

Theomagia,

OR THE TEMPLE OF WISDOME.

In Three Parts,

Spiritual, *Celestial*, and *Elemental*:

Containing the Occult Powers of the Angels of Astromancy in the Telesmatical Sculpture of the *Persians* and *Ægyptians*.

The Mysterious Vertues of the Characters of the Stars with the Genii, Idea's and Figures of Geomancy, upon the *Gamahes*, &c. To which is added the Resolution of all manner of Questions, Past, Present and to Come.

The Knowledge of the *Rosie Crucian* Physick, and the miraculous secrets in Nature, which have performed incredible, extraordinary things. All verified by a practical Examination of Principles in the great World, and fitted to mean capacities.

By *John Heydon* Gent. Φιλονομὸς, A Servant of God and Secretary of Nature.

Al. Ar. לא יסגה אלא אלסחה

i.e. *Let no man touch this Book, but he that is Holy.*

Audi Ignis vocem. *Zo. Orac.*

understand this and be happy.

London, Printed by *T. M.* for *Henry Brome* at the *Gun* in *Ivie-Lane*, and for *Tho. Rooks* at the *Lambe* at the East end of St. *Pauls* Church, 1664.

TO

The Highborn Prince,

THE RIGHT

Honourable, moſt Noble and Valiant,

GEORGE VILLIERS,

Duke, Marqueſſe and Earle of *Buckingham*, Earle of *Coventry*, Barron *Whaddon* of *Whaddon*, and Lord *Roſs* of *Hemlake*; Knight of the moſt noble Order of the Garter, one of His Majeſties moſt honorable Privy Counſel, and Lord Leivtenant of the Weſt-Riding of the County of *York*, and of the City and County of the City and *Ainſty* of *YORKE*.

May it pleaſe your Grace,

THE Wiſdome and *Learning* of the *Roſie Crucians* hath been much recommended unto us by Ancient Writers, and not without good cauſe; conſidering that they have delivered Arts, and Liberal Sciences to the World as a

man may gather by the teſtimony of *The Wiſemen of the Eaſt*, and all the *Philoſophers* that ever were: But time which conſumeth all things, hath bereft us of the Knowledge of ſuch wiſdome; and there is but the fragments and ſcattered peices of theſe Arts, which the underwits of Aſtrological Taylers finding, pretend to; gueſſing by them ſomething to come. Now the *Roſie Crucians* men, carefull to preſerve all goodly and great things, have by the means of this diſcourſe touching *Beata Pulchra*, and *Eugenius Theodidactus*, repaired, maintained and kept entire the firſt Part of *The Temple of Wiſdome*, which they are not content to ſet down literally, and there end; but have adjoyned thereto two Parts more, beautified with practical Interpretations and rare Experiments; *One whereof was verified in your ſelf, which you have cauſe to Remember, for it preſerved your Life, when* Abr. Goodman *endeavoured your death.*

death. And ſome ſince to your knowledg and the honour of Art you have found true. The Preface may ſeem fabulous to common Readers, but there the *Roſie Crucians* have diſcovered an infinite number of Secrets *Spiritual*, *Cœleſtial* and *Elemental*. In the firſt they have ſhewed the Reaſon why they have thus darkly covered the Temple, and enfolded their Divinity, which done, they teach the knowledge of God and his Angels, with the vanity of *Dæmonographers*. And then in the ſecond, they decypher the particulars, relating it according to the bare letter, which is in the ſecond part of this Temple. In the third is made plain, the *Roſie Crucian* myſteries to practiſe by a ſort of *Teleſmatical Figures*, *Idea's*, *Genii* and *the Rules of the World*, of their Temples, Sepulchers and Sacrifices; afterwards they ſpeak of Angels, *Beata Pulchra*, *Eugenius Theodidactus* and *Hyle* in the number of them; After this

Theomagical expoſition; by *Eugenius Theodidactus* they mean all the power of moiſture whatſoever; by *Hyle*, the Spirit of the cold and dry Earth; and by *Beata Pulchra* that Nature which preſerveth and governeth the world; then they fit the Soul of the world to the Courſe of the Moon, as ſhe groweth, and decreaſeth, to the ebing and flowing of the Sea, makeing a Mixture and *Harmony* of all things, and firſt they diſpute as touching the Principles and beginnings of all things; and alledge the authorities of the Ancient *Magitians* and *Philoſophers*, which done, they enter into the paths of *Eugenius*, *Beata*, and *Hyle*, referring and reducing all into the knowledge of the Occult vertues of the Angels of Aſtromancy upon the Teleſmatical Sculpture of the *Perſians* and *Egyptians*; the ſecret power of Geomancy with the Characters of the Stars upon Gamahe's with the

the knowledge of Phyſick, *i. e.* matter, forme, the Idea of Generation and Corruption. And now laſtly they have diſcovered their Wiſdome and hidden Myſteries, with the conſideration of *Filius Solis & Filia Lunæ Cæleſtis*, They condemn Atheiſme and vaine Religions, and follow the brightneſs and Light of Gods words, in the real Primitive truth thereof; and to conclude, for your ſake this Book was publiſhed, and wee eſteem our ſelf doubly happy, having been already long ſince ſo, in being called

April 24th ☿ 8h *A. M.*

Your moſt Humble, and

Obedient Servant,

JOHN HEYDON.

The Preface.

GOD Governing all above and below; It came to paſſe his power was reſiſted, and Ophioneus with his party, gathered themſelves together to make Warr againſt the Immaterial Being; But the plot was ſoon diſcovered, and they were caſt down from light into the Priſon of darkneſs, as you may read in The Idea of the Law, and their bodies became a Chaos, neither fruitfull nor profitable; Now God being mercifull, beheld this rude darkneſs, and their light diſcovered it ſelf upon the moiſture and gave genital Salt to the Balſamick part of theſe Angels which was by divine counſell made and called Man, into whoſe bodies the ſpirits of theſe Angels (which was the breadth of life) are to incorporate or inhabit during the time appointed by God, which is untill they all have paſſed the afflictions of humane Nature, and then we may all expect to injoy God in his Bliſſe; Of theſe things we have diſcourſed largely in our firſt and ſecond Books of The Harmony of the World, and therefore we ſhall ſay no more in this place of theſe matters, becauſe men that are wiſe, or have any wit in them, ought by prayer to crave all good things at the hand of God: but that which we

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moſt wiſh for, and deſire to obtain by this means, is the very knowledg of things, ſo farr forth, as it is lawfull for men to have: for that there is no gift either greater for men to receive, or more magnifical and beſeeming God to give, than the knowledg of the truth: For God beſtoweth upon men all things elſe whereof they ſtand in need, but this he reſerveth to himſelf, and keepeth for his own uſe. Neither is the godhead and divine power in this regard counted happy and bleſſed, becauſe it poſſeſſeth a great quantity of Gold or ſilver, nor puiſſant in reſpect of thunder and lightning, but for prudence and wiſdome. And verily of all thoſe things which Eugenius Theodidactus *hath well delivered, this ſimply is the beſt and moſt elegant ſpeech, when as touching* Hiſmael *and* Neptune, *he ſaith thus:*

The ſelf ſame parents they both had,
one native ſoile them bred,
But *Jupiter* the elder was,
and hath the wiſer head.

whereby he affirmeth, that the prehéminence and rule of Hiſmael, *being the elder, was more venerable, ſacred and fuller of Majeſty, for his knowledg and wiſdome. And of this opinion aſſure you am I, that the beatitude and felicity of eternal life, which* Iupiter *enjoyeth, conſiſteth herein, that he is ignorant of nothing that is done: as alſo, that immortality if it be deſpoiled of the knowledg and intelligence of all things that be, and are done, is not life indeed, but bare time. And therefore we may very well ſay, that the deſire of Deity and Divinity is all one with the love of truth, and eſpecially of that truth which concerneth the nature of the gods; the ſtudy whereof, and the ſearching after ſuch ſcience, is as it were a profeſſion and entrance into religion, yea, and a work more holy than is the vow or obligation of all the chaſtity and purity in the world, or than the Cloyſter or ſanctuary of any Temple whatſoever; right acceptable alſo is this goddeſſe whom you*

you ſerve, conſidering that ſhe is moſt wiſe and full of knowledg, according as the very derivation of her name doth imply, that ſkill and cunning appertaineth unto her more than to any other: For Beata *is my Miſtris; read* The Harmony of the world; *like as* Typhon *alſo the very adverſary and enemy oppoſite unto this goddeſs, as one puffed up and ſwollen by his ignorance and error, diſſipating, defacing, and blotting out the ſacred word and Doctrine, which this goddeſs collecteth, compoſeth, and delivereth unto thoſe who are initiated and profeſſed in this divine religion, by a continual preciſe obſervance of a ſober and holy life, in abſtaining from many meats, in depriving themſelves of all fleſhly pleaſures, for to repreſſe luſt and intemperance; and in being acquainted long before to abide and endure within Temples and Churches, hard and painfull ſervices performed unto God: of all which abſtinences, paines, and ſufferances, the end is the knowledg of that firſt prince and lord, who is apprehended onely by intelligence and underſtanding, whom the goddeſſe exhorteth to ſearch and ſeek after, as converſing and companying her. And verily, the name of her Temple, doth manifeſtly promiſe an intelligence or knowledg of that which is; for a fair Orchard it is called, which is as much as to ſay, Importing the knowledg of that which is in* The Temple of Wiſdome, εἰσύμενον τὸ ὄν, *for that, if we enter into the ſacred place and holy religion of this goddeſs, with reaſon and devotion, as we ought to doe, we ſhall attaine to the underſtanding of all things whatſoever. Moreover, many have written, that ſhe is the Daughter of* Mercury, *others of* Prometheus, *but Mr.* Slade *was her natural Father of which one is reputed the Author of Wiſdome and Providence; another, namely* Mercury, *the inventor of Grammar and Muſick. The third a Secretary of Nature; and hereupon it is, that in the City of* Sidmouth, *they call the former of the Muſes, Juſtice, as being wiſdome her ſelf, (according*

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as hath elſwhere been ſaid) and ſhewing divine things to them who are juſtly ſurnamed Hierophori, *and* Hieroſtoli, *that is to ſay, religious, and wearing the habits of holineſſe and religion. And there be the* Roſie Crucians *that carry in their minds, and keep enclоſed as within a box or casket, the holy ſhrine of God, pure and cleanſed from all ſuperſtition and affected curioſity: who alſo of that opinion which is held of the gods, declare ſome things which are obſcure and dark, others alſo which be cleere and lightſome; like as be thoſe, which are reported as touching their holy and religious habit. And therefore whereas the religious Prieſts of the* Roſie Croſs, *after they be dead, are thus clad with theſe holy habiliments; it is a marke and ſign witneſſing unto us, that this ſacred doctrine is with them, and that they be departed out of this world into another, and carry nothing with them but it: for neither to wear a long beard, nor to put on a frize rugg and courſe gabardin, makes a Philoſopher; no more doth the Surplice and linnen veſtment or ſhaving, a* Roſie Crucian *Prieſt. But he indeed is a Prieſt of* Roſie Croſſe, *who after he hath ſeen and received by law and cuſtome, thoſe things which are ſhewed and practiſed in the religious ceremonies about the* Roſie Croſs, *God ſearcheth and diligently enquireth, by the means of this holy doctrine, and diſcourſe of reaſon, into the truth of the ſaid ceremonies. For very few there be, who among them, underſtand and know the cauſe of this ceremony, which is of all other the ſmalleſt, and yet moſt commonly obſerved; namely, why the* Roſie Crucian *Prieſts ſhave their heads, and wear no hair upon them; as alſo wherefore they go in veſtments of Linen, and ſome of them there be, who care not at all for any knowledg of ſuch matters: yet others ſay, they forbear to put on any garments of wool, like as they do to eat the fleſh of thoſe ſheep which carry the ſaid wool, upon a reverence they bear unto them: ſemblably, that they cauſe their heads to be ſhaven in token of dole and*

and ſorrow: likewiſe that they wear Surplices and veſtments of linnen, in regard of the colour that the flower of line or flax beareth, which reſembleth properly that celeſtial azure ſkie that enviroueth the whole world. But to ſay a truth, there is but one cauſe indeed of all: for lawfull it is not for a man who is pure and clean, to touch any [illegible] (as Plato *ſaith) which is impure and unclean. Now it is well known, that all the ſuperfluities and excrements of our food and nouriſhment, be foul and impure, and of ſuch be engendred and grow, wooll, hair, ſhagge and nailes: and therefore a meer ridiculous mockery it were, if when in their expiatory ſanctifications and divine ſervices, they caſt off their hair, being ſhaven and made ſmooth all their bodies over, they ſhould then be clad and arrayed with the ſuperfluous excrements of beaſts: for we muſt think that* Heſiodus *the Poet when he writeth thus,*

> At feaſt of gods and ſacred merriment,
> Take heed with knife thy nails thou do not pair;
> To cut I ſay, that dry dead excrement,
> From lively fleſh of fingers five, beware:

teacheth us, that we ought firſt to be cleanſed and purified, then to ſolemniſe Feſtival Holidayes, and not at the very time of celebration and performing of holy rites and divine ſervice, to uſe ſuch clenſing and ridding away of ſuperfluous excrements. Now the herb Line groweth out of the earth which is immortal, bringeth forth a fruit good to be eaten, & furniſheth us wherewith to make a ſimple, plain, and ſlender veſtment, which fitteth light upon his back that weareth it, is meat for all ſeaſons of the year; and of all others, (as men ſay) leaſt breedeth lice or vermine; Now theſe Roſie Crucian *Prieſts ſo much abhor the nature and generation of all ſuperfluities and excrements, that they not only refuſe to eat moſt part of pulſe, and of fleſh-meats, Mutton and Porke,*

Porke, for that ſheep and ſwine breed much excrement, but alſo upon their daies of ſanctification and expiatorie ſolemnities, they will not allow any Salt to be eaten with their viands; among many other reaſons, becauſe it whetteth the appetite, and giveth an edge to our ſtomack, provoking us to eate and drink more liberally: for to ſay as Ariſtagoras did, that Salt was by them reputed unclean, becauſe it is congealed and grown hard, many little animals or living creatures, which were caught within it, die withall, is a very foolerie. Furthermore, it is ſaid, Ægyptian prieſts have a certain pit or well apart, out of which they water their Bull or Beef Apis, and be very preciſe in any wiſe, not to let him drinke of Nilus, not for that they think the water of that river uncleane, in regard of the crocodiles which are in it, as ſome be of opinion (for contrariwiſe, there is nothing ſo much honored among the Ægyptians as the river Nilus) but it ſeemeth that the water of Nilus doth fatten exceeding much, and breeds fleſh overfaſt, and they would not in any caſe that their Apis ſhould be fat, or themſelves groſſe and corpulent: but that their ſouls might be clothed with light, nimble, and delicate bodies; ſo as the divine part in them ſhould not be oppreſſed or weighed down by the force and ponderoſitie of that which is mortall. In Goſhen, thoſe who ſerve and miniſter unto their God, never bring wine into the Temple as thinking it not convenient in the day time to drinke in the ſight of their Lord and King: otherwiſe the prieſts drinke thereof, but ſparingly: and beſides many purgations and expiations they have, wherein they abſtaine wholly from wine; and during thoſe daies, they give themſelves wholly to their ſtudies and meditations, learning and teaching holy things: even their very Kings are not allowed to drinke wine their fill, but are ſtinted to the gage of a certaine meaſure, according as it is preſcribed in their ho-

ly writings, and thoſe Kings alſo were Prieſts, as Hecatæus writeth. And they began to drinke it after the daies of King Pſammetichus; for before his time they dranke it not at all, neither made they libaments thereof unto their gods, ſuppoſing it not acceptable unto them; for they took it to be the verie blood of thoſe Giants, which in time paſt warred againſt the gods, of whom after they were ſlain, when their blood was mixed with the earth, the vine tree ſprang, and this is the cauſe, ſay they, why thoſe who be drunke, loſe the uſe of their wit and reaſon, as being full of the blood of their progenitours. Now that the Roſie Crucian prieſts both hold and affirme thus much, Arot hath delivered in the ſecond book of his Geographie. As concerning fiſhes of the ſea, they doe not every one of them abſtaine from all indifferently; but ſome forbear one kind, and ſome another; as for example, the Oxyrynchites will eate of none that is taken with an hooke; for adoring as they doe, a fiſh named Oxyrynchos, they are in doubt and feare leſt the hooke ſhould be uncleane, if haply the ſaid fiſh ſwallowed it downe with the baite. The Sienites will not touch the fiſh Phagrus, for it ſhould ſeem that it is found, what time as Nilus beginnes to flow; and therefore the ſaid fiſh by his appearing, ſignifieth the riſing and inundatio of Nilus, whereof they be exceeding joyous, holding him for a certaine and ſure meſſenger. But the prieſts abſtain from all fiſhes in general; and whereas upon the ninth day of the firſt moneth, all other inhabitants of the Holy Iſland or inviſible Mountaine, feede upon a certain broiled or roſted fiſh before their dores; the prieſts in no wiſe taſte thereof; marry they burne fiſhes before the gates of their houſes: and two reaſons they have: the one holy, fine and ſubtile, which I will deliver hereafter: as that which accordeth and agreeth very well to the ſacred diſcourſes as touching Eugenius and Hyle, the other plain, vulgar

and common, repreſented by the fiſh, which is none of the viands that be neceſſary, rare and exquiſite, according as Homer beareth witneſs: when he brings not in the Phæcians, delicate men and loving to feed daintily, nor the Ithaceſians Ilanders, to eat fiſh at their feaſts; no nor the mates and fellow travellers with Ulyſſes, during the time of their long navigation and voiage by ſea, before they were brought to extreame neceſſity. To be briefe, the very ſea it ſelf they think to be produced a part by fire without the bounds and limits of nature, as being no portion nor element of the world, but a ſtrange excrement, a corrupt ſuperfluity and unkind maladie: For nothing abſurd and againſt reaſon, nothing fabulous and ſuperſtitious, (as ſome untruly thinke) was inſerted or ſerved as a ſacred ſigne in their holy ceremonies, but they were all markes grounded upon cauſes and reaſons morall, and the ſame profitable for this life, or elſe not without ſome hiſtorical or natural elegancy. As for example, that which is ſaid of the Oinion; for that Sol the foſter father of Beata, fell into the river of Nilus, and was there drowned, as he was reaching at Oinions and could not come by them, this carrieth no ſenſe or probability in the world; but the truth is this, the prieſts of Beata hate the Oinion and avoid it as a thing abominable, becauſe they have obſerved, that it never groweth nor thriveth well to any bigneſs but in the decreaſe and waine of the Moon: Neither is it meet and fit for thoſe who would lead an holy and ſanctified life, or for ſuch as celebrate ſolemne Feaſts and Holidaies, becauſe it provoketh thirſt in the former, and in the other cauſeth teares; if they feed thereupon. And for the ſame reaſon they take the Sow to be a prophane and unclean beaſt, for that ordinarily ſhe goeth a brimming, and admitteth the bore, when the Moon is paſt the full: and look how many drinke of her milke, they break out into a kinde of leproſie or drie skurfe all over

over their bodies. As touching that which they inferre, who in their lives doe ſacrifice a Sow when the Moon is in the full, and then eat her fleſh: namely that Hyle hunting and chaſing the wilde ſwine at the full of the Moon, was chanced to light upon an arke or coffin of wood, wherein the body of Eugenius Theodidactus, which he diſmembred and threw away by peece-meale; all men admit not thereof, ſuppoſing that it is falſe as many others be, miſheard and miſunderſtood. But this for certain is held, that our antients in old time ſo much hated and abhorred all exceſſive delicacy, ſuperfluous and coſtly delights; and voluptuous pleaſures, that they ſaid within the temple of the City of Thebes in Ægypt, there ſtood a ſquare column or pillar, wherein were engraven certain curſes and execrations againſt their King Ptolomy, who was the firſt that turned and averted the Ægyptians quite from their ſimple and frugal manner of life, without money, without ſumptious faire and chargeable delights. It is ſaid alſo that Technatis the father of Bocchoreus, in an expedition or journey againſt the Arabians, when it chanced that his carriages were far behinde and came not in due time to the place where he incamped, was contented to make his ſupper of whatſoever he could get, and ſo to take up with a very ſmall and ſimple pittance; yea and after ſupper to lie upon a courſe pallet, where he ſlept all night very ſoundly and never awaked: whereupon, he ever after loved ſobriety of life and frugality, and curſed the foreſaid King Ptolomy: which malediction of his being by the prieſts of that time approved, he cauſed to be engraven upon the pillar aboveſaid. Now their Kings were created either out of the order of their prieſts or elſe out of the degree of Knights & Warriors; for that the one eſtate was honored and accounted noble for valour, the other for wiſdom and knowledg. And look whomſoever they chooſe from out of the order of Knight-hood, preſently

