile, and such-like things, which do attribute to the Souls a means apt to receive their Bodies.

It is also to be understood, That those who are desirous to raise up any Souls of the dead, they ought to do it in those places, wherein these kinde of Souls are most known to be conversant, or for some alliance alluring those souls into their forsaken Body; or for some kinde of affection in times past, impressed in them in their life, drawing the said Soul to certain places, things, or persons; or for the forcible nature of some place fitted and prepared for to purge or punish these Souls. Which places for thr most part are to be known by the experience of visions, mighty incursions, and apparitions, and such-like prodigies seen.

Therefore the places most befitting for these things, are Church-yards. And better then them, are those places wherein there is the execution of criminal judgements. And better then these, are those places, in which of late yeers there have been some publike slaughters of men. Furthermore, that place is better then there, where some dead carkass, that came by a violent death, is not yet exiated, nor ritely buried, and was lately buried; for the esxpiation of those places, is also a holy Rite duly to be adhibited to the burial of the bodies, and oftentimes prohibiteth the souls to come unto their bodies, and expelleth them far off unto the places of judgment.

And from hence it is, That the Souls of the dead are not easily to be raised up, except it be the Souls of them whom we know to be evil, or to have perished by a violent death, and whose bodies do want a right and due burial.

Now although we have spoken concerning such places of this kinde, it will not be safe or commodious to go unto them; but it behoveth us to take to what place soever is to be

chosen, some principal part of the body that is relict, and therewith to make a perfume in due maner, and to perform other competent Rites.

It is also to be known, That because the Souls are certain spiritual lights, therefore artificial lights, especially if they be framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of Names and Seals, do very much avail to the raising up of departed Souls.

Moreover, these things which now are spoken of, are not alwaies sufficient to raise up Souls, because of an extranatural portion of understanding and reason, which is above, and known onely to the Heaven and Destinies, and their power.

We ought therefore to allure the said Souls, by supernatural and coelestial powers duely administred, even by those things which do move the very harmony of the Soul, aswel imaginative, as rational and intellectual; as are Voices, Songs, Sound, Inchantments: and Religious things; as Prayers, Conjurations, Exorcismes, and other holy Rites, which may very commodiously be administred hereunto.

The end of the fourth book of Agrippa.