ſently after his election, he was admitted unto the Colledge of prieſts, and unto him were diſcloſed and communicated the ſecrets of their Philoſophy, which under the vail and dark ſpeeches couched and covered many miſteries, through which the light of the truth in ſome ſort, though dimly appear. And this themſelves ſeem to ſignify and give us to underſtand, by ſetting up ordinarily before the porches and gates of their Temples, certain Sphinges; meaning thereby, that all their Theologie containeth under ænigmatical and covert words, the ſecrets of wiſdome. In the City of Sais, *the image of* Minerva *which they take to be* Beata, *had ſuch an inſcription over it, as this*: I am all that which hath been, which is, and which ſhall be, and never any man yet was able to draw open my vail. *Moreover many there be of opinion, that the proper name of* Hiſmael *in the* Ægyptians *language is* Amoun, *of which we have in Greek derived the word* Ammon: *whereupon we ſurname* Hiſmael, Ammon: *but* Manethos *who was an* Ægyptian *himſelf of the City of* Sebenna, *ſuppoſeth that by this word is ſignified, a thing hidden, or occulation: and* Hecatæus *the* Abderite *affirmeth, that the* Ægyptians *uſed this term among themſelves, when they called one unto another, for it was a vocative word, and for that they imagined the Prince and Soveraign of God to be the ſame: that* Pan, *that is to ſay, an univerſal nature, and therefore unſeen, hidden and unknown, they prayed and beſought him for to diſcloſe and make himſelf known unto them, by calling him* Amoun. *See then, how the* Ægyptians *were very ſtrict and preciſe, in not profaning their wiſdome, nor publiſhing that learning of theirs which concerned the gods. And this the greateſt Sages and moſt learned clarks of all* Greece *do teſtify, by name,* Solon, Thales, Plato, Eudoxus, Pythagoras, Averroes, *and as ſome let not to ſay,* Lycurgus *himſelf; who all travelled of*

of a delibrate purpoſe into Ægypt, *for to confer with the Prieſts of that Country. For it is conſtantly held that* Eudoxus *was the auditur of* Chonupheus *the Prieſt of* Memphis, Solon *of* Sonchis *the Prieſt of* Sais, Pythagoras *of* Oenupheus *the Prieſt of* Goſhen. *And verily this* Pythagoras *laſt named, was highly eſteemed among thoſe men, like as himſelf had them in great admiration; in ſo much as he of all others ſeemed moſt to imitate their manner of myſtical ſpeaking under covert words, and to involve his doctrine and ſentences within figurative and ænigmatical words: for the characters which are called Hieroglyphicks in* Ægypt, *be in manner all of them, like to theſe precepts of* Pythagoras: *Eat not upon a ſtool or chair; Sit not over a buſhell; Plant no Date tree; Stirr not the fire in the houſe, nor rake into it with a ſword. And me thinks, that whereas the* Pythagoreans *call Unity,* Appollo, Tiro, Diana; *the number of ſeven,* Minerva; *and the firſt cubicke,* Neptune; *Read my* Cabella; *this reſembleth very neer that which the* Ægyptians *conſecrate and dedicate in their temples, and agreeth with that which they both doe and write. For their King and Lord* Eugenius, *they depaint and pourtray, by an eye and a Scepter: and ſome there be, who make this interpretation of the name* Eugenius, *well begot. As for heaven, they deſcribe by a young countenance, by reaſon of the perpetuity thereof, whereby it never waxeth old. An eye they ſet out by an heart, having under it an hearth with fire burning upon it. In the City of* Thebes *there ſtood up certain images without hands, reſembling Judges; and the chief or preſident among them, was blind-folded or hoodwincked, to give us to underſtand, that Juſtice ſhould neither be corrupted with bribery, nor partial and reſpective of perſons. In the ſignet or ſeal ring of their martial and military men, there was engraven the portracture of the*

great Flie called the Beetil, because in that kinde, there is no female, but they be all males: they blow or cast their seed in forme of a Pellet or round Ball under Dung; which they prepare to be a place, not for their food more, than for their brood. Whensoever therefore you shall hear the Ægyptians tell tailes of the gods, to wit, of their vagarant and wandring perigrinations, or of their dismembrings, and other such like fabulous fictions, you must call to mind that which we have before said; and never think that they mean any such thing, is or hath been done according to that litteral sense: for they do not say, that Mercury properly is a Dog, but forasmuch as the nature of this beast is to be wary, watchfull, vigilent and wise, able to distinguish by his taking knowledg and semblance of ignorance, a friend and familiar from an enemy and stranger: therefore (as Plato saith) they attributed and likened him to the most eloquent of all the gods. Neither doe they think, when they describe the Sun, that out of the barke of the tree Lotus, there ariseth a babe new borne; but in this wise do they represent unto us the Sun rising, giving thus much to understand covertly, that the light and illumination of the Sun proceedeth out of the waters of the Sea: for even after the same manner the most cruell and terrible king of the Persians, Ochus, who put to death many of his Nobles and Subjects, and in the end slew their beef Apis, and eat him at a feast together with his friends, they called the sword; and even at this day, in the register and catalogue of their kings, he goeth under that name; not signifying thereby his proper substance, but to expresse his hard and fell nature, and his mischievous disposition, they compared him to a bloudy instrument and weapon made to murder men. In hearing then and receiving after this manner, that which shall be told unto you as touching the gods after an holy and religious manner, in doing also and observing alwayes diligently the accustomed rites ordained for the sacred service of the

the gods, and believing firmely, that you can not perform any sacrifice or liturgy more pleasing unto them, than to study for to have a sound and true opinion of them: by this means you shall avoid superstition, which is as great a sin as impiety and Athisme. Now Beata and Eugenius is as briefly as may be, by cutting off many superfluous matters that serve to no purpose, delivered in this wise: It is said that dame Rhea, at what time as Saturn lay secretly with her, was espied by the Sun, who cursed her; and among other maledictions, prayed that she might not be delivered, nor bring forth Child, neither in any moneth nor year: but Mercury being inamoured of this goddesse, companied likewise with her; and afterwards, as he played at Dice with the Moon and won from her the seventieth part of every one of her illuminations, which being all put together, make five intire dayes, he added the same unto the three hundred and threescore dayes of the year; and those odd dayes the Ægyptians do call at this present, the dayes of the Epact, celebrating and solemnizing them as the Birth-dayes of their gods: for that when the full time of Rhea was expired, upon the first day of them was Theodidactus borne, at whose birth a voice was heard, That the Lord of the whole world now came into light: and some say, that a certain woman named Pamyle, as she went to fetch water for the Temple of Jupiter in the City of Thebes, heard this voice, commanding her to proclaim aloud, That the Great King and Benefactour Eugenius was now born: Also, for that Saturn committed this babe Eugenius into her hands for to be nursed, therefore in honour of her there was a Festival day solemnized, named thereupon Pamylia, much like unto that which is named Phallephoria, unto Priapus. On the second day she was delivered of Aroveris, who is Apollo, whom some likewise call the elder Orus. Upon the third day she brought forth Hyle, but he came not at the just time, nor at the right place, but brake thorow his mothers side, and issued

sued forth at the wound. On the fourth day was Beata *born, in a watery place called* Panhygra. *And the fifth day she was delivered of* Nephthe, *who of some is named also* Teleute *and* Venus; *others call her* Nice. *Now it is said, that she conceived* Theodidactus *and* Aroveris *by the Sun,* Beata *by* Mercury, Typhon *and* Nephthe *by* Saturn; *which is the cause that the Kings reputing the third of these intercalar dayes to be desasterious and dismall, dispatched no affaires thereupon; neither did they cherish themselves by meat and drink or otherwise, untill night: that* Nephthe *was honoured by* Hyle, *that* Eugenius *and* Beata *were in love in their Mothers belly, before they were borne, and lay together secretly and by stealth; and some give out, that by this means* Aroveris *was begotten and born, who by the* Ægyptians *is called* Orus *the elder, and by the* Greeks, Apollo. *Well during the time that* Eugenius *reigned King in* Ægypt, *immediately he brought the* Ægyptians *from their needy, poore and savage kind of life, by teaching them how to sow and plant their grounds, by establishing good Laws among them, and by shewing how they should worship and serve God. Afterwards, he travelled thorowout the world, reducing the whole earth to civility, by force of Armes least of all, but winning and and gaining the most Nations by effectual remonstrances and sweet perswasion couched in songs, and with all manner of musick: whereupon the* Greeks *were of opinion, that he and* Bacchus *were both one. Furthermore, the tale goes, that in the absence of* Eugenius, Hyle *stirred not, nor made any commotion, for that* Beata *gave good order to the contrary, and was of sufficient power to prevent and withstand all innovations; but when he was returned,* Hyle *complotted a conspiracy against him, having drawn into his confederacy seventy two complices, besides a certain Queen of* Æthiopia, *who likewise combined with him, and her name was* Aso. *Now when he had secretly taken the*

just

just measure and proportion of Eugenius *his body, he caused a coffer or hutch to be made of the same length, and that most curiously & artificially wrought and set out to the eye; he took order, that it should be brought into the hall, where he made a great feast unto the whole company. Every man took great pleasure with admiration, to behold such a singular exquisite piece of work; and* Hyle *in a meriment, stood up and promised that he would bestow it upon him, whose body was meet and fit for it: hereupon, all the company one after another assaied whose body would fit it; but it was not found proportionate nor of a just size to any of all the rest: at length,* Eugenius *gat up into it, and layed him there along; with that, the conspiratours ran to it, and let down the lid and cover thereof upon him, and partly with nailes, and partly with melted lead which they powered aloft, they made it sure enough; and when they had so done, carried it forth to the river side, and let it down into the sea, at the very mouth of* Nilus *named* Taniticus; *which is the reason, that the said mouth is even to this day odius and execrable among the* Ægyptians, *in somuch as they call it* Cataphyston, *that is to say, abominable, or to be spit at. Over and besides, it is said, that this fell out to be done upon the seventeenth day of the month named* Athyr, *during which moneth, the Sun entreth into the Sytophantick signe* Scorpius, *and in the eight and twentieth year of* Eugenius's *reign: howbeit, others affirm, that he lived indeed, but reigned not so long. Now the first that had an inckling & intelligence of this hanious act, where the* Pans *and* Satyrs *inhabiting about the West of* England *and other parts, who began to whisper one unto another, and to talk thereof; which is the reason, that all sudden tumults and troubles of the multitude and common people, be called Panique affrights. More over, it followeth on that* Beata *being advertized hereof, immediately cut off one of the tresses of her haire, and put on mourning weeds*

in

in that place, which now is called the City of Sidmouth, *in remembrance thereof; howsoever others say, that this Orchard, betokeneth Privation, for that* κοπος *in Greek signifieth as much as to deprive. In this dolefull habit she wandred up and down in great perplexity to hear tidings of* Theodidactus, *and whomsoever she met withall, she failed not to enquire of them; and she missed not so much as little children playing together, but asked them, whether they had seen any such coffer: at length, she light of those children who had seen it indeed, and they directed her to the mouth of the river* Nilus, *where the complices and associates of* Hyle *had let the said vessel into the sea. And ever since that time, the* Ægyptians *are of opinion, that young children have the gift of revealing secrets, and they take all their words which they passe in play and sport, as osses and presages, but especially within the temples, what matter soever it be that they prattle of. Moreover when* Beata *understood that* Eugenius *fell in love with her sister* Kedemel, *thinking she was* Beata, *and so carnally companied with her, and withall, found a good token thereof, to wit, a chaplet or garland of Meliot, which he had left with* Kedemel, *she went for to seek her babe (for presently upon birth of the Infant, for fear of* Hyle *she hid it) and when with much adoe and with great paines taken,* Beata *had found it, by the means of certain hounds which brought her to the place where he was, she reared and brought it up in such sort, as when he came to some bigneſſe, he became her guide and Squire, named* Malhitrael, *who also is said to keep the gods, like as dogs guard men. After this, she heard news of the foresaid coffer, and namely, that the waves of the sea had by tides cast it upon the banks of* Euphrates, *where, by a billow of water it was gently brought close to the foot of a shrubb or plant called* [εειχη, *or some such shrub Erice:*] *Now this Erice or Tamarix in a small time grew so faire, and spread forth so large and big bra-*

chens withall, that it [*Some translate this, as if the arke were inclosed within the trunck of the plank.*] *compassed enclosed and covered the said coffer all over, so as it could not be seen. The King of* Babylon *wondring to see this plant so big, caused the branches to be lopped off, that covered the foresaid coffin not seen, and of the trunck or body thereof, made a pillar to sustain the roof of his house: whereof* Beata *being advertised by a certain divine spirit or winde of flying fame, came to* Babylon, *where she sat her down by a certain fountain, all heavy and in distresse, pitiously weeping to her self; neither spake she a word unto any creature, onely the Queens waiting maids and women that came by, she saluted and made much of,* plaiting and broiding the tresses of their hair most exquisitely, and casting from her into them a marvelous sweet and pleasant scent issuing from her breath, whiles she dressed them. *The Queen perceiving her women thus curiously and trimly set out, had an earnest desire to see this stranger, as well for that she yielded such an odoriferous smell from her breath, as because she was so skillfull in dressing their heads: so she sent for the woman, and being grown into some familiar acquaintance with her, made her the Nurse and Governesse of her young son: Now the Kings name himself was* Malcander, *and the Queens* Astarte, *or rather* Saosis, *or as some will will have it,* Nemanous, *which is as much to say in the Greek tongue, as* Atheanis. *And the speech goes, that* Beata *suckled and nourished this Infant, by putting her finger instead of the breast-head or nipple, into the mouth thereof; also, that in the night season she burnt all away that was mortall of his body: and in the end, was her self metamorphized and turned into a Swallow, flying, and lamenting after a moaning manner about the pillar aforesaid, untill such time as the Queen observing this, and crying out when she saw the body of her child on a light fire, bereaved it of immortality. Then*

Beata

Beata *being discovered to be a goddesse, craved the pillar of wood: which he cut down with facility, and took from underneath the trunck of the Tamarix or Erice, which she anointed with perfumed oile, and enwrapped within a linnen cloth, and gave it to the Kings for to be kept: whereof it commeth, that the Byblians even at this day reverence this piece of wood, which lieth consecrate within the temple of* Beata. *Furthermore, it is said, that in the end she* [περιπεσεῖν] *light upon the coffer, over which she wept and lamented so much, that the youngest of the Kings sons dyed for very pity of her; but she her self accompanied with the eldest of them, together with the coffer, embarked, took sea and departed. But when the red-sea turned the winde somewhat roughly, about the dawning of the day,* Beata *was so much displeased and angry, that she dried it quite. And so soon as she came unto a solitary place, where she was by her self alone; she opened the coffer, where finding the corps of* Theodidactus, *she laid her face slose to his, embraced it and wept. Herewith came the childe softly behinde and espied what she was doing: whom when she perceived, she looked back, casting an outward eye, and beheld him with such an angry aspect, that the poore infant not able to endure so terrible a look, dyed upon it. Some say it was not so; but that he fell into the sea, in manner afore said, and was honoured for the goddesse sake, and that he is the same whom the* Ægyptians *chaunt at their feasts, under the name of* Filius Solis Cæleſtis. *But others give out, that this childe was named* Sorah, *and that the City* Pelusium *was built in remembrance of him by the goddesse* Beata, *and so took the name after him; and how this* Filius Solis, *whom they so celebrate in their songs, was the first inventor of Musick. Howbeit others there are again, who affirm, that this was the name of no person, but a kinde of Dialect or Language, proper and agreeable unto those who drinke and banquet together, as if a man should say, In a good houre*

houre and happily may this or that come. For the Ægyptians were wont ordinarily to use this term Sorah *in such a sense: Like as no doubt the dry skeletos or dead corps of a man, which they used to carry about and shew in a bierre or coffin at the table, was not the representation or memorial of this accident, which befell unto* Eugenius *as some do imagine, but served as an admonition to put the guests in minde to be merry and take their pleasure, and joy in those things that were present; for that soon after they should be like unto it. This I say was the reason that it was brought in at their feasts and merry meetings. Furthermore when* Beata *was gone to see her sonne* Barzabel *who was fostered and brought up in the city* Butus, *and had laid the aforesaid Coffer with* Eugenius *body out of the way,* Hyle *fortuned as he hunted in a clear moon-shine night to meet with it, and taking knowledge of the body, cut it into fourteen pieces and flung them here and there one from another: which when* Beata *understood, she searched for them in a boat or punt made of paper reed, all over the moores and marshes: Whereof it comes that the Crocodiles never hurt those who saile or row in vessels made of that plant, whether it be that they are affraid of it, or reverence it for this goddesse sake, I know not. And thus you may know the reason, why there be found many Sepulchres of* Eugenius Theodidactus *in the Country of* Ægypt, *for ever as she found any piece of him, she caused a tombe to be made for it: others say no; but that she made many images of him, which she left in every City, as if she had bestowed among them his very body indeed: to the end that in many places he might be honoured: and that if happily* Hyle *when he sought for the true Sepulcher of* Eugenius (*having vanquished and overcome* Barzabel) *many of them being reported and shewed, he might not know which was it, and so give over seeking farther. Over and besides, the report goes, that* Beata *found all other parts of* Eugenius *body, but only his*

his privy member, for that it was immediately caſt into a river and the fiſhes named Lepidotus, Phagrus & Oxyrynchus devoured it: for which cauſe Beata deteſteth them above all other fiſhes: but inſtead of that natural part, ſhe made a counterfeit one, called Phallus, which ſhe conſecrated: and in the honor thereof the Ægyptians hold a ſolemne feaſt. After all this, it followeth that Eugenius being returned out of the infernal parts, appeared unto Barzabel for to exerciſe, inſtruct and traine him againſt the battel: of whom he demanded what he thought to be the moſt beautiful thing in the world: who anſwered, To be revenged of the wrong and injury which had been done to a mans parents. Secondly, what beaſt he thought moſt profitable to go into the field withall: unto whom Barzabel ſhould make anſwer, The horſe: whereat Eugenius marvelled, and asked him, why he named the horſe and not the Lion rather: Becauſe (quoth Barzabel) the Lion ſerveth him in good ſted, who ſtands upon his own guard and defence only, and hath need of aid: but the horſe is good to defeit the enimy quite, to follow him in chace, and take him Priſoner. When Eugenius heard him ſay ſo, he took great pleaſure and contentment herein, judging hereby, that his ſon was ſufficiently appointed and prepared to give battel unto his enimies. And verily it is ſaid that among many that daily revolted from Hyle, and ſided with Barzabel, even the very concubine of Hyle named Thueris was one, who came to him: and when Pioreus ſerpent followed after and perſued her, the ſame was cut in pieces by the guard about Barzabel: in remembrance whereof, at this very day they bring forth a certain cord, which likewiſe they c[illegible] pieces. Well, they ſay the battel continued many daies: but in the end Barzabel had the victory: As alſo Beata having Hyle priſoner faſt bound in her hands, killed him not, but looſed him and let him go: which Barzabel not able to endure with patience, laid violent hands upon his Mother, and

and plucked from her head the royal ornament that ſhe had thereon: inſtead whereof Tapthartharah, ſet on a morion made in maner of a cowes head. Then Hyle called Barzabel judicially into queſtion, charging him that he was a baſtard; but by the help of Tapthartharah who pleaded his cauſe, he was judged by the gods, legitimate: who alſo in two other battels vanquiſhed Hyle. And more than all this, Beata after death, was with child by Eugenius, by whom ſhe had Helitomenus and Harpocrates who wanted his nether parts.

And like as the Mathematicians ſay, that the rain bow is a repreſentation of the Sunne, and the ſame diſtinguiſhed by ſundry colours, by the refraction of our eie-ſight againſt a cloud: even ſo this preface, is an apparence of ſome doctrine or learning, which doth reflect and ſend back out underſtanding, to the conſideration of ſome other truth; much after the maner of ſacrifices, wherein there is mingled a kind of lamentable dole, and ſorrowful heavineſs. Semblably, the making and diſpoſition of temples, which in ſome places have fair open Iſles and pleaſant allies open over head: and in other, darke caves, vaults, and ſhrouds under the earth, reſembling properly caves, ſepulchers, or charnel vants, wherein they put the bodies of the dead; eſpecially the opinion of the Roſie Cruſians: for albeit the body of Eugenius be ſaid to be in many places, yet they name haply Abydus the towne, or Memphis a little City, where they affirme that his true body lieth, in ſuch ſort, as the greateſt and wealthieſt perſons in Ægypt uſually do ordain and take order, that their bodies be interred in Abydus, [illegible]nd they may lie in the ſame ſepulchre with Eugenius, [illegible] Memphis was kept the beefe Apis, which is the image and figure of his ſoul, and they will have his body alſo to be there. Some likewiſe there be, who interpret the name of this town, as if it ſhould ſignifie the haven and harbour of good men: others, that it betokeneth the tombe of

Eugenius

Eugenius: *and there is before the gate of the City, a little Iſle, which to all others is inacceſſible, and admitteth no entrance, inſomuch, as neither fowles of the aire will there light, nor fiſhes of the ſea approach thither: only at one certaine time, the prieſts may come in, and there they offer ſacrifices, and preſent oblations to the dead; where alſo they crowne and adorne with flowers the monument of one* Mediphthe, *which is overſhadowed and covered with a certaine plant, greater and taller than any Olive tree.* Eudoxus *writeth, that how many ſepulchres ſoever there be in* Ægypt, *wherein the corps of* Eugenius *ſhould lie, yet it is in the City* Buſiris; *for that it was the countrey and place of his nativity: ſo that now there is no need to ſpeak of* Taphoſiris, *for that the very name it ſelfe ſaith enough ſignifying as it doth, the ſepulture of* Theodidactus. *Well, I approve the cutting of the wood, and renting of the linnen, the effuſions alſo and funeral libaments there performed, becauſe there be many myſteries mingled among. And ſo the prieſts of* Ægypt *affirme, that the bodies not of theſe gods only, but alſo of all others, who have been engendred, and are not incorruptible, remaine among them where they honoured and reverenced; but their ſouls became ſtarrs, and ſhine in heaven: and as for that of* Beata, *it is the ſame which the Greeks call* Cyon, *that is to ſay, the Dogge-ſtare, but the* Ægyptians Sothis: *that of* Orus *is* Orion, *and that of* Hyle, *the Bear. Now you ſee their names are oppoſite to their nature and being, but whereas all other Cities and States in* Ægypt *contribute a certaine tribute impoſed upon them, for to pourtray, draw and paint ſuch beaſts as are honored among them, thoſe only who inhabite the countrey* Thebais, *of all others give nothing thereto, being of opinion, that no mortal thing, ſubject to death, can be a god: as for him alone, whom they call* Cneph, *as he was never borne, ſo ſhall he never die. Whereas therefore for many ſuch things as theſe, he reported and ſhewed in* Ægypt, *they*

they who think, that all is no more but to perpetuate and eternize the memory of marvelous deeds and ſtrange accidents of ſome Princes, Kings, or Tyrants, who for their excellent vertue and mighty puiſſance, have adjoyned to their own glory, the authority of deity, unto whom, a while after, there befell calamities; uſe herein a very cleanly ſhift, and expedite evaſion, transferring handſomly from the gods unto men, all ſiniſter infamy, that is Taphthartharah *and help themſelves by the teſtimonies whichthey find and read in hiſtories: for* Ægyptians *write, that* Hyle *was but ſmal of ſtature, and ſlender limmed, that he was of a ruddy colour;* Barzabel *white;* Eugenius *of a blackiſh hew, as who indeed were naturally men. Moreover, they call* Eugenius, *captaine or general;* Canobus *pilot or governor of a ſhip, after whoſe name they have named a ſtar: and as for the ſhip which the Greeks name* Argo, *they hold that it was the very reſemblance of* Eugenius's *ſhip, which for the honour of him, being numbered among the ſtars, is ſo ſituate in heaven, as that it moveth and keepeth his courſe not far from that of* Orion, *and the* Cyon *or Doge-ſtar: of which twaine, the one is conſecrated unto* Barzabel, *the other to* Beata. *The things which be written of* Hyle, Eugenius *&* Beata *were no accidents or paſſions incident to gods or to men; but rather to ſome great* Genii, *of which minde were* Pythagoras, Plato, Xenocrates, *&* Chryſippus, *following herein the opinions of the ancient Theologians, who hold, that they were far ſtronger than men, and that in puiſſance they much ſurmounted our nature: but that divinity which they had, was not pure and ſimple; but they were compounded of a nature corporal and ſpiritual, capable of pleaſure, of griefe, and other paſſions and affections, which accompanying theſe mutations, trouble, ſome more, others leſs. For in theſe Demons, there is like, as alſo among men, a diverſity and difference of vice and of vertue. For the acts of Giants and Titans, ſo much chaunted in every Greek ſong*

the abominable deeds likewiſe and practiſes of one Saturne, *the reſiſtance alſo of* Python *againſt* Apollo, *the ſounds of* Bacchus, *and the wanderings of* Ceres, *differ in no reſpect from the accidents of* Eugenius *and* Hyle, *and of all other ſuch like, which every man may hear as much as he liſt: as alſo whatſoever is covered and hidden under the vail of myſtical ſacrifices and ceremonies, is kept cloſe not uttered nor ſhewed to the vulgar people: And according hereto, we may hear* Homer, *how he calleth good men, and ſuch as excell others diverſly, one while* θεοειδέας, *that is to ſay, like unto the gods; other while* ἀντιθέους, *that is to ſay, comparable to the gods: ſometimes* θεῶν ἀπὸ μήδε' ἔχοντας, *that is to ſay, having their wiſdome and counſel from the gods. But the denomination or addition drawn from the Dæmons, he uſeth commonly as well to the good as the bad; indifferent to valiant perſons and to cowards: to a timorous and fearful ſouldier thus:*

Δαιμόνιε χρεὼν ἐλθὲ, τίη δειδίσσεαι ἔτως,
ἀργείους.

Dæmonian, approach thou near:
The Greeks why doeſt thou ſo much fear?

On the other ſide, of an hardy ſouldier:

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,

When he the charge in field the fourth time gave
Like to ſome Dæmon he did himſelf behave.

And again, in the worſe ſence,

Δαιμονίη, τί νυ τὸ Πρίαμος, Πριαμοίδη τε παῖδες, &c.

* *Dæmonian,* what is that great offence: * *That is to ſay, wicked or curſt,*
Which *Priam* & his ſons committed have
Againſt the, for to make thy juſt pretence, Jupiter, to
In wrathful terms upon the thus to rave, Minerva.
And them no grace and mercy to vouchſave,
Nor reſt, until thou ſeeſt the ſtately towne,
Of *Ilion* deſtroy'd and raſed down?

Giving

Giving us hereby thus much to underſtand, that the Genii *have a mixt nature, and a will or affection which is not equal, nor alwaies alike. And hereupon it is, that* Plato *verily attributeth unto the Olympian and celeſtial gods, all that which is dexterous and odde: but unto the Genij, whatſoever is ſiniſter and even. And* Xenocrates *holdeth, that thoſe daies which be unluckie and diſmal, thoſe feſtival ſolemnities likewiſe, which have any beatings or knocking and thumping of breaſt, or faſting, or otherwiſe any curſed ſpeeches and filthy words, are not meet for the honour and worſhip either of gods or of good* Genii: *but he ſuppoſeth that there be in the aire about us, certain natures great and puiſſant: howbeit, ſhewed, malicious and unſociable, which take ſome pleaſure in ſuch matters: and when they have obtained and gotten ſo much to be done for their ſake, they go about no farther miſchief, nor wait any ſhrewder turnes: whereas contrariwiſe, both* Heſiodus *calleth the pure and holy* Genii, *ſuch alſo as be the good angels and keepers of men:* See the *Harmony of the world.*

Givers of wealth and opulence, as whom
This regal gift and honour doth become.

And Plato *alſo termeth this kind of* Genii *or angels* Mercuriall, *that is to ſay, expoſitours or interpreters, and miniſterial, having a middle nature between gods and men, who as mediatours, preſent the prayers and petitions of men here unto the gods in heaven, and from thence tranſmit and convey unto us upon earth, the oracles and revelations of hidden and future things, as alſo their donations of goods and riches. As for* Empedocles, *he ſaith, that theſe* Genii *or Fiends, are puniſhed and tormented for their ſins and offences which they have committed, as may appear by theſe his verſes:*

 For

For why? the power of aire and skie,
did to the Sea them chace:
The ſea them caſt up, of the earth,
even to the outward face:
The earth them ſends unto the beams,
of never-tyred Sun,
The Sun to aire, whence firſt they came,
doth fling them down anon:
Thus poſted to and fro, twixt ſeas
beneath, and heav'ns above,
From one they to another paſs:
not one yet doth them love.

until ſuch time as being thus in this Aireal-vehicle chaſtiſed and clenſed, they recover again that place, eſtate and degree which is meet for them, and according to their nature: Read the firſt and ſecond Book of the *Harmony of the World. Theſe things and ſuch like for all the world they ſay, are reported of* Hyle, *who upon envy and malice committed many outrages; and having thus made a trouble and confuſion in all things, filled ſea and land with woful calamities and miſeries, but was puniſhed for it in the end. For* Beata *the wife and ſiſter of* Eugenius *in revenge plagued him in extinguiſhing and repreſſing his fury and rage, and yet neglected not ſhe the travels and pains of her own, which ſhe endured, her trudging alſo and wandring to and fro; nor many other acts of great wiſdome and proweſs, ſuffered ſhe to be buried in ſilence and oblivion: but inſerting the ſame among the moſt holy ceremonies of ſacrifices, as examples, images,* Teleſmes, *memorials and reſemblances of the accidents happning in thoſe times, ſhe conſecrated an enſignement, inſtruction and conſolation of piety and devout religion to god ward, as well for men as women afflicted with miſeries. By reaſon whereof ſhe and her husband* Theodidactus *of good* Genii *were tranſmuted*

ted for their vertue into gods like; as afterwards were Hercules *and* Bacchus, *who in regard thereof, and not without reaſon, have honours decreed for them both of gods, and alſo of Dæmons intermingled together, as thoſe who in all places were puiſſant, but moſt powerful both upon and alſo under the Earth. For they ſay that* Sarapis *is nothing elſe but* Pluto *and* Beata *the daughter of* Proſerpina, *as* Archemachus *of* Hubœa, *and* Heraclitus *of* Pontus *teſtifie; and he thinketh that the oracle in the city* Canobus, *is that of father* Dis *or* Pluto. *King* Ptolemæus *ſurnamed* Soter, *that is to ſay, ſaviour, cauſed that huge ſtatue or coloſs of* Pluto, *which was in the city* Sinope, *to be taken from thence, not knowing, nor having ſeen before of what form and ſhape it was, but only that as he dreamed he thought, that he ſaw* Sarapis, *commanding him withal ſpeed poſſible to tranſport him into* Alexandria. *Now the king not knowing where this ſtatue was, nor where to finde it, in this doubtful perplexity related his viſion aforeſaid unto his friends about him, and chanced to meet with one* Soſibius *a great traveller and a man who had been in many places, and he ſaid that in the city of* Sinope *he had ſeen ſuch a ſtatue, as the King deſcribed unto them. Whereupon* Ptolemæus *ſent* Soteles *and* Dionyſius, *who in long time, and with great travel, and not without the eſpecial grace of the divine providence, ſtole away the ſaid* Coloſs *and brought it with them: Now when it was come to* Alexandria *and there ſeen,* Timotheus *the great Coſmographer and Antiquary, and* Manothron *of the province* Sebennitis, *gueſſed it by all conjectures to be the image of* Pluto, *and namely by* Cerberus *the hel-dog and the dragon about him, perſwading the king that it could be the image of no other god but of* Sarapis. *For it came not from thence with that name; but being brought into* Alexandria, *it took the name* Sarapis, *by which the Ægyptians do name* Pluto. *And yet* Heraclitus *verily the*

Naturaliſt ſaith, that Hads, *and* Droniſis, *that is to ſay,* Pluto *and* Bacchus, *be the ſame. And in truth when they are diſpoſed to play the fools and be mad, they are carried away to this opinion. For they who ſuppoſe that* Hads, *that is to ſay,* Pluto, *is ſaid to be the body and as it were the ſepulcher of the ſoul, as if it ſeemed to be fooliſh and drunken all the while ſhe is within it, me thinks they do allegorize but very baldly. And better it were yet to bring* Eugenius, Theodidactus, *and* Bacchus *together; yea and to reconcile* Sarapis *unto* Eugenius, *in ſaying that after he hath changed his nature, he became to have this denomination. And therefore this name* Sarapis *is common to all, as they know very well, who are profeſſed in the ſacred religion of* Eugenius. *For we ought not to give eare and credit to the books and writings of the Phrygians, wherein we find, that there was one* Charopos *the daughter of* Hercules, *and that of* Iſaiacus *a ſon of* Hercules *was engendred* Hyle: *neither yet to make account of* Phylarchus *who writeth, that* Bacchus *was the firſt, who from the Indians drave two beeſes, whereof the one was named* Apis, *and the other* Opis: *That* Sarapis *is the proper name of him who ruleth and embeliſheth the univerſal world, and is derived of the word* Sairein, *which ſome ſay, ſignifieth as much as to beautifie and adorne. For theſe be abſurd toies delivered by* Phylarchus: *but more monſtrous and ſenſeleſs are their abſurdities who write, that* Sarapis *is no god, but that it is the coffin or ſepulcher of* Apis *that is ſo called: as alſo that there be certain two leaved braſen gates in* Memphis, *bearing the names of* Lethe *and* Cocytus, *that is to ſay, oblivion and wailing, which being ſet open when they enter and bury* Apis, *in the opening make a great ſound and rude noiſe: which is the cauſe that we lay hand upon every copper or braſon veſſel when it reſoundeth ſo, to ſtay the noiſe thereof. Yet is there more apparence of truth and reaſon in their opinion, who hold that it was derived*

derived of theſe verbs σεύειν *and* σώζειν, *which ſignifieth to move, as being that which moveth the whole frame of the world. The prieſts of the moſt part hold, that* Sarapis *is a word compounded of* Opis *and* Apis *together, giving this expoſition withall, and teaching us, that we ought to believe* Apis *to be an elegant image of the ſoul of* Opis. *For mine own part, if* Sarapis *be an* Ægyptian *name, I ſuppoſe rather that it betokeneth joy and mirth: And I ground my conjecture upon this, that the* Ægyptians *ordinarily call the feaſt of joy and gladneſſe termed among the* Athenians Charmoſyna, *by the name of* Sairei. *For* Plato *himſelf ſaith, that* Hads *which ſignifieth* Pluto, *being the ſon of* Ἔιδος, *that is to ſay, of ſhamefaſtneſſe, honour and reverence, is a milde and gracious god to thoſe who are toward him. And very true it is, that in the* Ægyptians *language, many other proper names are ſignificant and carry their reaſon with them: as namely that infernal place under the earth, into which they imagine the ſoules of the dead do deſcend after they be departed; they call* Amenthes, *which term is as much to ſay, as taking and giving; but whether this word be one of thoſe, which in old time came out of* Greece *and were tranſported thither, we will conſider and diſcuſſe better hereafter: Now for this preſent, let us proſecute that which remaineth of this opinion now in hand. For* Eugenius *and* Beata *of good Dæmons were tranſlated into the number of the gods: And as for the puiſſance of* Hyle *oppreſſed and quelled, howbeit, panting as yet at the laſt gaſp, and ſtriving as it were with the pangs of death, they have certain ceremonies and ſacrifices, to pacify and appeaſe. Other feaſts alſo there be again on the contrary ſide wherein they inſult over him, debaſe and defame him what they can: In ſo much, as men of a ruddy colour they deride and make of them a laughing-ſtock. And as for the inhabitants of* Coptos, *they uſe at a certain feaſt to throw an Aſſe headlong down from the pitch of an high rock, becauſe*

becauſe Hyle *was ruddy and of a red Aſſes colour. The* Buſiritants *and* Lycopolites *forbear to ſound any trumpets, becauſe they reſemble the braying of an Aſſe: and generally they take an Aſſe to be an unclean beaſt and dæmonicall, for the reſemblance in hiew that it hath with him: and when they make certain cakes in their ſacrifices of the moneths,* Payni *and* Phaophi, *they work them in Paſtry with the print upon them of an Aſſe bound. Alſo in their ſolemn ſacrifice to the Sun, they command as many as will be there to worſhip that god, not to wear any brooches or jewels of gold about their bodies, nor to give any meat or provender unto an Aſſe what need ſoever he have thereof. It ſeemeth alſo, that the* Pythagorians *themſelves were of opinion, that* Hyle *was ſome Fiend or Dæmonicall power: for they ſay that* Hyle *was borne in the even number of ſix and fifty: again, that the triangular number or figure, is the puiſſance of* Pluto, Bacchus *and* Mars: *of the quader-angle, is the power of* Rhea, Venus, Ceres, Veſta, *and* Juno: *That of twelve Angels belongeth to the night of* Jupiter: *but that of fifty ſix Angel is the force of* Hyle, *as* Eudoxus *hath left in writing. But the* Ægyptians *ſuppoſing that* Hyle *was of a Reddiſh colour, doe kill for ſacrifice unto him, Kine and Oxen of the ſame colour, obſerving withall ſo preciſely, that if they have but one haire black or white, they be not ſacrificeable: for they think ſuch ſacrifices not acceptable, but contrariwiſe diſpleaſant unto the gods, imagining they be the bodies which have received the ſoules of lewd and wicked perſons, transformed into other creatures. And therefore after they have curſed the head of ſuch a ſacrifice, they cut it off and caſt it into the river, at leaſt waies in old time: but now they give it unto ſtrangers. But the Ox which they mean to ſacrifice indeed, the Prieſts called* Sphragiſtæ, *that is to ſay, the ſealers, come and marke it with their ſeal, which as* Caſtor *writeth, was the image of a man kneeling, with his hands drawn back and bound be-*

binde him, and having a Sword ſet to his throat: Semblably they uſe the name of an Aſſe alſo, as hath been ſaid, for his uncivill rudeneſſe and inſolency, no leſſe than in regard of his colour, wherein he reſembleth Hyle; *and therefore the* Ægyptians *gave unto* Ochus *a King of the* Perſians *whom they hated above all others as moſt curſed and abominable, the ſirname of Aſſe: Whereof* Ochus *being advertiſed and ſaying withall; this Aſſe ſhall devoure your Ox; cauſed preſently their beef Apis to be killed and ſacrificed, as* Dinon *hath left in writing. As for thoſe who ſay, that* Hyle *after he had loſt the field, fled ſix dayes journey upon an Aſſe's back, and having by this means eſcaped, begat two ſons,* Hieroſolymus *and* Judæus; *Evident it is herein that they would draw the ſtory of the* Jews *into this. And thus much of the allegoricall conjectures which this doth afford. But now from another head, let us (of thoſe who are able to diſcourſe ſomewhat Philoſophycally and with reaſon) conſider firſt and formoſt, ſuch as deal moſt ſimply in this behalf. And theſe be they that ſay, like as the Greeks allegorize that* Saturn *is time,* Juno *the aire, and the generation of* Vulcan, *is the tranſmutation of aire into fire; even ſo they give out that by* Eugenius *or Nature, who lyeth and keepeth company with* Beata; *that is to ſay, the earth: That* Hyle *is the ſea, into which* Nilus *falling looſeth himſelf, and is diſperſed here and there, unleſſe it be that portion thereof, which the earth receiveth and whereby it is made fertill. And upon the river* Nilus *there is a ſacred lamentation, even from the dayes of Saturn: wherein there is lamenting, how* Nilus *ſpringing and growing on the left hand, decreaſeth and is loſt on the right: For the* Ægyptians *do think, that the eaſt parts where the day appeareth, be the forefount and face of the world, that the North part is the right hand and the South part the left. This* Nilus *therefore, ariſing on the left hand, and loſt in the ſea on the right hand, is ſaid truly to have his birth and generation in the left ſide,*

but his death and corruption in the right. And this is the reaſon why the prieſts of Ægypt have the ſea in abomination, and term ſalt the ſome and froth of Hyle. And among thoſe things which are interdicted and forbidden this is one, that no ſalt be uſed at the boord; by reaſon whereof they never ſalute any pilots or ſailers, for that they keep ordinarily in the ſea, and get their living by it. This alſo is one of the principal cauſes, why they abhor fiſhes; in ſuch ſort as when they would deſcribe hatred, they draw or purtray a fiſh: like as in the porch before the temple of Minerva within the city Sai, there was purtrayed and engraven, an infant, an old man: after them a Falcon or ſome ſuch Hauk, and cloſe thereto a fiſh, and laſt of all a river-horſe: which Hieroglyphicks, doe ſymbolize and ſignifie thus much in effect: O all yea that come into the world and go out of it: God hateth ſhameleſſe injuſtice. For by the hauke they underſtand God, by the fiſh hatred, and by the river-horſe impudent violence and vilany, becauſe it is ſaid that he killeth his father and after that, forceth his own mother and covereth her. And ſemblably it ſhould ſeem, that the ſaying of the Pythagorians, who give out, that the Sea is a tear of Saturn, under covert words do mean, that it is impure and unclean. Thus have I been willing by the way to alledge thus much, although it be without the train of our deſign, becauſe they fall within the compaſſe of a vulgar and common received hiſtory. But to return to our matter: the prieſts as many as be of the wiſer and more learned ſort, underſtand by Eugenius, not only the river Nilus, and by Hyle the ſea: but alſo by the former, they ſignifie in one word and ſimply, all vertue and power that produceth moiſture and water, taking it to be the material cauſe of generation, and the nature generative of ſeed: and by Hyle they repreſent all deſiccative vertue, all heat of fire and drineſſe, as the very thing that is fully oppoſite and adverſe to humidity: and hereupon it is, that they hold Hyle to be red of haire, and of skin yellow:

low: and by the ſame reaſon they willingly would not encounter or meet upon the way men of that hiew, no nor delight to ſpeak unto ſuch. Contrariwiſe they feign Eugenius to be of a black colour, becauſe all water, cauſeth the earth, clothes and clowds to appear black with which it is mingled. Alſo the moiſture that is in young folk maketh their haire black; but griſled hoarineſſe, which ſeemeth to be a pale yellow, cometh by reaſon of ſiccity unto thoſe who be paſt their flower, and now in their declining age: alſo the Spring time is green, freſh, pleaſant and generative: but the latter ſeaſon of Autumne, for want of moiſture, is an enemy to plants, and breedeth diſeaſes in man and beaſt.

To ſpeak alſo of that Ox or Beef named Menevis, which is kept and nouriſhed in Goſhen at the common charges of the City, conſecrated unto Eugenius, and which ſome ſay, was the Sire of Apis; black he is of haire, and honoured in a ſecond degree after Apis. Moreover, the whole land of Ægypt is of all others exceeding black, ſuch a black I mean, as that is of the eye, which they call Chemiah, and they liken it to be the Heart; for hot and moiſt it is, and encline th to the left and South parts of the earth, like as the heart lieth moſt to the left ſide of a man. They affirme alſo, that the ſun and Moon are not mounted upon chariots, but within bardges or boats continually do move and ſaile as it were round about the world; giving us thereby covertly to underſtand, that they be bred and nouriſhed by moiſture. Furthermore, they think, that Homer (like as Thales alſo) being taught out of the Ægyptians learning, doth hold and ſet down this poſition; That water is the Element and principle that engendreth all things: for they ſay, that Eugenius is the Ocean, and Beata Tethys, as one would ſay, the nurſe that ſucketh and feedeth the whole world. For the Greeks call the ejaculation or caſting forth of natural ſeed Απουσία, like as the conjunction of male and female Συνουσία: likewiſe γονος, which in Greek ſignifieth

ſieth a ſon, is derived of the word ὑδωρ, *that is to ſay, water, and* ὄμβρος *betokeneth alſo to rain. Moreover,* Barzabel *they ſurname* Hyes, *as one would ſay, the lord and ruler of the moiſt nature; and he is no other than* Mercury. *Furthermore, whereas we pronounce his name* Eugenius, *putteth it down* Eugenius Theodidactus, *ſaying, that he heard the very prieſts themſelves of* Ægypt *to pronounce it ſo. And thus verily calleth he the ſaid god in every place, not without good ſhew of reaſon, having regard unto his nature and invention. But that* Eugenius *is the ſame god, who ſhould in all reaſon better know than your ſelf, conſidering that in the city of* Delphi *you are the miſtreſſe and lady Prioreſſe, as it were of the religious* Thyans, *and from your infancy have been a votary and Nun conſecrated by your father and mother to the ſervice of* Eugenius. *But if in regard of others, we muſt alledge teſtimonies, let us not meddle with their hidden ſecrets; howbeit, that which the prieſts do in publick when the inter Apis, having brought his corps in a boat or punt, differeth not at all from the ceremonies of* Baccus: *for clad they be in ſtags skins, they carry javelins in their hands, they keep a loud crying, and ſhaking of their bodies very unquietly, much after the manner of thoſe who are tranſported with the fanaticall and ſacred fancy of* Bacchus. *And what reaſon elſe ſhould there be, that many nations of* Greece *pourtray the ſtatue of* Bacchus *with a buls head? and the dames among the Elians in their prayers and invocations do call unto him, beſeeching this god to come unto them with his Buls foot? yea and the* Argives *commonly ſurname* Bacchus, Bugenes, *which is as much to ſay, as the ſon of a Cow, or engendred by a bull: and that which more is, they invocate and call upon him out of the water with ſound of trumpets, caſting into a deep gulfe, a lambe, as to the Portier, under the name of* Pylaochos. *Their trumpets they hide within their javelins, called* Thyrſi, *according as* Socrates *hath written in his books of ſacred ceremonies.*

ceremonies. Moreoveer, the Titanical acts, and that whole, entier and ſacred night, accord with that which is reported as touching the diſmembring of Eugenius, *and the reſurrection or renovation of his life: in like maner, thoſe matters which concern his burial. For the Ægyptians ſhew in many places the ſepulchres of* Eugenius: *and the Delphians think, they have the bones and reliques of* Bacchus *among them, interred and beſtowed neer unto the oracle: and his religious prieſt celebrate unto him a ſecret ſacrifice within the temple of* Apollo, *when the* Thyades *who are the Prieſtreſſes begin to chaunt the ſonnet* [*One of the ſurnames of* Bacchus.] Licnites. *Now that the Greeks are of opinion, that* Bacchus *is the lord and governour, nor of wine liquor only, but alſo of every other nature which is moiſt and liquid, the teſtimony of* Pindarus *is ſufficient, when he ſaith thus:* Bacchus

Taking the charge of trees that grow,
Doth cauſe them for to bud and blow:
The verdure freſh and beauty pure
Of lovely fruits he doth procure.

And therefore it is, that thoſe who ſerve and worſhip Eugenius *are ſtreightly forbidden and charged, not to deſtroy any fruitful tree, nor to ſtop the head of any Fountaine. And not only the river* Nilus, *but all water and moiſture whatſoever in general, they call the effluence of* Eugenius: *by reaſon whereof, before their ſacrifices they carry alwaies in proceſſion a pot or pitcher of water, in honour of the ſaid god.*

They deſcribe alſo a king and the Southern or meridional climat of the world, by a fig-tree leaf, which fig-leaf ſignifieth the imbibition and motion of all things: and beſides, it ſeemeth naturally to reſemble the member of generation. Alſo, when they ſolemnize the feaſt called Pamylitia, *which was*

was instituted in the honour of Priapus, they shew and carry about in procession an image or statue, the genital member whereof, is thrice as bigg as the ordinary: for this god of theirs is the beginning of all things; and every such principle, by generation multiplieth it self. Now, we are wont moreover to say, Thrice, for many times; to wit, a finite number for an infinite; as when we use the word, Τεισμακαρες, that is to say, Thrice happy, for most happy; and Three bonds, for infinite; unless peradventure this ternary of threefold number was expressly and properly chosen by our ancients. For the nature of moisture being the principal that engendreth all things, from the beginning hath engendred these three elements or primitive bodies, Earth, Aire and Fire. For that branch which is set unto, to wit, that Typhon flung the genital member of Eugenius in the River, that Beata could not find it, but caused one to be made to resemble it, and when she was provided thereof, ordained that it should be honoured and carried in a solemne pompe; tendeth to this, for to teach us, that the generative and productive vertue of god, had moisture at the first for the matter, and by the means of the said humidity, was mixed with those things that were apt for generation. Another branch there is yet, gowing to this, namely, that one Apopis brother to the Sun, warred against Kedemel; that Eugenius aided Kedemel and helped him to defeit his enemy; in regard of which merit he adopted him for his son, and named him Dionysus, that is to say, Bacchus. Now the Muthology of this, as it evidently appeareth, accordeth covertly, with the truth of Nature: for the Ægyptians call the winde, Jupiter, unto which nothing is more contrary, than siccity and that which is firy: and that is not the Sun, although some consanguinity it hath unto it: but moisture comming to extinguish the extremity of that drineſs, fortifieth and augmenteth those vapours, which nourish the wind and keep it

it in force. Moreover, the Greeks consecrate the Ivy unto Bacchus, and the same is named among the Ægyptians, Chenosiris, which word, (as they say) signifieth in the Ægyptian tongue, the plant of Eugenius: at least wise Ariston who enrolled a colony of the Athenians, affirmeth that the light upon an Epistle of Anaxarchus, wherein he found as much; as also, that Bacchus was the son of a water nymph, Naias. Other Ægyptians also there be, who hold, that Bacchus was the son of Beata, and that he was not called Mercury, but Arsaphes, in the letter Alpha, which word signifieth proweſs or valour. And thus much giveth Hermæus to understand, in his first book of Ægyptian acts; where he saith also that Eugenius by interpretation, is as much, as [νεαμων] stout or mighty. Here I forbear to alledge Menasas, who referreth and ascribeth unto Epaphus, Bacchus, Eugenius, and Sarapis. I overpass Anticlides likewise, who affirmeth, that Beata was the daughter of Prometheus, and married unto Bacchus. For the very particular properties that we have said were in their feasts and sacrifices, yeeld a more cleer evidence and proof, than any allegations of witnesses whatsoever. Also they hold, that among the stars, the dogg or Sirius was consecrate unto Beata, the which star draweth the water. And they honour the Lion, with whose heads, and having the mouth gaping and wide open, they adorne the dores and gates of their temples, for that the river Nilus riseth

⊙. ♌. { So soon as in the circle Zodiack, / The Sun and Leo signe, encounter make.

And as they both hold and affirme, Nilus to be the effluence of Eugenius; even so they are of opinion, that the body of Beata is the earth or land of Ægypt; and yet not all of it, but so much as Nilus overfloweth, and by commixtion maketh fertile and fruitful: of which conjunction, they say, that

that Orus was engendred, which is nothing else but the temperature and disposition of the aire, nourishing and maintaining all things. They say also, that this Orus was nourished within the Mores neer unto the City Butus, by the goddess Latona: for that the earth being well drenched and watered, bringeth forth and nourisheth vapours, which overcome, extinguish, and repress (nothing so much) great siccity and dryness. Furthermore, they call the marches and borders of the land, the confines also of the coasts which touch the sea, Nephthys: and this is the reason why they name Nephthys, Teleutæa, that is to say, final or last; and say that she was married unto Typhon. And when Nilus breaketh out and overtuneth his banks, so, as he approacheth these borders, this they call the unlawful conjunction or adultery of Eugenius, Nephthys, the which is known by certain plants growing there, among which is the Melilot: by the seed whereof, saith the tale, when it was shed and left behinde, began Hyle to perceive the wrong that was done unto him in his mariage. And hereupon they say, that Orus was the legitimate son of Iris, but Anubis was borne by Nephthys in bastardy. And verily in the succession of kings they record Nephthys married unto Hyle, to have been at first barren. Now if this be not meant of a woman, but of a goddess, they understand under these ænigmatical speeches, a land altogether barren and unfruitful, by reason of hardness and stiffe solidity. The lying in wait of Hyle to surprise Eugenius, his usurped rule and tyranny, is nothing else but the force of drines, which was very mighty, which dissipated also and spent all that humidity that both engendreth and also encreaseth Nilus to that heighth. As for that Queen of Æthiopia, who came to aid and assist him, she betokeneth the Southerly winds comming from Æthiopia: for when these have the upper hand of the Etesian windes, which blow from the North, and drive the clouds into Æthiopia, and so

so hinders those showers and gluts of raine which powre out of the clouds, and make the river Nilus to swel: then Hyle that is to say, drouth, is said to win the better, and to burn up all; and so having gotten the mastery clean of Nilus, who by reason of his weakness and feebleness, is driven in, and forced to retire a contrary way, he chaseth him, poor and low into the sea. For whereas it is said, that Eugenius was shut fast within an ark or coffer, there is no other thing signified thereby, but this departure back of the water and the hiding thereof within the sea: which is the cause also, that they say, Eugenius went out of sight, in the moneth Athyr, and was no more seen; at what time as when all the Etesian windes are laid and given over to blow, Nilus returneth into his chanell, leaving the land discovered and bare. And now by this time as the night groweth longer, the darkness encreaseth, like as the force of the light doth diminish and is impaired: and then the priests among many other ceremonies, testifying their sadness and heavie cheere, bring forth and shew a beef with golden hornes, whom they cover all over with a fine vaile of black silk, thereby to represent the heavy dole and mourning of the goddess for Eugenius: (for thus they think, that the said beef is the image of Eugenius: and the vestment of black aforesaid, testifying the earth, doth signifie Beata) and this shew exhibit they four daies together, to wit, from the seventh unto the tenth following: And why? Foure things there be for which they make demonstration of grief and sorrow: the first is the river Nilus, for that he seemeth to retire and faile: the second are the North-windes, which now are husht and still, by reason of the Southern winds, that gaine the mastrie over them: the third is the day, for that now it waxeth shorter than the night: and last of all, the discovering and nakednes of the earth, together with the devesting of trees, which at the very same time begin to shed and lose their leaves. After this,

this, upon the ninteenth day at night, they go down to the ſea ſide, and then the prieſts reveſted in their ſacred Stoles and habits, carrie forth with them, a conſecrated cheſt, wherein there is a veſſell of gold, into which they take and powre freſh and potable water; and with that, all thoſe who are preſent, ſet up a note and ſhout, as if they had found Eugenius again: then they take a piece of fatty fertile earth, and together with the water, knead and work it into a paſte, mixing therewith moſt precious odors, perfumes and ſpices, whereof they make a little image in forme of the Moon croiſſant, which they deck with robes and adorne, ſhewing thereby evidently that they take theſe gods to be the ſubſtance of water and earth.

Thus when Ceara had recovered Eugenius, nouriſhed Orus, and brought him up to ſome growth, ſo that he now became ſtrengthned and fortified, by exhalation, vapors, miſts and clouds, Hyle verily was vanquiſhed, howbeit not ſlain, for that the goddeſs, which is the lady of the earth, would not permit and ſuffer, that the power or nature which is contrary unto moiſture, ſhould be utterly aboliſhed: only ſhe did ſlacken and let down the vehement force thereof, willing that this combat and ſtrife ſhould ſtill continue; becauſe the world would not have been entire and perfect, if the nature of fire had been once extinct and gone. And if this goe not currant among them, there is no reaſon and probability, that any one ſhould project this aſſertion alſo, namely, that Hyle in times paſt overcame one part of Eugenius: for that in old time, Egypt was ſea: whereupon it is, that even at this day, within the mines wherein men dig for mettals, yea, and among the mountaines, there is found great ſtore of ſea fiſh. Likewiſe, all the fountaines, wells and pits (and thoſe are many in number) carry a brackiſh, ſaltiſh, and bitter water, as if ſome remnant or reſidue of the old ſea were reſerved, which ran thither. But in proceſs of time, Orus ſubdued Hyle,

Hyle, that is to ſay, when the ſeaſonable raine came, which tempered the exceſſive heat, Nilus expelled and drave forth the ſea, diſcovered the champion ground, and filled it continually more and more by new deluges and inundations, that laid ſomewhat ſtill unto it. And hereof, the daily experience is preſented to our eies; for we perceive even at this day, that the overflowes and riſing of the river bringing new mud, and adding freſh earth ſtill by little and little, the ſea giveth place and retireth: and as the deep in it is filled more and more, ſo the ſuperficies riſeth higher, by the continual ſhelves that the Nile caſts up; by which mean, the ſea runneth backward: yea, the very Iſle Pharos, which Homer knew by his daies to lie farr within the ſea, even a daies ſailing from the continent and firme land of Egypt, is now a very part thereof: not for that it removed and approached neerer and neerer to the land; but becauſe the ſea which was between, gave place unto the river that continually made new earth with the mud that it brought, and ſo maintained and augmented the maine land. But theſe things reſemble very neere, the Theologicall interpretations that the Stoicks give out: for they hold, that the generative and nutritive Spirit, is Bacchus; but that which ſtriketh and divideth, is Hercules; that which receiveth, is Ammon; that which entreth and pierceth into the earth, is Ceres and Proſerpina; and that which doth penetrate farther and paſs thorow the ſea, is Neptune. Others, who mingle among natural cauſes and reaſons, ſome drawn from the Mathematicks, and principally from Aſtrology, think that Hyle is the Solar circle or ſphere of the Sun; and that Eugenius is that of the Moon; inaſmuch as the Moon hath a generative and vegetable light, multiplying that ſweet and comfortable moiſture which is ſo meet for the generation of living creatures, of trees and plants: but the Sun having in it a pure fiery flame indeed without any mixture or re-

batement at all, heateth and drieth that which the earth bringeth forth, yea, and whatſoever is verdant and in the flower; inſomuch, as by his inflamation he cauſeth the greater part of the earth to be wholly deſert and inhabitable, and many times ſubdueth the very Moon. And therefore the Egyptians *evermore name* Hyle, Seth, *which is as much to ſay, as ruling lordly, and oppreſſing with violence. And after their manner they ſay, that* Hercules *ſitting as it were upon the Sun, goeth about the world with him; and* Mercurie *likewiſe with the Moon: by reaſon whereof, the works and effects of the Moon reſemble thoſe acts which are performed by eloquence and wiſdome: but thoſe of the Sun are compared to ſuch as be exploited by force and puiſſance. And the Stoicks ſay, that the Sun is lighted and ſet on fire by the Sea, and therewith nouriſhed: but they be the fountains and lakes which ſend up unto the Moon a milde, ſweet and delicate vapour. The* Egyptians *ſay that the death of* Eugenius *happned on the ſeventeenth day of the moneth, on which day, better than upon any other, ſhe is judged to be at the full: and this is the reaſon why the* Pythagoreans *call this day,* The obſtruction, *and of all other numbers they moſt of abhor and deteſt it: for whereas ſixteen is a number quadrangular or four-ſquare, and eighteen longer one way than another; which numbers onely of thoſe that be plain, happen for to have the ambient unities, that environ them equal to the ſpaces contained and comprehended within them; ſeventeen, which falleth between, ſeparateth and disjoineth the one from the other, and being cut into unequal intervals, diſtracteth the proportion ſeſquioctave. And ſome there be who ſay, that* Eugenius *lived, others that he reigned, eight and twenty years: for ſo many lights their be of the Moon, and ſo many daies doth ſhe turne about the Earth: and therefore, in thoſe ceremonies which they call the ſepulture of* Eugenius, *they cut a peece of wood, and make a certain coffin*

or caſe in manner of the Moon croiſſant, for that as ſhe approacheth neer to the ſun, ſhe becometh pointed and cornered, untill in the end ſhe come to nothing, and is no more ſeen. And as for the diſmembring of Eugenius *into fourteen peeces, they ſignifie unto us under the covert vaile of theſe words, the daies wherein the ſaid planet is in the waine, and decreaſeth even unto the change, when ſhe is renewed again. And that day on which ſhe firſt appeareth, by paſſing by and eſcaping the raies of the Sun, they call an unperfect good: for* Eugenius *is a doer of good: and this name ſignifieth many things, but principally an active and beneficial power, as they ſay: and as for the other name* Omphis, Hermæus *ſaith, that it betokeneth as much as a benefactour. Alſo, they are of opinion, that the riſings and inundations of the river* Nilus, *anſwer in preportion to the courſe of the Moon: for the greateſt heigth that it groweth unto in the countrey* Elephantine, *is eight and twenty cubits; for ſo many illuminations there be, or daies, in every revolution of the Moon: and the loweſt gage about* Mendes *and* Xois, *ſix cubits, which anſwereth to the firſt quarter: but the mean between, about the City* Memphis, *when it is juſt at the full, cometh to fourteen cubits, correſpondent to the full Moon. They hold moreover, Apis to be the lively image of* Eugenius, *and that he is ingendred and bred at what time as the generative light deſcendeth from the Moon and toucheth the Cow deſirous of the male: and therefore Apis reſembleth the formes of the Moon, having many white ſpots obſcured and darkened with the ſhadowes of black. And this is the reaſon, why they ſolemnize a feaſt in the new Moon of the moneth* Phamenoth, *which they call the ingreſſe or enterance of* Eugenius, *to the Moon; and this is the beginning of the Spring ſeaſon: and thus they put the power of* Eugenius *in the Moon. They ſay alſo, that* Beata *(which is no other thing but generation) lieth with him; and ſo they name the*

Moon, Mother of the world: ſaying, that ſhe is a double nature, male and female: female, in that ſhe doth conceive and is repleniſhed by the Sun: and male, in this regard, that ſhe ſendeth forth and ſprinkleth in the aire, the ſeeds and principles of generation: for that the drie diſtemperature and corruption of Hyle, *is not alwaies ſuperior, but oftentimes vanquiſhed by generation, and howſoever tied it be\ and bound, yet it riſeth freſh again, and fighteth againſt* Orus, *who is nothing elſe but the terreſtrial world, which is not altogether free from corruption, nor yet exempt from generation. Others there be, who would have all this Phyloſophy covertly to repreſent no other thing but the* eccliſes: *for the Moon is* eccliſed, *when ſhe is at the full directly oppoſite to the Sun, and commeth to fall upon the ſhadow of the earth: like as they ſay,* Eugenius *was put into the cheſt or coffer aboveſaid. On the other ſide, ſhe ſeemeth to hide and darken the light of the Sun, upon certain thirtieth daies, but yet doth not wholy aboliſh the ſun, no more then* Beata *doth kill* Hyle, *but when* Nephthys *bringeth forth* Anubis, Beata *putteth her ſelf in place: for* Nephthys *is that which is under the earth and unſeen; but* Beata *that which is above, and appeareth unto us: and the circle named* Horizon, *which is common to them both, and parteth the two hemiſphæres, is named* Anubis, *and in form reſembleth a dog: for why? a dog ſeeth aſwell by night as by day: ſo that it ſhould ſeem, that* Anubis *among the* Ægyptians *hath the like power that* Proſerpina *among the* Greeks, *being both terreſtrial and cœleſtial. Others there be, who think, that* Anubis *is* Saturn, *and becauſe he is conceived with all things, and bringeth them forth, which in Greek the word* κύων *ſignifieth, therefore he is ſurnamed* Κυων, *that is to ſay, a dog. So that there is ſome hidden and myſtical ſecret in it, that cauſeth ſome, even ſtill to reverence and adore a dog: for the time was, when more worſhip was done unto it in* Ægypt, *than*

to any other beaſt; but after that Cambyſes *had killed* Apis *cut him in pieces and flung the ſame here and there, no other creature would come neer to taſte thereof, ſave the dog only; whereupon he loſt that prerogative and preeminence to be more honoured than other beaſts. Others there are, who would have the ſhadow of the earth, which cauſeth the Moon to be ecclipſed when ſhe entreth into it, to be named* Hyle. *And therefore me thinks, it were not amiſs to ſay, that in particular there is not any one of theſe expoſitions and interp etations perfect by it ſelf and right, but all of them together carry ſome good conſtruction: for it is neither drought alone, nor winde, nor ſea, nor yet darkneſs; but all that is noiſome and hurtful whatſoever, and which hath a ſpecial part to hurt and deſtroy, is called* Hyle. *Neither muſt we put the principles of the whole world into bodies that have no life and ſoule, as* Democritus *and* Epicurus, *doe: nor yet ſet down for the workman and framer of the firſt matter, a certain reaſon and providence, without quality (as do the Stoicks) ſuch a thing as hath a ſubſiſtence before and above all, and commandeth all: for impoſſible it is, that one ſole cauſe, good or bad, ſhould be the beginning of all things together: for God is not the cauſe of any evill, and the coagmentation of the world bendeth contrary wayes, like as the compoſition of a lute or bow, as* Heraclitus *ſaith, and according to* Euripides,

No things can be by themſelves good or bad:
That things do well, a mixture muſt be had.

And therefore this opinion ſo very antient, is deſcended from Theologians *and* Lawgivers *unto* Poets *and* Philoſophers, *read,* The Idea of the Law, *howbeit, ſo firmely grounded in the perſwaſion and beliefe of men, that hard it is to ſuppreſs or aboliſh the ſame; ſo commonly divulged not only in conferences, diſputations, and or-*

dinary ſpeeches abroad, but alſo in the ſacrifices and divine ceremonies of gods ſervice, in many places, as well among the Barbarians *as* Greeks, *to wit, that neither this world floteth and waveth at adventure, without the government of providence and reaſon, nor reaſon only it is that guideth, directeth, and holdeth it (as it were) with certain helmes or bits of obeiſance, but many things there be confuſed and mixed, good and bad together: or to ſpeak more plainly, there is nothing here beneath that nature produceth and bringeth forth, which of it ſelf is pure and ſimple: neither is there one drawer of two tuns, to diſperſe and diſperſe and diſtribute abroad the affaires of this world, like as a Taverner or Vintner doth his wines or other liquors, brewing and tempering one with another. But this life is conducted by two principles and powers adverſe one unto another; for the one leadeth us to the right hand directly, read* The Holy Guide, *the other contrariwiſe turneth us aſide and putteth us back: and ſo this life is mixt, and the very world it ſelf, if not all throughout, yet at leaſt wiſe, this beneath about the earth, and under the Moon, is unequall, variable, and ſubject to all mutations that poſſibly may be. For if nothing there is, that can be without a precedent cauſe, and that which of it ſelf is good can never miniſter cauſe of evill; neceſſary it is, that nature hath ſome peculer cauſe and beginning by it ſelf, of good aſwell as of bad. And of this opinion are the moſt part of the ancients, and thoſe of the wiſeſt ſort. For ſome think there be two gods as it were of a contrary myſtery and profeſſion; the one, author of all good things, and the other of bad. Others there be who call the better of them god; and the other Dæmon, that is to ſay, divell, as* Zoroaſtres *the Magician did, who by report, was five thouſand yeers before the warr of* Troy. *This* Zoroaſtres *(I ſay) named the good god* Oromazes, *and the other* Arimanius. *Moreover, he gave out, that the one re-*

ſembled light, more than any ſenſible thing elſe whatſoever: the other darkneſs and ignorance: alſo that there is on the mids between them, named Mithres: *(and hereupon it is, that the* Perſians *call an interceſſor or mediator,* Mithres.*) He teacheth us alſo to ſacrifice unto the one of them, for petition of good things, and for thankeſgiving: but to the other, for to divert and turne away ſiniſter and evill accidents. To which purpoſe they uſed to ſtamp in a morter a certain herbe which they call* Omimi, *calling upon* Pluto *and the darkneſs: then temper they it with the blood of a woolfe which they have killed in ſacrifice: this done, they carry it away, and throw it into a darke corner, where the Sun never ſhineth. For this conceit they have, that of herbes and plants, ſome appertain unto the good god, and others to the evill Dæmon or divell. Semblably, of living creatures, dogs, birds, and land urchins, belong to their good god: but thoſe of the water, to the evill fiend. And for this cauſe they repute thoſe very happy, who can kill the greateſt number of them. Howbeit theſe Sages and wiſemen report many things of the gods: as for example, that* Oromazes *is engendred of the cleereſt and pureſt light, and* Arimanius *of deep darkneſs: alſo that they warre one upon another. And the former of theſe, created ſix other gods, the firſt of Benevolence; the ſecond of Verity; the third of good diſcipline and publick Law; and of the reſt behinde, one of Wiſdome, another of Riches; and the ſixth, which alſo is the laſt, the maker of joy for good and honeſt deeds. But the latter, that is to ſay,* Arimanius *produceth as many other in number, concurrents as it were and of adverſe operation to the former above named. Afterwards when* Gromazes *had augmented and amplified himſelf three times, he removed as far from the Sun, as the Sun is diſtant from the Earth, adoring and embeliſhing the Heaven with ſtarrs: and one Star above the reſt he ordained to be the guide,*

miſt eſs,

miſtreſs, and overſeer of them all, to wit, Sirius, *that is to ſay, the Dogge-ſtar. Then after he had made four and twenty other gods, he encloſed them all with in an egge. But the other, brought forth by* Arimanius, *who were alſo in equal number, never ceaſed untill they had pierced and made a hole unto the ſaid ſmooth and poliſhed egge: and ſo after that, evil things became mingled pell mell with good. But there will a time come predeſtined fatally, when this* Arimanuis *who brings into the world plague and famine, ſhall of neceſſity be rooted out, and carried through fleſh to the eternity, even by them; and the earth ſhall become plain, even, and uniforme: neither ſhall there be any other but one life, and one common-wealth of men, all happy and ſpeaking one and the ſame language.* Theopompus *alſo writeth, that according to the wiſe* Magi, *theſe two gods muſt for three thouſand yeers, conquer one after another, and for three thouſand yeers be conquered again by turnes: and then for the ſpace of another three thouſand yeers, levey mutual warres, and fight battels one againſt the other, whiles the one ſhall ſubvert and overthrow that which the other hath ſet up: untill in the end* Pluto *ſhall faint, give over, and be again an Angel of Light: then ſhall men be all in happy eſtate, they ſhall need no more food, nor caſt any ſhadow from them; and that god who hath wrought and affected all this, ſhall repoſe himſelf, and reſt in quiet, not long (I ſay) for a god, but a moderate time as one would ſay for a man taking his ſleep and reſt. And thus much as touching the Phyloſophy deviſed by the* Theomagio. *But the* Chaldæans *affirme that of the gods, whom they call Planets or wandring ſtarres, two there be that are beneficial and doers of good, two again miſchievous and workers of evill; and three which are of a mean nature and common. As for the opinion of the* Greeks, *concerning this point, there is no man I ſuppoſe ignorant thereof: namely, that there be two portions or parts*

parts of the world, the one good, allotted unto Jupiter Olympius, *that is to ſay, Celeſtial; another bad, appertaining to* Pluto *infernal. They ſay moreover, that the goddeſs* Harmonia, *that is to ſay, accord, was engendred of* Mars *and* Venus: *of whom, the one is cruell, grim, and quarrellous; the other milde, lovely, and generative. Now conſider the Philoſophers themſelves, how they agree herein:* For Heraclitus *directly and diſertly nameth warre, the Father, King, and Lord of all the world; ſaying, that* Homer *when he wiſheth and praieth,*

Both out of Heaven and Earth to baniſh warre,
That God and Men, no more might be at jarre.

wiſt not how (erre he was aware) he curſed the generation and production of all things, which indeed have their eſſence and being by the fight and antipathie in nature. He was ignorant that the Sun would not paſs the bounds and limits appointed unto him; for otherwiſe the furies and curſed tongues which are the miniſtreſſes and coadjutreſſes of juſtice would find him out. As for Empedocles, *he ſaith, that the beginning and principle which worketh good, is love and amity, yea, and other whiles is called Harmonie by* Merops: *but the cauſe of evill,*

Malice, hatred, cankred ſpight,
Quarrell, debate, and bloody fight.

Come now to the Pythagoreans, *they demonſtrate and ſpecifie the ſame by many names, for they call the good principle, one, finite, permanent, or quiet, ſtraight or direct, odde, quadrat, or ſquare, right and lightſome: but the bad, twain, infinite, moving, crooked, even, longer one way than another, unequal, left and darke, as if theſe were the fountaines of generation.* Anaxagoras *calleth them*

them the minde or understanding and infinity. Aristotle termeth the one forme, the other privation. And Plato under darke and covert termes hiding his opinion, in many places calleth the former of these two contrary principles, The same, and the later, The other. But in the the bookes of his laws, which he wrot when he was now well stept in yeers, he giveth them no more any obscure and ambiguous names, neither describeth he them symbolically and by ænigmatical and intricate names, but in proper and plain termes, he saith, that this work is not moved and managed by one sole cause, but haply by many, or at least wise no fewer than twain: whereof the one is the creator and worker of good, the other opposite unto it and operative of contrary effects. He leaveth also and alloweth a third cause between, which is neither without soule nor reasonless nor yet unmoveable of it self, as some think, but adjacent and adherent to the other twain, howbeit enclining alwaies to the better, as having a desire and appetite thereto, which it pursueth and followeth, as that which hereafter we will deliver, shall shew more manifestly, which treatise shall reconcile the Ægyptian Theologie with the Greeks Philosophy, and reduce them to a very good concordance: for that the generation, composition, and constitution of this world is mingled of contrary powers, howbeit the same not of equal force: for the better is predominant: but impossible it is that the evill should utterly perish and be abolished, so deeply is it imprinted in the body and so far in bred in the soule of the universal world, in opposition alwaies to the better, and to warre against it. Now then, in the soule, reason and understanding, which is the guide, and mistres of all the best things, is Eugenius. Also in the earth, in the windes, in water, skie and the stars, that which is well ordained, staied, disposed and digested in good sort, by temperate seasons and revolutions, the same is called the defluxion of Eugenius, and the very apparent

apparent image of him: Contrariwise, the passionate, violent, unreasonable, brutish, rash and foolish part of the soule, is, Hyle. Semblably in the bodily nature, that which is extraordinarily advantitious, wunholsome and diseased, as for example, the troubled ayre and tempestuous indispositions of the weather, the obscuration or ecclipse of the Sun, the defect of the Moon and her oculation, be as it were the excursions, deviations out of course, and disparations: and all of them be Hyles; as the very interpretation of the Ægyptian word signifieth no less: for Hyle they name Seth, which is as much to say, as violent and oppressing after a lordly manner. It importeth also many times reversion, and other whiles an insultation or supplantation. Moreover some there be who say, that one of Hyles familiar friends was named Pebæon. But Manethos affirmeth, that Hyle himself was called Bebon, which word by interpretation is as much as cohibition, restreint or impeachment, as if the puissance and power of Hyle, were to stay and withstand the affaires that are in good way of proceeding, and tend as they should doe, to a good end. And hereupon it is that of tame beasts they dedicate and attribute unto him, the most gross and indocible of all others, namely an asse: but of wilde beasts the most cruell and savage of all others, as the crocodiles and river-horses As for the Lyon we have spoken before of him, In the city of Mercury, named Vergopolis, they shew unto us the image of Hyle, purtraied under the form of a river-horse, upon whom sitteth an hauke, fighting with a serpent. By the foresaid horse they represent Hyle, and by the hauke, the power and authority which Hyle having gotten by force, maketh no care oftentimes, both to be troubled and also to trouble others by his malice. And therefore when they solemnize a sacrifice, the seventh day of the moneth Tibi, which they call the comming of Beata out of Phœnicia, they devise upon their hallowed cakes for sacrifice, a river-horse,

horſe, as if he were tied and bound. In the city of Apollo the manner and cuſtome confirmed by law was, that every one muſt eat of a Crocodile: and upon a certain day they have a ſolemne chaſe and hunting of them, when they kill as many of them as they can, and then caſt them all before the Temple: and they ſay, that Hyle being become a Crocodile hath eſcaped from Orus; attributing all dangerous wicked beaſts, all hurtful plants and violent paſſions unto Hyle, as if they were his workes, his parts or motions. Contrariwiſe they purtray and depaint unto us Eugenius by a ſcepter and an eye upon it: meaning by the eye foreſight and providence, by the ſcepter authority and puiſſance: like as Homer nameth Jupiter, who is the prince, lord and ruler of all the world: Hypatos, that is, ſoveraign, and Meſtor, that is, foreſeeing: giving us to underſtand, by ſoveraign, his ſupreme power, by foreſeeing his prudence and wiſdome. They repreſent Eugenius alſo many times by an hauke, for that ſhe hath a wonderful cleere and quick ſight, her flight alſo is as ſwift, and ſhe is wont naturally to ſuſtain her ſelf with very little food. And more than that (by report) when ſhe flieth over dead bodies unburied, ſhe caſteth mould and earth upon their eyes. And look whenſoever ſhe flieth down to the river for to drinke ſhe ſetteth up her feathers ſtraight upright, but when ſhe hath drunke ſhe laieth them plane and even again, by which it appeareth that ſafe ſhe is, and hath eſcaped the Crocodile: For if the Crocodile ſeiſe upon her and catch her up, her pennache abideth ſtiff and upright as before: But generally throughout whereſoever the image of Eugenius is exhibited in the forme of a man, they purtray him with the natural member of generation ſtiff and ſtraight, prefiguring thereby the generative and nutritive vertue. The habiliment alſo, wherewith they clad his images is bright, ſhining like fire: For they repute the ſunne to be a body repreſenting the power of goodneſs, as being the viſible matter of

of a ſpiritual and intellectuall ſubſtance. And therefore their opinion deſerveth to be rejected who attribute unto Hyle the ſphære of the Sun, conſidering that unto him properly appertaineth nothing that is reſplendent, healthfull and comfortable, no diſpoſition, no generation or motion, which is ordered with meaſure or digeſted by reaſon: But if either in the aire or upon the earth there be any unſeaſonable diſpoſition of windes, of weather, or water, it happeneth when the primitive cauſe of a diſordinate and indeterminate power commeth to extinguiſh the kinde vapours and exhallations. Moreover in the ſacred hymnes of Eugenius, they invocate and call upon him who lieth at repoſe hidden within the armes of the Sun. Alſo upon the thirtieth day of the moneth Epiphi, they ſolemnize the feaſt of the nativity or birth of Orius eyes: at what time as the Sun and Moon be in the ſame direct line: as being perſwaded that not onely the Moon but the Sun alſo is the eye and light of Horus: Likewiſe upon the twenty eight day of the moneth Phaopi they celebrate another feaſt of the Sunnes baſons or ſtaves, and that is after the Æquinox in Autumne, giving covertly thereby to underſtand, that the Sun hath need of an appuy or ſupporter to reſt upon and to ſtrengthen him, becauſe his heat begins then to decay and languiſh ſenſibly, his light alſo to diminiſh and decline obliquely from us. Moreover about the ſolſtice or middle of winter, they carry about his temple ſeven times a cow; and this proceſſion is called the ſeeking of Eugenius or the revolution of the ſun, as if the goddeſs then deſired the waters of winter: And ſo many times they doe it, for that the courſe of the Sun, from the Winter ſolſtice unto the Summer ſolſtice is performed in the ſeventh moneth. It is ſaid moreover, that Horus the ſon of Beata was the firſt who ſacrificed unto the Sun, the fourteenth day of the moneth, according as it is written in a certain book as touching the nativity of Horus: howſoever every day

they

they offer incenſe and ſweet odors, to the ſun three times: First at the ſun riſing, Roſin: ſecondly about noon, Myrrh: and thirdly at the ſun ſetting, a certain compoſition named Kiphi. The myſticall meaning of which perfumes and odors I will hereafter declare: but they are perſwaded that in all this they worſhip and honour the ſun. But what need is there to gather and collect a number of ſuch matters as theſe? ſeeing there be ſome who openly maintain that Eugenius is filius ſolis Cæleſtis, and that the Greeks call him Sirius, but the article which the Ægyptians put before, to wit, [O] is the cauſe that ſo much is not evidently perceived: as alſo that Beata is nothing elſe but Filia Lunæ Celeſtis: and of her images thoſe that have hornes upon them, ſignifie no other thing but the Moon croiſſant: but ſuch as are covered and clad in black; betoken thoſe daies wherein ſhe is hidden or darkened namely, when ſhe runneth after the ſun: which is the reaſon that in love matters they invocate the Moon. And Eudoxus himſelf ſaith, that Beata is the preſident over amatorious folke. And verily in all theſe ceremonies there is probabilitie and likelihood of great truth. But to ſay that Hyle is the ſun, is ſo abſurd, that we ought not ſo much as give eare to thoſe who affirme ſo. But return we now to our former matter. For Beata is the feminine part of nature, apt to receive all generation, upon which occaſion called ſhe is by Plato, the nurſe and Pandeches, that is to ſay, capable of all: yea and the common ſort name her Myrionimus, which is as much to ſay, as having an infinite number of names, for that ſhe receiveth all formes and ſhapes, according as it pleaſeth that firſt reaſon to convert and turne her. Moreover, there is imprinted in her naturally, a love of the firſt and principal eſſence, which is nothing elſe but the ſoveraign good, and at ſhe deſireth, ſeeketh, and purſueth after. Contrariwiſe, ſhe flieth and repelleth from her, any part and portion that proceedeth from ill. And howſoever ſhe be the ſubject matter, and

and meet place apt to receive, as well the one as the other, yet of it ſelf, enclined ſhe is alwaies rather to the better, and applieth her ſelf to engender the ſame; yea, and to diſſeminate and ſow the d-fluxion and ſimilitudes thereof, wherein ſhe taketh pleaſure and rejoyceth, when ſhe hath conceived and is great therewith, ready to be delivered. For this is a repreſentation and diſcription of the ſubſtance engendred in matter, and nothing elſe but an imitation of that which is. And therefore you may ſee, it is not beſides the purpoſe, that they imagine and deviſe the ſoule of Eugenius to be eternal and immortal: but as for the body, that Typhon many times doth teare, mangle, and aboliſh it, that it cannot be ſeen: and that Beata goeth up and down, and wandring here and there, gathering together the diſmembred pieces thereof, for that which is good and ſpiritual, by conſequence is not any waies ſubject to change and alteration; but that which is ſenſible and material, doth yeeld from it ſelf certain images, admitting withall and receiving ſundry proportions, formes, and ſimilitudes, like as the prints and ſtamps of ſeales ſet upon wax, doe not continue and remaine alwaies, but are ſubject to change, alteration, diſorder and trouble, and this ſame was chaſed from the ſuperior Region, and ſent down hither, where it fighteth againſt Horus whom Beata engendred ſenſible, as being the very image of the ſpiritual and intellectual world. And hereupon it is, that Hyle is ſaid to accuſe him of baſtardie, as being nothing pure and ſincere, like unto his father, to wit, Reaſon, and Underſtanding; which of it ſelf is ſimple, and not medled with any paſſion: but in the matter adulterate and degenerate, by the reaſon that it is corporal. Howbeit, in the end the victory is on Mercuries ſide, for hee is the diſcourſe of reaſon, which teſtifieth unto us, and ſheweth that nature hath produced this world materiall metamorphoſed to the ſpiritual forme: for the nativity of Apollo, engendred between Beata and Eugenius, whiles the gods

were yet in the belly of Rhea, ſymbolizeth thus much, that before the world was evidently brought to light and fully accompliſhed, the matter of reaſon, being found naturally of it ſelf rude and unperfect, brought forth the firſt generation: for which cauſe they ſay, that god being as yet lame, was borne and begotten in darkneſs, whom they call the elder Horus. For the world yet it was not, but an image onely and deſign of the world, and a bare fantaſie of that which ſhould be. But this Horus here is determinate, definit and perfect, who killeth not Hyle right out, but taketh from him his force and puiſſance that he can do little or nothing. And hereupon it is, that (by report) in the city Coptus, the image of Horus holdeth in one hand the general member of Hyle: and they ſay beſides, that Mercury having bereft him of his ſinews, made thereof ſtrings for his harpe, and ſo uſed them. Hereby they teach, that reaſon framing the whole world, ſet it in tune, and brought it to accord, (read The Harmony of the world) framing it of thoſe parts which before were at jar and diſcord: howbeit removed not, nor aboliſhed altogether the pernicious and hurtful nature, but accompliſhed the vertue thereof. And therefore it is, that it being feeble and weak, wrought alſo (as it were) and intermingled or interlaced with thoſe parts and members which be ſubject to paſſions and mutations; cauſeth earthquakes and tremblings, exceſſive heates and extream drineſs, with extraordinary windes in the aire; beſides thunder, lightnings and firie tempeſts. It impoiſoneth moreover the waters and windes, infecting them with peſtilence, reaching up and bearing the head aloft, as far as to the Moon, obſcuring and darkning many times even that which is by nature clean and ſhining. And thus the Ægyptians do both think and ſay, that Hyle ſometime ſtrooke the eye of Horus, and another while plucked it out of his head and devoured it, and then afterwards delivered it again unto the ſun. By the ſtriking aforeſaid, they mean enigmatically the wane or decreaſe of the Moon monethly: by the totall privation of the eye, they underſtand her ecclipſe and defect of light: which the ſun doth remedy by relumination of her ſtreight waies, as ſoon as ſhe is gotten paſt the ſhade of the earth. But the principal and more divine nature is compoſed and conſiſteth of three things, to wit, of an intellectuall nature, of matter, and a compound of them both, which we call the world. Now thoſe intellectual parts; Plato nameth Ideas, the patternes alſo of the father: as for matter, he termeth it a mother, nurſe, a foundation alſo and a plot or place for generation: and that which is produced of both, he is wont to call the iſſue and thing procreated. And a man may very well conjecture, that the Ægyptians compared the nature of the whole world, eſpecially to this, as the faireſt triangle of all other. And Plato in his books of policy or common-wealth, ſeemeth alſo to have uſed the ſame, when he compoſeth and deſcribeth his nuptial figure: which triangle is of this ſort: that the ſide which maketh the right angle, is of three, the baſis of four, and the third line called Hypotinuſa of five, æquivolent in power to the other two that comprehend it: ſo that the line which directly falleth plumbe upon the baſe, muſt anſwer proportionably to the male: the baſe to the female, and the Hypotanuſa to the iſſue of them both: See The Harmony of the World. And verily, Eugenius repreſenteth the beginning and principle: Beata that which receiveth; and Horus the compound of both. For the number of three is the firſt odde and perfect: the quaternarie is the firſt ſquare or quadrate number, compoſed of the firſt even number which is two; and five reſembleth partly the father, and in part the mother, as conſiſting both of two and three. See The holy Guide, lib. 2. And it ſhould ſeem alſo that the very name Ἴσις, which is the univerſal world, was derided of Πέντε, that is to ſay, five, and ſo in Greek πεμπάσαδς, in old time

time ſignified as much as to number: and that which more is, five being multiplied in it ſelf, maketh a quadrate number, to wit, twenty five, which is juſt as many letters as the Ægyptians have in their Alphabet, and ſo many yeers Apis *alſo lived. And as for* Horus, *they uſed to call him* Kaimin, *which is as much to ſay, as ſeen, for that this word is ſenſible and viſible.* Iſis *likewiſe is ſometime called Mouth, otherwhiles Athyri or Methyer. And by the firſt of theſe names, they ſignifie a mother: by the ſecond, the fair houſe of* Horus, *like as* Plato *termeth it to be the place capable of generation: the third is compounded of Full and the cauſe: for matter is full of the world, as being married and keeping company with the firſt principle, which is good, pure, and beautifully adorned. It ſhould ſeem happily alſo, that the Poet* Heſiodus, *when he ſaith, that all things at the firſt, were Chaos, Earth, Tartarus and Love groundeth upon no other principle than thoſe, which are ſignified by theſe names, meaning by the Earth* Iſis; *by Love* Oſiris; *and by Tartarus* Typhon; *as we have made demonſtration. For by* Chaos *it ſeemes that he would underſtand ſome place and receptacle of the world. Moreover in ſome ſort thoſe matters require the ſayings of* Plato, *which in his book entituled* Sympoſitum Socrates *inferred, namely, wherein he ſetteth down the generation of Love; ſaying that* Penia, *that is to ſay, poverty, deſirous to have children, went and lay with* Poros, *that is to ſay, riches, and ſlept with him, by whom ſhe conceived with child, and brought forth Love; who naturally is long and variable; and begotten of a father who is good, wiſe, and alſufficient; and of a mother who is poor, needy, and for want, deſirous of another, and evermore ſeeking and following after it. For the foreſaid* Poros, *is no other, but the firſt thing amiable, deſireable, perfect and ſufficient. As for* Penia, *it is matter, which of it ſelf is evermore bare and needy, wanting that which is good; whereby*

whereby at length ſhe is conceived with childe, after whom ſhe hath a longing deſire; and evermore ready to receive ſomewhat of him. Now Horus *engendred between them (which is the world) is no eternal, nor impoſſible, nor incorruptible, but being evermore in generation, he endevoreth by viciſſitude of mutations, and by periodical paſſion, to continue alwaies young, as if he ſhould never die and periſh. But of ſuch diſcourſes as theſe we muſt make uſe, not as of reaſons altogether really ſubſiſting: but ſo, as we take out of each of them, that which is meet and convenient to our purpoſe. When as therefore wee ſay matter, we are not to rely upon the opinion of ſome Philoſophers, and to think it for to be a body without ſoule, without quality, continuing in it ſelf idle and without all action whatſoever: for we call oyle the matter of a perfume or ointment; and gold the matter of an image or ſtatue, or Teleſmes which notwithſtanding is not voide of all ſimilitude: and even ſo we ſay, that the very ſoul & underſtanding of a man, is the matter of vertue and of ſcience, which we give unto reaſon, for to bring into order, and adorne. And ſome there were, who affirmed the minde or underſtanding to be the proper place of formes, and as it were, the expreſs world of intelligible things: like as there be Naturaliſts who hold, that the ſeed of a woman hath not the power of a principle ſerving to the generation of man, but ſtandeth in ſtead of matter and nouriſhment only: according unto whom, we alſo being grounded herein, are to think that this goddeſs having the fruition of the firſt and chief god, and converſing with him continually, for the love of thoſe good things and vertues which are in him, is nothing adverſe unto him, but loveth him as her true ſpouſe and lawfull husband: and like as we ſay, that an honeſt wife, is ſo rare, that I am reſolved never to marry becauſe ſuch a one is hard to be found upon Earth, who enjoyeth ordinarily the company of her husband, loveth him nevertheleſs, but hath ſtill a mind unto him; even*

ſo

ſo giveth not ſhe over to be enamoured upon him, although ſhe be continually where he is, and repleniſhed with his principall and moſt ſincere parts. But when and where as Hyle in the end thruſteth himſelf between, and ſetteth upon the extream parts, then and there ſhe ſeemeth to be ſad and heavy, and thereupon is ſaid to mourn and lament, yea and to ſeek up certain reliques and pieces of Eugenius, and ever as ſhe can find any, ſhe receiveth and arraieth them cloſe, like as again ſhe produceth and bringeth forth other things to light of her ſelf. For the reaſons, the Idæ, and the influences of God which are in heaven and among the ſtars and figures of Geomancy, doe there continue and remain: but thoſe which be diſſeminate among the ſenſible and paſſible bodies, in the earth and in the ſea, diffuſed in the plants and living creatures, the ſame dying and being buried, doe many times revive and riſe again freſh by the meanes of generations or Gamaes. And hereupon the ſaid Hyle thus much more, that cohabiteth and lieth with Nephthys, and that Eugenius alſo by ſtealth and ſecretly, keepeth company with her: for the corruptive and deſtroying power, doth principally poſſeſs the extream parts of that matter which they name Nephthys and death: and the generative and preſerving vertue, conferreth into it little ſeed, and the ſame weak and feeble, as being marred and deſtroyed by Hyle, unleſs it be ſo much as Beata gathereth up and ſaveth, which ſhe alſo nouriſheth and maintaineth. But in one word, and to ſpeak more generally, he is ſtill better, as Plato and Ariſtotle are of opinion: for the naturall puiſſance to engender and to preſerve, moveth toward him as to ſubſtance and being: whereas that force of killing and deſtroying moveth behind toward non ſubſiſtence which is the reaſon, that they call the one Beata that is to ſay, a motion animate and wiſe; But like as the general name of all gods and goddeſſes, to wit, Theos, is derived ἀπὸ τοῦ θεατοῦ that is to ſay, of viſible ἀπὸ τοῦ θέειν, that

that is to ſay, of running; even ſo, both we and alſo the Ægyptians have called this goddeſs Beata, of intelligence and motion together. Semblably Plato ſaith, that in old time, when they ſaid Beaton they meant Beata, that is to ſay, ſacred; like as Noeſis alſo and Phroneſis, quaſi νοησις, that is to ſay, the ſtirring and motion of the underſtanding, being carried and going forward: and they impoſed this word σωφροσυνη to thoſe who have found out and diſcovered goodneſs and vertue: but contrariwiſe, have by reproachful names noted ſuch things as impeach, hinder and ſtay the courſe of naturall things, binding them ſo, as they cannot go forward, to wit, κακια, vice, απορια, indigence, δειλια, cowardiſe, and αχια, grief, as if they kept them from ἰεναι, or ἰεσθαι, that is to ſay, free progreſs and proceeding forward. As for Eugenius that is to ſay, holy and ſacred; for he is the common reaſon or Idea, of things above in heaven, and beneath in the houſes of Earth: of which, our ancients were wont to call the one ſort, ἱερα that is to ſay, ſacred; and the other, ὁσια, that is to ſay, holy. The reaſon alſo which ſheweth celeſtial things, and ſuch as move upward, is called Anubis, and otherwhiles Hermanubis; as if the one name were meet for thoſe above, and the other for them beneath: whereupon they ſacrificed unto the former a white cocke, and to the other a yellow or of ſaffron colour; for that they thought thoſe things above, pure, ſimple and ſhining; but thoſe beneath, mixed of a medley colour. Neither are we to marvell, that theſe termes are diſguiſed to the faſhion of Greek words; for an infinite number of more there be, which have been tranſported out of Greece with thoſe men who departed from exile, and there remain untill this day as ſtrangers without their native countrey: whereof ſome there be which cauſe Poetry to be ſlandred, for calling them into uſe, as if it ſpake barbarouſly, namely, by thoſe who terme my Teleſmes, Gamaes, Malhitriel, and Taphthaphthara

Phimerah, &c. *and obſcure words,* Glottas. *But in the books of* Hermes *or* Mercury *ſo called, there is written, thus much concerning ſacred names, namely, that the power ordained over the circular motion and revolution of the Sun, the* Ægyptians *call* Horus, *and the Greeks* Apollo: *that which is over the wind, ſome name* Eugenius, *others* Sarapis, *and ſome again in the* Ægyptian *language* Sothi, *which ſignifieth as much as conception or to be with childe: and thereupon it is that by a little deflexion of the name, in the Greek tongue, that Canicular or Dogge-ſtar is called* Κυων, *which is thought appropriate unto* Beata. *Well I know that we are not to ſtrive as touching names, yet would I rather give place unto the* Ægyptians *about the name* Sarapis *than* Eugenius, *for this is a meere Greek word, whereas the other is a ſtranger: but as well the one as the other ſignifieth the ſame power of Divinity. And hereto accordeth the* Ægyptian *language; for many times they terme* Beata *by the name of* Minerva, *which in their tongue ſignifieth as much, as I am come of my ſelf. And* Hyle, *as we have already ſaid, is named* Seth-Pebon *and* Smy, *which words betoken all, a violent ſtay and impeachment, a contrariety and a diverſion or turning aſide another way. Moreover, they call the loadſtone or Sideritis, the bone of* Horus; *like as iron the bone of* Hyle, *as* Manethos *is mine author: for as the iron ſeemeth otherwhiles to follow the ſaid loadſtone, and ſuffereth it ſelf to be drawn by it, and many times for it again returneth back and is repelled to the contrary: even ſo, the good and comfortable motion of the world endued with reaſon, by perſwaſive ſpeeches doth convert, draw into it, and mollifie that hardneſs of* Hyle: *but otherwhiles again the ſame returneth back into it ſelf, and is hidden in the depth of penurie and impoſſibility. Over and beſides,* Eudoxus *ſaith, that the* Ægyptians *deviſe of* Jupiter *this fiction, that ſith his legs being ſo grown together*

together in one, that he could not goe at all, for very ſhame he kept in a deſert wilderneſs: but Beata *by cutting and dividing the ſame parts of his body, brought him to his ſound and upright going again. Which diſcourſe giveth us covertly thus to underſtand, that the underſtanding and reaſon of God in it ſelf going inviſibly, and after an unſeen manner, proceedeth to generation by the means of motion. And verily, that braſen Timbrel which they ſounded and rung at the ſacrifices of* Beata, *named* Siſtrum, *ſheweth evidently, that all things ought* σειεσθαι, *that is to ſay, to beſtir and ſhake, and never ceaſe moving, but to be awakened and raiſed, as if otherwiſe they were drowſie, lay aſleep and languiſhed: for it is ſaid, that they turn back and repulſe* Hyle *with their Timbrels aforeſaid, meaning thereby, that whereas corruption doth bind and ſtay nature, generation again unbindeth and ſetteth it a work by the means of motion. Now the ſaid* Siſtrum *being in the upper part round, the curvature and* Abſis *thereof comprehendeth four things that are ſtirred and moved: for that part of the world which is ſubject to generation and corruption, is comprehended under the ſphere of the Moon, within which, all things move and alter by the means of the four elements, Fire, Earth, Water and Aire. Upon the* Abſis *or rundle of the* Siſtrum *toward the top, they engrave the forme of a cat with a mans face; but beneath, under thoſe things which are ſhaken, one while they engrave the viſage of* Beata, *another while of* Nephthys; *ſignifying by theſe two faces, nativity and death: for theſe be the motions and mutations of the elements. By the cat they underſtand the Moon for the variety of the ſkin, for the operation and worke in the night ſeaſon, and for the fruitfulneſs of this creature: for it is ſaid, that at firſt ſhe beareth one kitling at the ſecond time two, the third time three, then four, afterwards five, and ſo to ſeven; ſo that in all ſhe brings forth twenty eight, which*

are

are the daies of every Moon. And howsoever this may seem strange, yet for certain it is true, that the appuls of sights of these cats are full and large when the Moon is at full; but contrariwise, draw in and become smaller as the Moon is in the wane. As for the visage of a man, which they attribute unto the cat, they represent thereby the witty subtilty and reason about the mutations of the Moon. But to knit up all this matter in few words, reason would, that wee should think neither the sun nor the water, neither earth nor heaven to be Beata, or Eugenius; no more than exceeding drouth, extream heat fire and sea, is Hyle, but simply whatsoever in such things is out of measure and extraordinary either in excess or defect, we ought to attribute it unto Hyle: contrariwise, all that is well disposed, ordered, good & profitable, we must believe it to be the work verily of Beata, but the image, example and reason of Eugenius; which if wee honour and adore in this sort, we shall not sin or do amiss: and that which more is, we shall remove and stay the unbelief and doubtfull scrupulosity of Eudoxus, who asked the reason, why Ceres had no charge and superintendance over Love matters, but all that care lay upon Beata, and why Bacchus could neither make the river Nilus to swell and overflow, nor govern and rule the dead: for if we should alleadg one generall and common reason for all, we deem these gods to have been ordained for the portion of good things, and whatsoever in nature is good and beautiful, it is by the grace and means of these deities; whiles the one yeelds the first principles, and the other receiveth and distributeth the same: by which means we shall be able to satisfie the multitude, and meet with those mechanical and odious fellows; whether they delight in the change and variety of the aire, according to the seasons of the year, or in the procreation of fruits, or in seedness and tillings, appropriating and applying thereto what hath been delivered of these gods; wherein they take plea-

sure,

sure, saying that Eugenius is interred, when the seed is covered in the ground; that he reviveth and riseth again to light, when it beginneth to sprut. And hereupon it is said, that Beata when she perceiveth her self to be conceived and with childe, hangeth about her neck a preservative the sixth day of the moneth Phaophi, and is delivered of Harpocrates about the solstice of winter, being as yet unperfect, and come to no maturity in the prime of the first flowers and buds: which is the reason that they offer unto her the first fruits of Lentils new sprung, and solemnize the feast and holidaies of her childebirth and lying in after the Æquinox of the spring: for when the vulgar sort heare this, they rest therein, take contentment, and beleeve it straightwaies, drawing a probability for belief, out of ordinary things which are daily ready at hand. And verily, herein there is no inconvenience, if first and formost they make these gods common, and not proper and peculiar unto the Ægyptians, neither comprise Nilus only and the land which Nilus watereth, under these names, nor in naming their Meeres, Laketh and Lotes, and the nativity of their gods, deprive all other men of those great gods, among whom there is Nilus, nor Butus, nor Memphis; yet nevertheless acknowledge and have in reverence the goddess Beata, and other gods about her, of whom they have learned not long since to name some with the Ægyptian appellations: but time out of mind they knew their vertue and power, in regard whereof they have honoured and adored them. Secondly, which is a far greater matter, to the end they should take heed and be affraid, lest ere they be aware, they dissolve and dissipate these divine powers in rivers, winds, sowing, plowing and other passions and alterations of the earth; as they do, who hold, that Bacchus is wine, Vulcan the flame of fire, and Proserpina (as Cleanthes said in one place) the spirit that bloweth

and

and pierceth thorow the fruits of the earth. A Poet there was, who writing of reapers and mowers, ſaid:

What time young men their hands to Ceres put,
And her with hooks and ſithes by piece meale cut.

And in no reſpect differ they from thoſe, who think the ſailes, cables, cordage and anchor, are the pilot, or that the thred and yarne, the warpe and woofe, be the weaver; or that the goblet and potion cup, the Ptiſane or the Mede and honied water, is the Phyſitian. But verily in ſo doing, they imprint, abſurd and blaſphemous opinions of the gods, tending to Atheiſme and impiety, attributing the names of gods unto natures and things ſenſeleſs, liveleſs and corruptible, which of neceſſity men uſe as they need them, and can not chuſe but marr and deſtroy the ſame. For we muſt in no wiſe think, that theſe very things be gods; for nothing can be a god which hath no ſoul, and is ſubject to man and under his hand: but thereby we know that they be gods who give us them to uſe, and for to be perdurable and ſufficient: not theſe in one place, and thoſe in another, neither Barbarians *nor* Greeks, *neither Meridional nor Septentrional, but like as the Sun and* Moon, *the heaven, earth and ſea, are common unto all, but yet in divers places called by ſundry names: even ſo of one and the ſame intelligence that ordereth the whole world, of the ſame providence which diſpenſeth and governeth all, of the miniſterial powers ſubordinate over all, ſundry honors and appellations according to the diverſity of laws have been appointed. And the prieſts and religious, profeſſed in ſuch ceremonies, uſe myſteries and ſacraments, ſome obſcure, others more plain and evident, to train our underſtanding to the knowledge of the Deity: howbeit, not without perill and danger; for that ſome miſſing the right way, are fallen into ſuperſtition; and others avoiding ſuperſtition as it were a bogge or*

or quagmire, have run before they could take heed, upon the rock of impiety. And therefore, it behoveth us in this caſe eſpecially to be inducted by the direction of Philoſophy which may guide us in theſe holy contemplations, that we may worthily and religiouſly think of every thing ſaid and done; to the end, that it befall not unto us as unto Theodorus, *who ſaid, that the doctrine which he tendered and reached out with the right hand, ſome of his ſchollars received and took with the left; even ſo, by taking in a wrong ſenſe and otherwiſe than is meet and convenient, that which the lawes have ordained touching feaſts and ſacrifices, we groſly offend. For, that all things ought to have a reference unto reaſon, a man may ſee and know by themſelves: for celebrating a feaſt unto* Mercurie *the nineteenth day of the firſt moneth, they eat hony and figges, ſaying withall, this Motto* Sweet is the trueth. *As to that Phylactery or preſervative, which they call* Berita *we weare when ſhe is with childe, by interpretation it ſignifieth, a true voice. As for* Harpocrates, *we muſt not imagine him to be ſome young god, and not come to ripe yeers, nor yet a man: but that he is the ſuperintendant and reformer of mens language as touching the gods, being yet new, unperfect, and not diſtinct nor articulate; which is the reaſon, that he holdeth a ſeale ring before his mouth, as a ſign and marke of taciturnity and ſilence. Alſo in the moneth* Meſori, *they preſent unto him certain kindes of Pulſe, ſaying withall, The tongue is Fortune: The tongue is Damon. Now of all plants which Ægypt bringeth forth, they conſecrate the Peach-tree unto him eſpecially, becauſe the fruit reſembleth an heart, and the leafe a tongue: For all thoſe things which naturally are in man, there is nothing more divine than the tongue and ſpeech, as touching the gods principally, neither in any thing commeth he neerer unto beatitude: and therefore I adviſe and requi[illegible] every man who repaireth hither and commeth down*

to

to this Oracle, to entertain holy thoughts in his heart, and to utter ſeemly words with his tongue, whereas the common ſort of people in their publick feaſts and ſolemn proceſſions doe many ridiculous things, notwithſtanding they proclaim and pronounce formally by the voice of the Crier and Bedile in the beginning of ſuch ſolemnities, to keep ſilence or ſpeak none but good words: and yet afterwards they ceaſe not, but to give out moſt blaſphemous ſpeeches, and to think as baſely of the gods. How then ſhall men behave and demean themſelves in thoſe heavy and mournfull ſacrifices from whence all mirth and laughter is baniſhed: if it be not lawful either to omit any thing of the accuſtomed and uſual ceremonies, or to confound and mingle the opinions of the gods with abſurd and falſe ſuſpicions? The Greeks doe many ſemblable things unto the Ægyptians even in maner at the very ſame time: For at Athens in the feaſt called Theſmophoria to the honour of Ceres, the women do faſt, ſitting upon the ground: And the Bœotians make a riſing and removing of the houſes of Achæa; naming the feaſt ἐπαχθη, that is to ſay, odious: as if Ceres were in heavineſs and ſorrow for the deſcent of her daughter Proſerpina into hell: and this is that moneth wherein the ſtars called Pleiades appear, and when the husbandmen begin to ſow, which the Ægyptians name Athyr the Athenians Pyanepſion, and the Bœotians Damatrios, as one would ſay Cerealis. And Theopompus writeth, that the people inhabiting weſtward, do both think and alſo call the Winter Saturn, the Summer Venus and the Spring Proſerpina: and that of Saturn and Venus all things be engendred. The Phrygians alſo imagining that God ſleepeth all Winter, and lieth awake in Summer; therenpon celebrate in the one ſeaſon, the feaſt of lying in bed and ſleeping; in the other of experrection or waking, and that with much drinking and belly chere. But the Paphlagonians ſay, that he is b cund and kept inward

ward as a priſoner during Winter, and in the Spring inlarged again and ſet at liberty, when he beginneth to ſtir and move. Now the very time giveth us occaſion to ſuſpect, that the heavy countenance and auſterity which they ſhew, is becauſe the fruits of the earth be then hidden: which fruits our ancients in time paſt never thought to be gods, but the profitable and neceſſary gifts of the gods, availing much to live civilly, and not after a ſavage and beaſtly manner. But at what time of the year as they ſaw the fruits from the trees to fall and faile at once; and thoſe which themſelves had ſowen, with much adoe, by little and little opening and cleaving the earth with their own hands and ſo covering and hilling the ſame, without any aſſured hope what would betide thereupon, and whether the ſame would come to any proof and perfection or no, they did many things like unto thoſe that commit dead bodies to the earth, and mourn therefore. Moreover, like as we ſay, that he who buyeth the bookes of Plato, buyeth Plato: and who is the actour of Menandres comedies, is ſaid to act and play Menander: Semblably, they did not ſpare and forbear to give the names of the celeſtiall gods unto their gifts and inventions, honouring the ſame with all reverence, for the uſe and need they had of them. But they who come after taking this groſely and fooliſhly, and upon ignorance unskilfully returning upon the gods the accidents of their fruits; not only called their preſence and fruition, the nativity of the gods; and their abſence or want of them, the death and departure of the gods; but alſo believed ſo much and were perſwaded fully ſo: In ſuch wiſe, as they have filled themſelves with many abſurd, lewd and confuſed opinions of the ſaid gods. And yet verily, the error and abſurdity of their opinions they had evidently before their eyes preſented by Xenophanes the Colophonian, or other Phyloſophers after him, who admoniſhed the Ægyptians, that if they reputed them

gods,

gods, they ſhould not lament for them: and if they mourned they ſhould not take them for gods: as alſo that it was rediculous, mockery, in their lamentations to pray unto them for to produce new fruits and bring them unto perfection for them, to the end that they might be conſumed again and lamented for. But the caſe ſtands not ſo: for they bewaile the fruits that are gone and ſpent, but they pray unto the gods the authors and giver thereof, that they would vouchſafe to beſtow upon them new, and make them grow in ſupply of thoſe which were periſhed and loſt. Right well therefore was it ſaid of the Phyloſophers, that thoſe who have not learned to heare and take words aright, receive alſo and uſe the things themſelves amiſs; as for example, the Greeks who were not taught nor accuſtomed to call the ſtatues of braſs and ſtone painted images or Teleſmes: and afterward were ſo bold, as to ſay, that Lachares deſpoiled and ſtripped Minerva out of her clothes, and that Dyonyſius the tyrant polled Apollo who had a perrywic or buſh of golden haire; alſo that Jupiter Capitolinus during the civill warrs was burnt and conſumed with fire. And thus they ſee not, how in ſo doing they draw and admit falſe and erroneous opinions which follow upon ſuch manner of ſpeeches. And herein the Ægyptians of all other nations, have faulted moſt, about the beaſts which they honour and worſhip. For the Greeks verily in this point both beleeve and alſo ſpeak well, ſaying that the dove is a bird ſacred unto Venus, the dragon to Minerva, the raven or crow to Apollo, and the dog to Diana, according to that which Euripides ſaid;

The goddeſs Diana ſhining by night,
In a dogs portraict will take much delight,

But the Ægyptians, at leaſt wiſe the common ſort of them, worſhiping and honouring theſe very beaſts as if they were gods themſelves, have not only pelted with laughter and ridiculous mockery their Lyturgie and divine ſervice, (for ignorance

ignorance and folly in this caſe is the leaſt ſin of all others) but alſo there is crept into the midſt of men a ſtrong opinion, which hath ſo farre poſſeſſed the ſimple and weaker ſort, as that it bringeth them to mere ſuperſtition. And as for ſuch as be of more quick and witty capacity, and who beſides are more audacious, thoſe it driveth headlong into beaſtly cogitations and Athiſtical diſcourſes: And therefore I hold it not amiſs, curſarily and by the way to annex hereto ſuch things as Geomancy teacheth. For to ſay, that the gods for feare of Hyle were turned into theſe creatures, as if they thought to hide themſelves within the bodies of the black ſtorkes called Ibides, of doggs and hawks, is a wonderful miſtery to the Common reader. Likewiſe to hold, that the ſoules of thoſe who are departed, ſo many as remain ſtill in being, are to come into fleſh again onely in the bodies. And as for thoſe who will ſeem to render a civill and politick reaſon hereof; ſome give out that Eugenius in a great expedition or voiage of his, having divided his armie into many parts (ſuch as in Greek are called λοχοι and ταξεις, that is to ſay, bands and companies) he gave unto every of them for their ſeveral enſignes the portractures and images of Geomancy: and each band afterwards honoured their own, and had in reverence as ſome holy and ſacred thing. Others affirme, that the kings who ſucceeded after Eugenius, for to terrify their enemies went forth to battel, carrying before them, the figures of Geomancy made in gold and ſilver, upon their armes. Some there be again, who alledge, that there was one of theſe their ſubtile and fine headed kings, who knowing that the Ægyptians of their own nature were lightly diſpoſed, ready to revolt and given to change and innovations, alſo that by reaſon of their great multitude, their power was hardly to be reſtrained and in manner invincible, in caſe they joyned together in counſell and drew joyntly in one common line,

therefore he ſowed among them a perpetuall ſuperſtition, which gave occaſion of diſſention and enmity among them that never could be appeaſed: For when he had given commandement unto them, for to have in reverence thoſe Teleſmes which naturally diſagreed and warred together, even ſuch as were ready to deſtroy thoſe that carry them whiles every one endevoured alwaies to ſuccour and maintain their own, and were moved to anger if any wrong or diſpleaſure were done to thoſe which they affected; they fell together themſelves by the eares, ere they were aware and killed one another, for the enmity and quarrel which was between thoſe figures whom they adored, and ſo foſtered mutual and mortal hatred. For even at this day, of all the Ægyptians the Lycopolitans only, eat mutten, becauſe the wolfe whom they adore as a god is enemy unto ſheep, becauſe their figures are oppoſite. And verily in this our age, the Oxyrinchites, becauſe the Cynopolites, that is to ſay, the inhabitants of the city Cynopolis, eat the fiſh named Oxyrincho-, that is to ſay, with the ſharp becke, whenſoever they can entrap or catch a dogge, make no more adoe but kill him for a ſacrifice and eat him when they have done. Vpon which occaſion having levied warr one againſt the other, and done much miſchief reciprocally, after they had been well chaſtiſed and plagued by the Romans, they g ew to attonement and compoſition. And for as much as many of them do ſay, that the ſoule of Hyle departed into theſe beaſts, it ſeemeth that this fiction importeth thus much, that every brutiſh and beaſtly nature commeth and proceedeth from ſome evil Genius; and therefore to pacifie him that he doe no miſchief, they worſhip and adore theſe beaſts And if peradventure there happen any great drought or contagious heat, which cauſeth peſtilent maladies or other unuſual and extraordinary calamities, the prieſts bring forth ſome of thoſe Teleſmes which they ſerve

ſerve and honour in the dark night, without any noiſe in great ſilence, menaſing them at the firſt and putting them in fright. Now if the plague or calamity continue ſtill, they kill and ſacrifice a ſheep, thinking this to be a puniſhment and chaſtiſement of the ſaid evill dæmon, or elſe ſome great expiation for notable ſinnes and tranſgreſſions. For in the city verily of Idithya, as Manethos maketh report, the manner is to burne men alive, whom they called Hylij, whoſe aſhes when they had boulted through a tamiſe, they ſcattered abroad, untill they were reduced to nothing: But this was done openly at a certain time in thoſe daies which are called Cynades or Canicular. Mary, the immolation of theſe beaſts, which they accounted ſacred, was performed ſecretly and not at a certain time or upon prefixed daies, but according to the occurrences of thoſe accidents which hapned. And therefore the commom people neither knew nor ſaw ought, but when they ſolemnize their obſequies and funerals for them, in the preſence of all the people they ſhew ſome of the other beaſts and throw them together into the ſepulcher, ſuppoſing thereby to vex and gall Hyle, and to repreſs the joy that he hath in doing miſchief. For it ſeemeth that Apis with ſome other beaſts was conſecrated to Eugenius: howſoever they attribute many more unto him. And if this be true, I ſuppoſe it importeth that which we ſeek and ſearch all this while, as touching thoſe which are confeſſed by all, and have common honours: as the foreſaid ſtorke Ibis, the hauke and the Babian or Cynecephalus, yea and Apis himſelf, for ſo they cal the goat in the City Mendes. Now there remaineth utility and ſymbolization hereof: conſidering that ſome participate of the one, but the moſt part of both. For as touching the goat, the ſheep and the Ichneuman; certain it is, they honor them for the uſe and profit they receive by them: like as the inhabitants of Lemnos honor

the birds called Corydali, *becauſe they find out the locuſts neſts and quaſh their egges. The* Theſſalians *alſo have the ſtorkes in great account, becauſe whereas their country is given to breed a number of ſerpents, the ſaid ſtorks when they come, kill them up all. By reaſon whereof they made an Edict, with an intimation, that whoſoever killed a ſtorke ſhould be baniſhed his country. The ſerpent* Aſpis *alſo, the Weezill and the Flye called the Betill they reverence, becauſe they obſerve in them I wot not what little ſlender images (like as in drops of water we perceive the reſemblan e of the ſun) of the divine power. For many there be even yet, who both think and ſay, that the male Weezill engendreth with the female by her eare, and that ſhe bringeth forth her young at the mouth : which ſymbolizeth as they ſay, and repreſenteth the making and generation of ſpeech. As for the beetils, they hold, that throughout all their kinde there is no female, but all the males do blow or caſt their ſeed into a certain globus or round matter in forme of bals which they drive from them, and roll to and fro contrariwaies, like as the ſun, when he moveth himſelf from the weſt to the eaſt, ſeem th to turn about the heaven clean contrary. The* Aſpis *alſo they compare to the planet of the ſun, becauſe he doth never age and wax old, but moveth in all facility, readineſs and celerity without the meanes of any inſtruments of motion. Neither is the Crocodile ſet ſo much by among them, without ſome probable cauſe, for they ſay that in ſome reſpect he is the very image repreſenting god : as being the only creature in the world which hath no tongue : for as much as divine ſpeech needeth neither voice nor tongue :*

But through the paths of Juſtice walks
with ſtill and ſilent pace :

Directing

Directing right all mortall things,
in their due time and place.

And of all beaſts living within the water, the Crocodile onely (as men ſay) hath over his eyes a certain thin filme or tranſparent webbe to cover them, which cometh down from his forehead in ſuch ſort, as that he can ſee and not be ſeen, wherein he is conformable and like unto the ſoveraign of all the gods. Moreover look in what place the female is diſcharged of her ſpawn, there is the utmoſt marke and limit of the riſing and inundation of Nilus : *for being not able to lay their egges in water, and affraid withall to ſit far off, they have a moſt perfect and exquiſit foreſight of that which will be ; inſomuch as they make uſe of the rivers approach when they lay : and whiles they ſit and cover their egges be preſerved drie, and are never drenched with the water. A hundred egges they lay, in ſo many daies they batch, and as many yeers live they, which are longeſt lived : And this is the firſt and principal number that they uſe who treat of celeſtial and terreſtrial matters. Moreover, as touching thoſe beaſts which are honored for both cauſes, we have ſpoken before of the dogge : but the* Ibis *or black ſtorke, beſides that it killeth thoſe ſerpents whoſe prick and ſting is deadly, ſhe was the firſt that taught us the uſe of that evacuation of clenſing the body by cliſtre, which is ſo ordinary in Phyſick : for perceived ſhe is to purge, clenſe, and mundifie her ſelf in that ſort : whereupon the moſt religious prieſts, and thoſe who are of greateſt experience, when they would be purified, take for their holy water to ſprinkle themſelves with, the very ſame out of which the* Ibis *drinketh, for ſhe never drinks of empoiſoned and infected water, neither will ſhe come neer unto it. Moreover with her two leggs ſtanding at large one from the other, and her bill together, ſhe maketh an*

abſolute triangle with three even ſides, beſides the variety and ſpeckled mixture of her plume conſiſting of white feathers and black, repreſenteth the Moon when ſhe is paſt the full. Now we muſt not marvel at the Ægyptians, *for pleaſing and contenting themſelves in ſuch repreſentations and ſimilitudes, for even the Greeks themſelves as well in their pictures as other images of the gods, melted and wrought to any mould, uſed many times ſuch reſemblances: for one* Teleſme *in* Creta *they had of* Iupiter *without ears, becauſe it is not meant for him who is lord and governour of all, to have an inſtruction by the hearing of others unto the image of* Pallas. Phidias *the Imager ſet a dragon; like as to that of* Venus *in the city of* Elis *a* Tortoiſe: *giving us by this to underſtand, that maidens had need of guidance and good cuſtodie, and that married women ought to keep the houſe and be ſilent. The three forked mace of* Neptune, *ſignifyeth the third place, which the ſea and element of water holdeth, under heaven and aire; for which cauſe they called the ſea* Amphitrite, *and the pettie, and the pettie ſea-gods Tritons. Alſo the* Pythagoreans *have highly honoured the numbers and figures Geometrical and Geomantical by the gods names: for the triangle with three equal ſides they called* Pallas, *borne out of* Iupiters *braine, and* Tritogenia, *for that it is equally divided with three right lines, from three angles drawn by the plume. One or unitie they named* Apollo.

As well for his perſwaſive grace;
as plain ſimplicitie,
That doth appear in youthful face,
and this is unitie.

Two, they termed Contention and boldneſs: and three

Juſtice.

Juſtice. Read the Holy Guide, *lib.* 2. *For whereas to offend and be offended, to doe and to ſuffer wrong, come the other by defect, juſt remaineth equally between in the mideſt. That famous quaternarie of theirs, named* Tetractys, *which conſiſteth of four nines, and amounteth to thirty ſix, was their greateſt oath, ſo rife in every mans mouth, and they called it the World, as being accompliſhed of the firſt foure even numbers, and the firſt four odde, compounded into one together. If then the moſt excellent and beſt renouned Philoſophers, perceiving in things which have neither body nor ſoule, ſome type and figure of deitie, have not thought it good to neglect or deſpiſe any thing herein, or paſs it over without due honour, I ſuppoſe we ought much leſs ſo to doe in thoſe properties and qualities which are in natures ſenſitive, having life, and being capable of paſſions and affections, according to their inclinations and conditions. And therefore we muſt not content our ſelves and reſt in the worſhiping of theſe and ſuch like* Teleſmes *by ſacrificing Beaſts oppoſite, but by them adore the divinitie that ſhineth in them, as in moſt cleere and bright mirrors, according to nature, reputing them, alwaies as the inſtrument and artificial workmanſhip of God, who ruleth and governeth the univerſal world: neither ought we to thinke, that any thing void of life, and deſtitute of ſenſe, can be more worthy or excellent than that which is endued with life and ſenſes: no not although a man hung never ſo much gold or a number of rich emerauds about it: for it is colours, figures, and poliſhed bodies that* Genii *doe inhabite in: but whatſoever doth not participate life, nor is by nature capable thereof, is of a more baſe and abject condition than the very dead. But that nature which liveth and ſeeth, which alſo in it ſelf hath the beginning of motion and knowledge of that which is proper and meet, as alſo that which is ſtrange unto it, the*

ſame (I ſay) hath drawn ſome influence and portion of that wiſe providence, whereby the univerſal world is governed, as Heraclitus *ſaith. And therefore the deity is no leſs repreſented in ſuch natures, than in works made of braſs and ſtone, Thus much of that opinion, as touching the knowledge of* Genii, *which I approve for beſt, and the ſacrificing of beaſts to* Teleſmes, *as is taught in the following books of Geomancy.*

Moreover the habilliments of Beata *be of different tinctures and colours: for her whole power conſiſteth and is employed in matter which receiveth all formes, and becometh all manner of things, to wit, light, darkneſs, day, night, fire, water, life, death, beginning and end. But the robes of* Eugenius *have neither ſhade nor variety, but are of one ſimple colour, even that which is lightſome and bright. For the firſt and primitive cauſe is ſimple; the principle or beginning, is without all mixture, as being ſpiritual and intellegible. Hereupon it is that they make ſhew but once for all of his habiliments, which when they have done they lay them up again and beſtow them ſafe and keep them ſo ſtraightly, that no man may ſee or handle them: whereas contrariwiſe they uſe thoſe of* Beata *many times: For that ſenſible things be in uſage, and ſeeing they are ready and ever in hand, and be ſubject evermore to alternative alterations, therefore they be laid abroad and diſplaied, for to be ſeen often. But the intelligence of that which is ſpiritual and intellectual, pure, ſimple, and holy, ſhining as a flaſh of lightning, offered it ſelf unto the ſoule but once, for to be touched and ſeen. And therefore* Plato *and* Ariſtotle *call this part of Phyloſophy,* Ἐποπτικὸν, *for that thoſe who diſcourſe of reaſon, have paſſed beyond all matters ſubject to mingled and variable opinions, leap at length to the contemplation of this firſt principle, which is ſimple, and*

not

not material: and after they have in ſome ſort attained to the pure and ſincere truth of it, they ſuppoſe that their Phyloſophy as now accompliſhed is come to final perfection. And that which the prieſts in theſe daies are very preciſe and wary to ſhew, keeping it hidden and ſecret with ſo great care and diligence, allowing not ſo much as a ſight thereof ſecretly and by the way: alſo that this god aigneth and ruleth over the dead, and is no other than he whom the Greeks *name* Hades *and* Pluto: *the common people not underſtanding how this is true, are much troubled; thinking it very ſtrange that the holy and ſacred* Eugenius *ſhould dwell within or under the Earth, where their bodies lie who are thought to be come unto their finall end, But he verily is moſt farre removed from the earth, without ſtain or pollution, pure and void of all ſubſtance or nature, that may admit death or any corruption whatſoever. Howbeit the ſoules of men, ſo long as they be here beneath clad within bodies and paſſions, can have no participation of God, unleſs it be ſo much onely as they may attain unto the intelligence of, by the ſtudy of Phyloſophy, and the ſame is but in manner of a darke dream. But when they ſhall be delivered from theſe bonds, and paſs into this holy place where there is no paſſion, nor paſſible forme: then, the ſame god is their conductour and king: then they cleave unto him, as much as poſſibly they can: him they contemplate and behold without ſatietie: deſiring that beauty which is not poſſible for men to utter and expreſs: whereof according to the old Authors,* Beata *was alwaies inamoured: and having purſued after it untill ſhe enjoyed the ſame, ſhe afterwards became repleniſhed with all goodneſs and beauty that here may be engendred. And thus much may ſuffice for that ſenſe and interpretation which is moſt beſeeming the gods. Now if we muſt beſides, ſpeak as I promiſed before; of the incenſe and odors which are*

burnt

burnt every day: let a man conſider firſt in his minde, and take this with him, that the Ægyptians were men evermore moſt ſtudious in thoſe matters which made for the health of their bodies, but principally in this regard, they had in recommendation, thoſe that concerned the ceremonies of divine ſervice in their ſanctifications and in their ordinary life and converſation, wherein they have no leſs regard unto holſomeneſs then to wholineſs: For they think it neither lawfull nor beſeeming to ſerve that eſſence which is altogether pure, every way ſound and impolluted, either with bodies or ſoules corrupt with inward ſores and ſubiect to ſecret maladies. Seeing then, that the aire, which we moſt commonly uſe, and within which we alwaies converſe, is not evermore alike diſpoſed, nor in the ſame temperature: but in the night is thickned and made groſs, whereby it compriſeth and draweth the body into a kind of ſadneſs and penſiveneſs, as it were overcaſt with darke miſts and weighed down: ſo ſoon as ever they be up in a morning to their Teleſmes, they burne incenſe by kindling Roſin, for to cleanſe and purifie the aire by this rarefaction and ſubtilization, awaking as it were and raiſing by this meanes, the inbred ſpirits of our bodies, which were languiſhing and drowſie: for that in this order there is a forcible vertue, which vehemently ſtriketh upon the ſenſes. Again, about noon, perceiving that the Sun draweth forcible out of the earth by his heat, great quantity of ſtrong vapours, which be intermingled with the aire, then they burn myrh: For the heat of this aromatical gum and odor is ſuch, as that it diſſipateth whatſoever is groſs. thick and muddy in the aire. And verily in the time of peſtilence Phyſitians think to remedy the ſame by making great fires, being of this opinions that the flame doth ſubtiliate and rarefie the aire: which it effecteth no doubt the better in caſe they burne ſweet wood, as of the Cypreſs trees.

of

of Juniper, or Pitch tree. Now they ſay the Oath of thoſe that ſweare, infect the aire with plagues, for the Genii will not ſuffer ſins to come among them. And hereupon reported it is that the Phyſician Acron, when there raigned a grievous plague at Athens, wan a great name and reputation, by cauſing good fires to be made about the ſick perſons: for he ſaved many by that meanes. And Plato writeth that the ſweet ſcents and good ſmells of perfumes, ointments, flowers and fragrant medowes, ſerve no leſs for health than for delight and pleaſure. For that by their heat and mildeneſs they gently diſſolve and open the ſubſtance of the braine, which naturally is cold and as it were congealed. Again, if it be ſo, that the Ægyptians call myrrh, in their language Ball, which if a man interpret, ſignifieth as much as the diſcuſſing and chaſing away of idle talke and raving; this alſo may ſerve for a teſtimony to confirme that which we ſay. As for that compoſition among them named Ciphi, it is a confection or mixture receiving ſixteen ingredients. For there into it, hony, wine, raiſins, cyperous, roſin, myrrh, aſpalathus and ſeſeli. Moreover the ſweet ruſh Schænos, Bitumen, Moſſe, and the dock: Beſides two ſorts of the juniper berries, the greater and the leſs, Cardamomum and Calamus. All theſe ſpeeches are compounded together not at a venture and as it commeth into their heads: but there be read certain ſacred writings unto the Apothecaries and Perfumers, all the while that they mix them. As for this number although it be quadrate, and made of a ſquare and only of the numbers equal, maketh the ſpace contained within equal to his circumference, we are not to think that this is any way material to the vertue thereof: but moſt of the ſimples that goe to this compoſition being aromaticall, caſt a pleaſant breath from them and yeeld a delectable and wholſome vapour, by which the aire

is

is altered : and withall, the body being moved with this evaporation, is gently prepared to repoſe, and taketh an attractive temperature of ſleep; in letting ſlack and unbinding the bonds of cares, wearines and ſorrowes, incident in the day time, and that without the help of ſurfet and drunkenneſs: poliſhing and ſmoothing the imaginative part of the brain, which receiveth dreames in manner of a mirour which the Genii communicate to us in ſleep, cauſing the ſame to be pure and neat, as much or rather more, the ſound of harpe, lute, viole, or any other inſtruments of muſick, which the Pythagoreans *uſed for to procure ſleep, enchanting by that device, and dulcing the unreaſonable part of the ſoule which is ſubject to paſſions. For ſweet odors, as they doe many times excite and ſtir up the ſenſe when it is dull and beginneth to faile : ſo contrariwiſe they make the ſame as often drowſie and heavy, yea and bring it to quietneſs whiles thoſe aromaticall ſmells by reaſon of their ſmoothneſs are ſpread and defuſed in the body: According as ſome* Phyſitians *ſay, that ſleep is engendred in us, when the vapour of the food which we have received, creepeth gently along the noble parts and principal bowels, and as it toucheth them, cauſeth a kind of tickling which lulleth them a ſleep This* Cyphi *they uſe in drink, as a compoſition to ſeaſon their cups and as an ointment beſides : for they hold, that being taken in drinke, it ſcoureth the guts within and maketh the belly laxative : and being applied outwardly as a linement, it mollifieth the body. Over and above all this, Roſin is the worke of the ſun : Myrrh they gather by the Moon light, out of thoſe plants from which it doth diſtill : But of thoſe ſimples whereof* Cyphi *is compounded, ſome there be which love the night better, as many I mean as be nouriſhed by cold windes, ſhadows dewes and moiſture. For the brightneſs and light of the day is one and ſimple : and* Pindarus *ſaith that*

that the ſun is ſeen through the pure and ſolitary aire : whereas the aire of the night is a compound and mixture of many lights and powers, as if there were a confluence of many ſeeds from every ſtar running into one. By good right therefore they burne theſe ſimple perfumes in the day, as thoſe which are engendred by the vertue of the ſun : but this being mingled of all ſorts and of diverſe qualities, they ſet on fire about the evening, and beginning of the night. We ſhould have prefaced ſomething in defence of the Jewes, *who are falſely accuſed of burning their children to the Idol Molor, whence the accuſtomed of leaping over the fire of* St. John *hath been derived, how we ought not to reſt on the bare letter of the Scriptures, and of the opinions concerniag the number of yeares from the Creation of our Saviour Chriſt, and why the ſtrange Statues of* Laban, *and* Micha *called* Teraphim *were allowed of God, of certain ſtrange prodigious things which have foretold diſaſters, which have been ſeen to come to paſs , and which doe yet foretell the ſame of* Gamahes *Ingraven and thoſe naturall , of the ghoſts of dead people that appeare in Church yards, and after great ſlaughter of Armies whence they proved. By what means the power of figures is proved. The wonderfull effects of* Telſemans, *and why our Saviour Chriſt is oftner pictured ſuffering upon the Croſs, then ſitting at the Right hand of his father, why the Ancients placed Images in their Temples, of the manner of making* Teleſmans, *and what power the Angells have over them, by the influence of the heavens, of* Socrates *and* Virgils *Teleſmatical fly, and her ſleeth of the Teleſmatical golden calf, and brazen ſerpent, and why they were made of theſe mettalls, of the ſpirits of the Planets, and the Aſtrological cabal of the* Jewes, *of the planetary zephicots and the ſtars that cauſe diverſity in Religion of* Ægyptian

Te-

Teleſmes. Of the miſtery of Mercury *in* Vergo, *and how Aſtrology and Geomancy is demonſtrable out of Holy Scripture, of what manner of ceremonies the* Hebrewes *uſed toward their new-married bride, of Angels and Saints that have been ſeen to appear in the cloud. But we have been very large, and ſhall therefore refer the Reader to the third part of the* Temple of Wiſdome, *where the Teleſmes and figures ſhall all be explained by us,*

From our Virgin Pallace in *Hermupolis*. Die ♀ 1 of *May*, 1663. 3h. 44′ A. M.

John Heydon

Mr.

Mr. John Heydon's *Authorities, or the Catalogue of Authors conſulted with in his Works.*

A.

ABr. Altharon.
Albertus Magnus.
Adamantius Sophiſta.
Averroes.
Appolonius.
Aquinas.
Abarbanel.
Æthius.
Albertus Teutonicus.
Alchibiades.
Ambroſius Paræus.
Antiochus Bartholomæus.
Alchindus.
Andreas Laurentius.
Agathias.
Appion.
Arrian.
Abindan.
Agricola.
Andreus Corvus.
Alexander Trallianus.
Arnaldus Villanovanus.
Aphthonius.
Antonius Germiſonus.
Argenterius.
Alianus.
Artemidorus.
Achmedbentolon.
Apomarar.
Aſpharabius.
Avenar.
Auguſtinus.
Arnobius.
Aben Eſra.
Ariſtoteles.
Avicennas.
Antonius Cremenſis,
Alpharibius.
Alſtedius.

B.

B. Hieronymus.
Buxtorf.
Brown.
Biblia.
Bechay.
Bonaventura.
Bullinger.
Belott.
Briſſonuis.
Blaſius de parma.
Barnerio.

C

Chriſtopher Heydon Kt.
Caſmanus.
Cardanus.
Campanella.
Cæſar Dictator.
C. Catan.
Caſpar Bartholinus.
Cicero.
Cauſinus.
Chomer.
Collegium Conimbriſence.
Cardinal Caietan.
Cocles.
Cauſabon.
Conſtantius Africanus.
Camillus.

D

Diaſirudes.
Damaſcenus.
Digby Kt.
Diodorus.
Demoſthenes.
Delrio.
Democritus.
Durel.
De Spagnet.
D. Thomas.

Daniel.

Dariol.
Daniel.
Dee.

E

Epimonides.
Empedocles.
Elcha.

F

Fernelius.
Ficinus.
Fludd.
French.
Formica.

G

Gesner.
Galenus.
Galeottus.
Gerson.
Gaudentius Merula.
Gaffarel.
Goclenius.
Gregorius Nicenus.
Gerard of Cremond.
Gregory.

H

Haly.
Helladius.
Hamahalzel.
Heraclitus.
Hobbs.
Hermes.
Hasdrubal.
Herodotus.
Heurnius.
Hesiodus.
Henricus Corn. Agrippa Knight.
Helenus Priami.
Hippocrates.
Hieronymus Mercurialis.
Homerus.
Halensius.
Horatius.
Hugo Grotius.
Hugo Victorinus.

I

Iamblicus.
Iarthus.
Jandunus.
Junius.
Jacobus Hullerius.
Jacobus Martini.
Job.
Josephus Appion.
Johannes de Indagine.
Johannes Rothmanus.
Jeraurarius.
Johannes Posthius.
Justinus Philos. & Mart.

K

Kerstenius.
Kunrath.
Kapol.

L

Lampridus.
Lyranus.
Lactantius.
Leonides.
Leonicenus.
Leophritus.
Lemnius
Lycophron.
Livius.
Lucius Scylla.
Loxius.
Lucullus.
Ludovicus Vives.
Lud. Mercatus.

M

Magirus.
Morinus.
Macrobius.
Mantuanus.
Munster.
Manilius.
Moncæus.
Martialis.
Moore.

Maternus.

Maternus.
R. Moses.
Matthæus Dresserus.
Michaldus.
Michael Scotus.
Morbech.
Moses.

N

Nider.
Nicephorus.
Nicolaus Taurellus.
Ninus.
Noslius.

O

Origen.
Occam.
Ortelius.
Ovidius.
Olympiadorus.

P

Palemon.
Philalethes.
Pausanias
Petrus Apponensis.
Petrus de arca.
Petrus Vislenbachus.
Persius.
Postellus.
Peucerus.
Phraotes.
Pererius
Philippus Melanchthon.
Philemon.
Pomponatius.
Philemon.
Philo Iudæus.
Philostratus.
Paranelsus.
Philoponos.
Phinella.
Pyso.
Picciola.
Plato.
Pyrovanus.
Plinius.
Plutarchus.
Polemon.
Ptolomæus.
Pythagoras.

Q

Quintilianus.

R.

Rhases.
Rovilius.
Realdus Columbus.
Ruffus.
Rodolphus Hospinianus
Ranhovivy.

S.

Samius.
Salmahus.
Savanarola.
Scirachan.
Scaliger.
Schola Salernitana.
Scribonius.
Synesius.
Seneca.
Scot.
Simachardus.
Selden.
Solomon.
Syrenus.
Socrates.
Strabo.
Sandivogius.
Suetonius.

T

Taisnerus.
Tzeizes.
Terentius.
Tacitus.
Tertullianus.
Thaddæus Hagarius.
Theodorus Gaza.
Tundinus.

Theodosius.
Themisthius.
Toletus.
Theuel.
Trismegistus.
Toran.
Tribasius.
Timplerus.

V

Vitruvius.
Valerius Maximus.
Vencus.
Valescus de Torante.
Varro.
L. Verulam.
Vesalius.
Vigenerius.
Virgilius.
Victor Trincavelius.

W.

Wyerus.
White.

X

Xenophon.
Exoblah.

Z

Zabarella.
Zophyrus.
Zoroastes.
Zeber Alchin.

Ad-

Advertisement to the Reader, in behalfe of my Friend the Author Mr. *John Heydon*,

Φιλονομὸς.

But as yet I have not leave to direct thee to this Author, for now he forsakes Company, and is more Melancholly then Sociable; you may be pleased to take notice, that this Book depends upon a former of the Harmony of the World *written by Mr.* John Heydon, *and in the Tyrants time preserved by those two great examples of Loyalty to his Majesty, Sir.* John Hanmer *Barronet, and Sir* Ralph Freeman, *Knight and Collonel; and by permission committed to the press for the benefit of mankind; you are in this Method to follow the* Holy Guide *all composed by this Author, and it was thought fit that nothing of so worthy an Author should be left unprinted, there is therefore his* Ocia Imperialia, *and the* Idea of the Law, *Charactered from* Moses *to King* Charles; *with the* Idea of Warr, Government *and* Tyranny, *all published together Methodically, and so be read for your better understanding. This* Rosie Crucian infallible Axiomata of Physick, *is a Discourse of a* secret Fountain, whose water flowes from Fire, and carries in it the Beams of the Sun and Moon, *and his* Caballa *or the Art by which* Moses, Joshua, Elijah, *&c.* Did all their Miracles, *is to be read with his* Regio Lunis, &c. *there he teaches you to know* what a Glorious Creature man was before his fall, of his Immortallity and perfect knowledg of God: *All this Authors Books are very plain and easie to be apprehended if they be read in Order, he writes no Riddles or dif-*

ficulties, to put you to a tryal of wit; Now I am certain without theſe Books, there will be nothing but Confuſion in the World: And I am confident if mens Minds were but truly fixt upon this Temple, *they would not prove ſuch weath r Cocks, to be turned about with the Wind of every falſe Doctrine, of ſome* Atheiſtical Aſtrological *vaine opinions: we ſhould then be free from thoſe diſorders which threaten deſtruction to the Soul, and diſtraction to the Common-wealth, but let others write never ſo well, if our Practiſe do not ſecond their inſtructions, we may be wiſe enough to foreſee our Miſery, but never know how to prevent it. What pitty is it, that this Famous* Temple *ſhould produce no other effect, but to informe our knowledg and confute our Converſation; whileſt we neglect the truth that is apprehended. Yet there is ſome hopes, that ſuch obſervers, whoſe* Wiſdome *hath received the ſtampe of goodneſs, will improve their skill to a real Advancement of thoſe benefits, which lye lockt up in this* Glorious Temple. *To whoſe uſe and behoof, theſe* Excellent Works *are Commended, as* the beſt that ever were write *in this kind, and may ſerve for a general Ground and Foundation to all Regular Conceptions that concern* the Eſſence *and* Exiſtence of man. The Government of Kingdomes and Commonwealths, *and by conſequence our eternal* Salvation: *And now what uſe you will make of this* Temple *is in your power; If you be wiſe, if not ſtand back, and let others come unto it, and poſſeſs it; let thoſe Malicious perſons that ſcandalize our Author, with ſtudied calumnies, paſs unregarded; for they are fooliſh rude people that ſpit filth at the Sun, and it falls back into their own faces. he is now riſing and high in favour with the Princes and Peers of this Kingdome, which cauſe his enemies to envie him; he ſlights their madneſs, and gives them good Advice. he is highly in eſteem in the Spaniſh & French Courts, and is as it were a Privy councellor to many*

Lords

Lords & Knights, ſo above his poor enemies ſcorne, who grieve because they cannot hurt him: his Companions are the beſt Knights and Gentlemen of this Nation, and is highly honored by them, becauſe they love him; The Baſe, Common Billmen, I mean the Quacks that daub their Medicines upon every Poſt and Wall, he pitties and inſtructs them freely and ſtudies to Cure thoſe, that theſe men have almoſt kild with their Lozenges and Pills, which Poyſon the Body; he forgives thoſe that endeavoured to poyſon and deſtroy him, and pardoned others that forged Villanies againſt him; He is a Proteſtant, and doth good for evil, to all thoſe that invented lies againſt him; in Concluſion he is a Compleat young Gentleman as well in Body as in Mind, (yet for what Reaſon I know not, neglects to Marry) yet contiuues Chaſte, Kinde and faithful to his Friend, and all that know him find him Generous and Noble, in a word the ultimate of his Emulation is to promote the Common good.

June, 23. 1663.

Farewell,

K. D. Knight, and Barronet.

To my Loving and approved Friend the Author Mr. *John Heydon*, upon the *Temple* of *Wiſdome*.

Spirit or *Man Aerial!* whats thy name?
What ſhall I call the only Son of fame?
Minerva's Temple in your Brain we find,
And great *Apollo's* Prudence in your Mind,
You knowledge equal with the gods do hold
And ſecrets of the *Oracles* unfold,
To *years*, *months*, *daies* and *hours*, you time do ſhew,
By number make the *Sun* ſtand *ſtill* or *go*,
Beaſts, *Birds* and *Flowers*, your aide too do implore
From death their ſhape and *Species* to Reſtore;
Health, *Beauty*, *Youth* and *Bleſſings* you can give
And teach the dying Man a new to live.
He kens when Frogs will ſhowre Rain, and knows
When it will Thunder by the flight of Crowes:
Converſes with good *Genii*, and for the evil
Can Chain them faſt to the dark den of the Devil:
He can foretell things paſt, he can recall
By power of *Figures Teleſmatical*.
By vertue of the Stars too, when you pleaſe
You know whats done amongſt th' Antipodes;
And from his mind, *he Joy*, *fear*, *grief*, *expels*.
For where theſe raigne no certain knowledg dwels:
How ſhall I call you to me, or which way gain thee,
Or with what Sacrifices entertaine thee:
How to eſteem you, I am at a loſs
Great Brother *Heydon* of the *Roſie Croſs*.

June, 17. 1663.

Ralph Freeman
Knight, Barronet, *and* Collonel.

To his Ingenious Kinſman, Mr. *John Heydon*, upon his profound and learned Book, intituled *Theomagia*, Or, *the Temple of Wiſdome*.

SIR, I am ſatisfied, ſince you have ſhow'n
By this Book, all the former were your own.
One Imp's enough to make *Jov's* brain admir'd
Thine ſixteen hath produced, yet is not tyr'd;
Dull *Paſſive Earth* in you claimes little ſhare,
You are *Compos'd* of what's divine and rare.
'Tis the more ſprightly *Element* of pure *Fire*,
That 'bove the vulgar doth advance you higher,
Within whoſe *Sphære* a glorious *Minde* doth move
All the *Orbs of vertue* with *Celeſtial Love*,
Whoſe Active climbings carry us much ſooner
To the utmoſt height, of nobleneſs and honour:
Thy ſpirit's reſtleſſe, Now thy buſie fancy
Diverts it ſelf in th' Art of *Aſtronancy*.
Thy Soul aloft amongſt th' Stars doth Pearch
Whilſt with profound and an unwearied ſearch
Thou ſcan'ſt the *Cauſes of their great effects*,
Which hidden lye from Common intellects.
Stars are the Inſtruments of Heavens influence
Darting their diſtant beams abroad; from thence
What's paſt, *what's preſent and to come*, *thou know'ſt*?
How to prevent impendent dangers ſhew'ſt.
Then 'mongſt *the depths of Angels* next thou wad'ſt
Their pow'rs to learn, *Heavens confines thou invad'ſt*.
A *Temple* thou haſt rear'd, a laſting frame
Not Babel-like, onely to get a Name:
But that thy thoughts Divine, may ſee before 'em
The way to enter the *Sanctum Sanctorum*.

June, 22. 1663.

Thomas Heydon, Maſter of Arts of *Exeter* Colledge in *Oxford*, and Rector of *Cotsford* in *Oxford-ſhire*.

To the moſt excellent Philoſopher and Lawyer, Mr. *John Heydon*, upon his *Theomagia*, Or, the *Temple of Wiſdome.*

THou'ſt rais'd a *Temple*, which devouring time,
Nor envious tempeſts ſhall e're underminde:
A ſecred Temple where we Meditate
Wiſdome divine, the dictates of our fate.
Let *Romes* proud *Vatican* a roome prepare
Worthy this worke ſo Rich, Sublime and Rare,
The miſt'ries in Natures ſecret Cabbins
Unlockt, Unſeen, Unknown to learned Rabbins,
Thou'ſt brought to light? and as *Prometheus* 'tane
From *Joves Star Chamber*, new *Seraptick flame*:
It makes me think thou either haſt converſt
I'th' counſel of the *gods*, and ſo rehear'ſt
To the low'r world theſe depths, or elſe indulg'd
By great *Apollo* haſt to us divulg'd
Grand Miſteries lain long in ſilent Grave.
Conſult the *Orackle* all you that crave
Reſolves? he with the *Spheares communicates*:
Thence he Prodicts, and thence he Calculates.
HEYDON *can't die as long as Stars have Light*
This *Temple* crown'd by day, can't ſuffer Night.

July the 6th 166[illegible].

Robert Le-Neve Gent.
Med. Licent.

In TEMPLUM

Σοφιας τε Ἐιδωνι φιλομαχιαν.

ANtiqui taceant per plurima ſæcula Vates
Quot quot & aſpecto ſydere fata notant,
Quique docent Gamahen, *vel depictum ere* Teleſmen
Aut veterum Cabalam *prolificatum* Petram,
Argenti aut fulvi, peritura haud ſemina noſſe
Auri & Cecropias *vincere poſſit opes;*
Nuntius inque animis quibus eſt pernotus, & omnes;
Qui precibus norunt carminibuſque Deos
Ex nigris ad placitum cernendos finibus orci
Cogere, dum fatui fata futura rogant,
Eugenioſque ſciunt, occultâ Dæmonas *arte*
Reddere Colloquiis cum placet eſſe ſuis
Præſentes, & qui lacerando viſcera terræ
Innocuæ Larras *ad ſua juſſa vocant,*
Ecce novum Artiſtam *magina qui præſtitit arte*
Effectum nullus, quod dedit ante ſcio
Et qui conſcripto ut referantum volumine mundum
Ingratum tantâ candidius arte beat,
Perge bonis avibus; nigris revorentur ab ambris
Doctorum manes, *tetrica ſpectra virum*
Hi reſponſa dabunt, triſtemque Acheronta *movebunt*
Tu dum quærentem fata futura moves
Mandatis Heydone *tuis,* Barathrumque *parebit*
Orcus, *ut &* Phlegeton, *ſervus uterque tibi;*
Neque virum lateant obſcura ænigmata tantum
Sic novus in terris tu Zoroaſter *eris*

Sic cecinit, Georgius Starkey,
Eiræneus Philoponus Philalethes.

May, 4. 1663.

To the Ingenious Author Mr. *John Heydon*, upon his Book intituled *Thromagia*, Or, the Temple of Wisdom.

HOw many writers are there *Castles build*
I'th Aire, and seeking th'applause of being skild
In *Architecture*, though they can advance,
No higher then th' *Amours* of a *Romance*?
And but *Consult* how they may entertain
A *Liquorish* fancy with their *wanton Brain*:
What you *project's* more Noble, 'tis to treat
Man's vast desires with adæquate meat.
'Tis to erect a *Temple*, who can come
Where that name's due, without an *Hecatome*
Of *Sacrifice* to him, Whose gen'rous mind
Would reare this structure, in an Age design'd
For to Demolish every Edifice;
Which is Baptiz'd with such a name as this.
You stile it *Wisdome's* Temple; thus seclude,
The foolish, the unhallowed and Rude,
From an *Admission*; but there is no loss,
If *Plato* want ἀγεωμέτρητος,
In's Academy; sure he but profanes
Your Temple by his steps; who when the banes
Forbidden are between him and your Book,
Will yet Attempt into those leaves to look:
Yet your Misterious work must needs *acquire*,
Amazement from the vulgar who *Admire*,
That *most* which they know *least*, and thus the *Sun*
When tis *Ecclips't* is *gazed* most upon,
I shall not *Augure* what will be its fate
Among the learn'd, I cannot *Calculate*
For that *Meridian*, yet my *vote* shall pass,
To mak't as *famous* as *Diana's* was.

May. 26. 1663. *Thomas Fyge* Gentleman.

AD Amplissimum Doctissimumq; virum *Johannem Heydonum* Equitum, in Librum Seraphycum, Inscriptum, Templum Sapientiæ.

ANtiquas, Heydone, *facis revireſcere laurus*,
Hoc docto ſermone tuo: tua pagina monſtrat
Quid Chaldæa *ſonat*, *quicquid* Nilotica *tellus*,
Quicquid Palladii *quondam docuere* Pelaſgi,
Quicquid Arabs, *quicquid novit* Carthaginis *alte*
Junoni *Urbs celebris*, *quicquid celeberima Roma*,
Noſter vel magnus quid Cancellarius *ille*;
Indi, Brachmanni *quicquid* Druideſq; *Britanni*,
Quid Zoroaſter *habit*, *Regis doctive Magiſtri*,
(Nomina non audita himi) longiſſima Patrum,
(Proh dolor!) at ſeries mordaci tempore victa.
Et Phlegetontæos *ſpernens*, Heydone, *furores*,
Poſt Hyemes multas hæc vaſtra repullulet acri
Pagina tunc curſu ſeros doceatq; Nepotes,
Dum deſolatas [a] *gens incalit aurea terras.*
Tu nec Livor edax hæc ſanctas carpito chartas
Humanum Fatum magnæ vetuere Camenæ.

[a] *Fratres R. C.*

May, 25. 1663. *Tuus*, Willelmus Smith *M. A.*

Nuper Aulæ Clarenſis Cantab.

To his honoured Friend the Author, on his *Theomagia*, or, *The Temple of Wiſdome*.

AM I awake! or doe mine eyes put on
Some Dreames phantaſtick apparition?
My longing mind's amus'd to finde where this
Temple of *Roſie-Crucian Wiſdome* is;
For if I could, I'de ſoon approach to be,
Unto that ſacred place a *Votary*:
Id'e ſpare no time, but quit this preſent ſtage,
And zealouſly purſue, my pilgrimage.
But I am raviſh'r, and with wonder cry,
What Muſe! or rather God of *harmony*
Inſpir'd our *Author* thus? Replies my ſence,
What gods but thoſe, of Art and eloquence,
Phœbus and *Hermes*? they whoſe tongue or pen,
Are ſtill the interpreters 'twixt gods and men.
Myſterious Vertues; occult powers we ſee:
The *Starrs*, and *earth* conjoyn'd in *Harmony*.
Why then proceed (*brave ſoul*!) and ſcorn the harme
That malice can finde out, *deſert's a charme:*
Be fortunate as knowing, may your pen
Advance your fame, above the ſpight of men
And though theſe my unpoliſh't lines can't raiſe
Your name, or give your workes deſerved praiſe;
Yet give me leave to write, and let them ſhew
The Teſtimonials of my love to you.

June, 18.
1665. *Ro. Turner*, Med. Licent.

Arcanorum, Supremorum, Scrutatori perfectiſſimo, Sciantiſque, Ornatiſſimo, Domino, Domino *Johanni Heydon* Equiti, amico meo delectiſſimo.

QVo te uſque Ingenii rapiunt Speculamini vaſte?
Quò volitat Calami ſtella Sacrata tuis,
Quid Mare, quid Terras; quid Dixi, Regna plutonis
In vahis? aut Cæli numina ſacra moves;
Ardua Cælorum ſuperaſti immo imma foraſti
Terrarum; ulterius quæ Cupienda tibi:
Quid Tandem ſupereſt? ſupereſt graviora Conari,
Hoc Solum ſupereſt te ſuperare prius.
Quid Juvat Aſtrorum Curſus, Cælique metiri?
Temet negletto ſi moriente peris.
Scire tuum nihil eſt, nihil & tibi ſcire juvabit,
Omnia quantumvis quæ Cogitanda ſcias
Damnati pœnas Noſti; Noſtique Beati
Præmia tunc Eligas quæ tibi grata magis
Vivere quam gratum eſt, quam grata eſt noſtra voluptas
Sit tibi vita tales, ſit tibi vita mori.

Roma vlt' Die.
Junij, 1662. Thomas Revell, *Arm.*

To the practicall Reader, upon *The Temple of Wisdome*, erected by my honoured Friend, Mr. *John Heydon*.

READER! The Author (nor, with little paynes)
Produc'd this Issue of his labouring Braynes,
To tell what *Gaffarels* Telesm's Gamaees
Did meane; Our Author hath discovered these,
What *Cattan* taught by Geomantick skill
Our Author hath made common by his quill.
I name these two, and let alone the rest,
Because these two are onely English drest,
I've seen the Italian, French, and Spanish too,
Upon these Subjects making much adoe,
And in composure, to be very neat,
But none of them, till now was ere compleat.
Some men read this, some that, we daily see
So many men, so many mindes there bee,
Who pleasure takes to satisfy his mind
In unknown secrets, here he may them find:
And if what *Gaffarel*, and *Cattan* Wrote,
Hath been accepted, *I* will give my Vote,
For this our Author; in these unknown wayes
He'le be your *Guide* and lead you out with bayes.
Who ere will take the paines to try this Science,
To purblind Ignorance, shall bid defiance.
Hee's to bee prais'd, who ever doth impart.
The Hidden things of Nature, and of Art.

May, the 8th
8h 13. *A.M.* *John Booker*, Φιλομαθημαδικος

To his Learned Friend Mr. *John Heydon*, on this his most Excellent Treatise of Philosophy, Intituled *Theomagia*, or, *The Temple of Wisdome*.

TO write of Wisdome in this *Curious Age*, (Stage;
Is th'way to bring your *Self* and *Book* on th'
But your *Strong Mercury* Dreads no assaults
From *Underwits*; or such whose *Judgement halts*.
Hee that shall *Censure* these your *Mistique* lines
Must Knowledge have in *Hermes* Richer Mynes
Of *Occult Learning*: Plaine *Philosophy* now
Falls short (*Ten Cubits*,) of your *Book* and *you*!
(No Man *a Gyants* Bonnet off can throw
Unless h' have *Strength* and *Stature* so to doe)
'Tis not the *Dwarfe in Scyence* that shall dare
Pretend himself unto your *Temple Heire*.
Nor must *Profaner Persons*, hope to find
You, of that *Gentle* and *Indulging* Mind,
As to *Protect* in this your *Sanctuary*
Those, whose unhallow'd *Hearts* and *Hands* Miscarry.
The *Rough-hewn Fancy* must your *Temple* flye,
No *Concubine of Art*, shall in her Lye:
She is prepared for the *Muses* Nine,
Who doe Command (like Roman *Messaline*)
That none but Kings there Enter! ---- If *others* Come,
Let them in th' *Court*, or *Porch*, find out a *Room*.

Scorn

Scorn then[my Friend]the Squint-ey'd Enemie,
Shall dare to give *your Book* or *you* the Lie;
If th' Low-orb'd Spirits of this *Brittiſh Iſle*,
Being *Ign'rant* of your Labours great ſhall ſmile:
Tell *them* the *Cage*, or *Stocks*, is much more fit,
(Unleſs they had a better Bank of wit)
For *them* to be acquainted with, then this,
Your *worthy Temple* (here) of *Wiſdome* is;
For you may juſtly *ſcorn* the *Laymans* ſhift,
When *Schollars* (I doe think) *Reach not your Drift*:
And now *forbeare*, to trouble your *Lofty Braines*,
With *Each Man's Comment* on your *Atlas Paines*;
This Ile Præſage, *your Book of Wiſdome is*,
A guide that Leades to Natures Myſteries.

June 10th ☿ 8h 15
P. M. 1663.

John Gadbury, φιλομαθηματικος

Theomagia,
OR THE TEMPLE OF WISDOME.
The First Book.

CHAP. I.
How to project a Figure, the Roſie Crucian *way.*

GOD the Creator of all things, out of the *Chaos*, which was the bodies of wicked Angels made the Earth, which is divided into twelve equal parts, which over theſe Ruleth twelve Created *Idea's*, which bring the vertues and influences of their ſeven *Lords*, upon all things created under the *Sun*: And theſe vertues or influences we receive, in manner and form following, by ſixteen Figures; and they ſhew us alſo all things paſt, preſent, and to come.

You muſt Note, that when the Artiſt to frame his Figure doth make pricks, he muſt forme four,

the firſt line of pricks like unto four Fingers of the left hand, without counting the pricks, ſo that at the leaſt there be to the number of ſixteen in every Finger; And thus frame all your other lines of pricks unto the number of ſixteen: and you muſt not lay your hand upon the paper, till you have made the ſixteen lines; always pondring in your heart, moving the hand wherefore you make the Figure: and underſtand that the firſt line is attributed unto the *Fire*, the ſecond to the *Aire*, the third to the *Water*, the fourth to the *Earth*: And alſo that all theſe pricks ſignifie one *Idea*, and all theſe lines an Element; and the four firſt lines, the firſt Element, which is the Fire; the ſecond four, the ſecond Element, which is the Aire; the third four, the third Element, which is the Water: the four laſt lines, the fourth Element, which is the Earth; the lines be alſo attributed to the four angles of the Earth, *viz*, *Eaſt*, *Weſt*, *North*, *South*, and ruled by four mighty Angels.

And here the *Idea's Rendavous*, and are incorporated into a figure, which is made by us; And is naturally a meer encloſure or Veſtment of the *Divine Idea*, which is an *Inviſible Created ſpirit*. But more of this in its proper place, after we have ſpoken of the ſeven Rulers of the world: And this Art muſt be received in ſome ſublime vertue: And all Artiſt ſay and *Roſie Crucians* have demonſtrated this to be twofold, the one whereof conſiſts in *Religion* and *Ceremonies*, and therefore they will have the projecting of this Art to be made with ſigns upon the Paper: *Roſie Crucians* alſo judge the hand of the projector or worker to be moſt prowerfully moved and directed by the *Idea's* or *Genii* when they Aſcend and Deſcend in their Regions: And therefore they firſt uſed holy

Depri-

Deprications, *Incantations* with other Rites and obſervations provoking and alluring *Idea's* of this nature hereunto, as they move the Earth every hour.

And it is in the very *Soul* it ſelf of the projector, whē he is carried to this work, with ſome great egreſs of his now deſire: For this Art hath a natural obedience to the *Soul* it ſelfe: And of neceſſity hath efficacy, and is moved to that which the Soul it ſelfe deſires, and this is true and pure, neither matters it how theſe points are projected, ſo that there be ſixteen in all the lines at leaſt, and ſixteen lines in all.

And this Art may be practiſed, when ſo ever a man will, and according to the demand that is made, be it night or day, Fair weather or Foul, Rain or Wind. And moreover you muſt note: That for any queſtion or demand, you muſt make a figure, but one time, but tearing the figure and forgetting the Judgment which was firſt made, if any fault be found in the demand or in the figure; And then make another in another manner, and Judge the ſecond time, according as you ſhall find your Figure.

Many in making or projecting their points do uſe ſeveral wayes, but the beſt that ever I ſaw are theſe following, which after you have well obſerved, you may either riding, or walking be reſolved of what ſhall happen that Day, Month, or Year in any place where you deſire to enquire; and of this you ſhall be inſtructed further: *In the* Harmony of the world, *Lib.* 2.

Here you shall have an example in order:

By this example you may make pricks, stroakes, stars, which you please to work with, for you need no other way but this.

Fire	Fire.	.....	1 line
	Aire.	.....	2 line
	Water	.....	3 line
	Earth.	.....	4 line
			1 Figure.
Aire.	Fire.	.....	1 line
	Aire.	.....	2 line
	Water	.....	3 line
	Earth.	.....	4 line
			2 Figure.
Water.	Fire.	.....	1 line
	Aire.	.....	2 line
	Water	.....	3 line
	Earth.	.....	4 line
			3 Figure.
Earth.	Fire.	.....	1 line
	Aire.	.....	2 line
	Water	.....	3 line
	Earth.	.....	4 line
			4 Figure.

The manner how to Joyne the Pricks, or Stroaks, which you Work by, with your Pen, or walking Staff.

Fire.

1 Figure.

Fire South
H H H H H H H H H H H H
Aire East
H H H H H H H H H H H H H H H H
Water North
H H H H H H H H H H H H
Earth West
H H H H H H H H H H H H

Aire.

2 Figure.

Fire South
H H H H H H H H H H H H
Aire East
H H H H H H H H H H H H H H H H
Water North
H H H H H H H H H H H H
Earth West
H H H H H H H H H H H H

Water.

3 Figure.

Fire South
H H H H H H H H H H H H
Aire East
H H H H H H H H H H H H H H H H
Water North
H H H H H H H H H H H H
Earth West
H H H H H H H H H H H H

Earth.

4 Figure.

Aire South
H H H H H H H H H H H H
Aire East
H H H H H H H H H H H H H H H H
Water North
H H H H H H H H H H H H
Earth West
H H H H H H H H H H H H

Chap. II.

The manner how to frame this Art, and give to each place his Name.

After that you have ſet your pricks into lines, and thereof drawn out and formed the figure, as we have ſhewed unto you, you muſt take and ſet the four firſt lines of the firſt Figure, and ſet them aſide, and this is called the firſt Figure: then muſt you take the ſecond of the ſecond four lines, and ſet them by the firſt, and ſo have you then two Figure: And then you ſhall draw the third Figure, of the other four lines, conſequently following and put that a part, and it is called the third Figure: And finally you ſhall of the other four lines which are the laſt, take the four figure, which is called the four Mothers, and ſet that by the other three, and ſo the third and fourth be companions, as you ſhall ſee by this example following; but above all take heed and place your firſt well, to make the other to follow after, and you ſhall put it on the right hand according to this example following, which is the Hebrew Doctors way.

	Earth.	Water	Aire.	Fire.	
	4	3	2	1	
The left Hand.	✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶	The right Hand.
	Weſt.	North	Eaſt.	South.	

Theſe four Figures be called four Mothers, whereof the firſt is attributed to the Fire: The ſecond to the

the Aire: The third to the Water: And the fourth to the Earth: Of theſe four, come another four, in taking the points which are the firſt points of the Mothers, and gathering them together: That which ſhall reſult out of points of the Mothers, is that which maketh the figure of *Filia*, the other whereof is by deſcending from the ſuperiour points, through both Mediums to the loweſt, as you ſhall ſee by example,

8	7	6	5	4	3	2	1
✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶	✶ ✶ ✶ ✶ ✶ ✶ ✶ ✶
Earth Weſt	Water North	Aire Eaſt	Fire South	Earth Weſt	Water North	Aire Eaſt	Fire South

Chap. III.

Of the ſignification of theſe eight Figures, and how from them you muſt make foure more.

Theſe figures have ſuch ſignification as we have already written, but yet when they be ſet in the twelve houſes, as ſhall be declared hereafter, they ſhall have other ſignifications then we have yet ſpoken of, but hereafter it ſhall be treated of; and you ſhall ſee that figure which is ſet for the South, or that which is ſet for the Eaſt, ſhall have another importance, according to the Rules which we will

place as following: And now to make other foure figures, you muſt take the firſt pricks of the firſt and ſecond figures, and juſt under them, if their Pricks be even, ſo place them, and if they be uneven make but one, and ſo conſequently from the ſecond line of the ſecond figures, and ſo of the third and fourth, you muſt do as much to make the tenth figure, as you did of the firſt and ſecond to form the ninth, and ſo muſt you doe of the reſt to make the eleven and twelve figures: And ſo theſe twelve will ſtand as you ſhall ſee here by example,

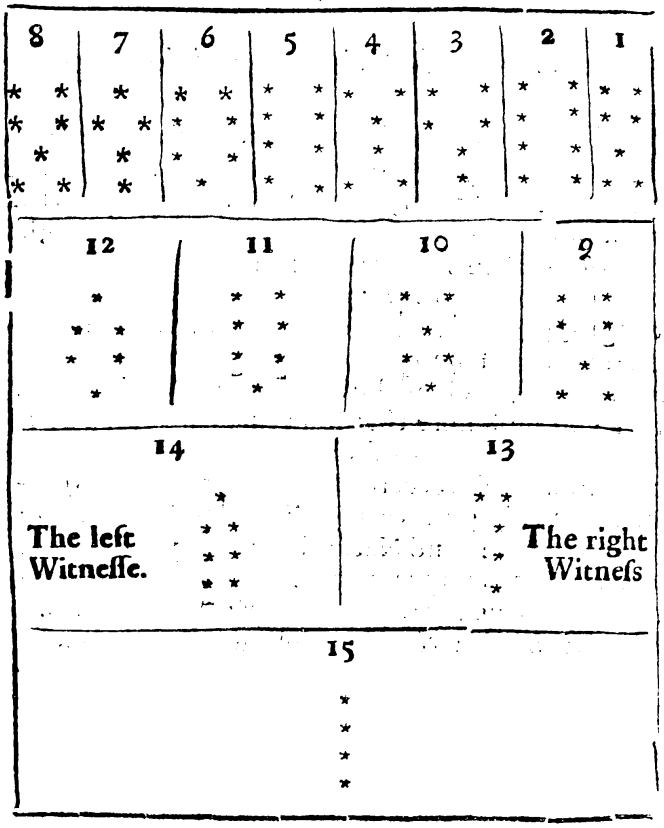
8	7	6	5	4	3	2	1
**	*	**	**	**	**	**	**
**	**	**	**	*	**	**	**
*	*	**	**	*	*	**	*
**	*	*	**	**	*	**	**

12	11	10	9
*	* *	* *	* *
* *	* *	*	* *
* *	* *	* *	*
*	*	*	* *
Earth West	Water North	Aire East	Fire South

CHAP. IV.

How to frame the Witneſſe *and the* Judge.

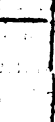
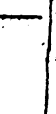
NExt we muſt teach you how to make the *Witneſs* & the *Judge*, that out of them we may have a certain Reſolution, Sentence, and ſtay upon the queſtion, and of the difference thereof; the right *Witneſſe* is taken from the ninth and tenth figures, and of theſe two *Witneſſes* cometh a *Judge*, unto whom appertaineth the diſcuſſion of the whole figures: And if he be good, the Demand will be found good, and if he be ill, the queſtion is ill: And you muſt note that ſometimes we ſpeak of Idea's and ſometimes of Genii, you are to underſtand by a Genius, a certain Divine ſpirit that worketh ſecret things in Nature Miraculouſly, and by an Idea the Divine and Natural Form of your Figure; ſo that there is no great difference betwixt a Genius and a Divine Idea, as you may read in *The Harmony of the World*: Now here followes the Figure.



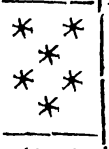
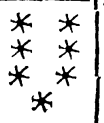
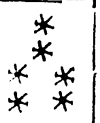
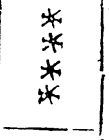
Chap. V.

Of the Names of the ſeven Rulers of the Earth; The names of their twelve Genii *or* Idea's, *and of their ſixteen figures.*

NOw reſteth it, that we declare the Names of the ſeven Rulers of the Earth, and of the twelve *Idea*'s, and of their Incloſures, Veſtments or Figures, as they are to their Rulers; And you muſt know that theſe *Rulers* have ſignification in their places, and Rule the twelve *Idea*'s which are attributed to the twelve Regions of the Earth, and we could never finde any more then ſixteen Figures, let us turn the Pricks which way we would, and here follow their Names, and in order their ſeveral Natures and Significations.

Element.	Figure.	Name.
Fire.		*Puer.* A Boy. Yellow. Beard-lesse.
Aire.		*Albus.* White Faire.
Water.		*Populus.* People. Congregation.
Earth.		*Amissio.* Losse. Comprehended without
Fire.		*Fortuna Major.* Great Fortune. Greater Aid. Safeguard entring.
Aire.		*Puella.* A Girle. Beautifull.
Water.		*Rubius.* Reddish. Red.
Earth.		*Conjunctio.* Conjunction. An Assembling.

Ruler.	Name.	Genius	Name.
♃	Barzabel.	♂	Malchidael.
♄	Taphthartharath	♀	Ambriel.
☽	Hasmodai	☿	Muriel.
♂	Kedemel	♃	Hasmodel.
☉	Sorath.	☉	Verchiel.
♂	Kedemel	♄	Zuriel.
♃	Barzabel	☽	Barchiel.
♄	Taphthartharath	☿	Hamaliel.

Element.	Figure	Name.
Fire.		*Arquiſito.* Obteyning. Comprehended without.
Aire.		*Triſtitia.* Sadneſſe. Damned. Croſſe.
Water.		*Letitia.* Joy, Laughing. Healthy. Bearded.
Earth.		*Carcer.* A Priſon. Bound.
Fire.		*Cauda Draconis.* The threſhould going out. The lower threſhould
Aire.		*Fortuna Minor.* Leſſer Fortune. Leſſer Aid ſafeguard going out.
Water.		*Via.* Way. Journey.
Earth.		*Capud Draconis.* The Head, The Threſhould entring the upper Threſhould.

Ruler.	Name.	Genius	Name.
	Hiſmael.		Advachiel.
	Zazel.		Cambiel.
	Hiſmael.		Amnixiel.
	Zazel.		Hanael.
	Zazel and Barzabel.		Zazel & Barzabel in all their Idea's.
	Sorath.		Verchiel.
	Haſmodai.		Muriel.
	Hiſmael. Kedemel.		Hiſmael and Kedemel in all their Idea's.

Chap. VI.

Of Zazel, *and his general and particular Significations.*

Zazel delights in two of the twelve *Idea's* of the Earth, & in the places where they are, *viz. Hanael* and *Cambiel*, he governeth the Ayry Triplicity by day, which is composed of *Albus*, *Puella* and *Trifticia*: He is *Diurnal* cold and dry, Melancholly, Earthly, Masculine, the great infortune, Author of *Solitarinesse*, *Malevolent*, he governes the Earth 354. years and four Months. *Read the* Harmony of the world.

He is profound in imagination, in his Acts severe, in words reserved, in speaking & giving very sparing, in labour patient, in arguing and disputing grave, in obtayning the goods of this life studious, and solicitous, in all manner of actions *Austere*.

In fifty seven years, forty three, and thirty years, being ill posited with his *Idea's* he is envious, covetous, jealous and mistrustful, tymerous, sordid, outwardly dissembling, sluggish, suspitious, stubborne, a contemner of women, a close lyer, malicious, murmuring, never contented but alwayes pining.

In Corporature, he signifies most part of Midle stature, cold and dry, with a pale Complexion, Swartish, or Muddy, Eye little and black, looking downwards, a broad forehead; black or sad Hair: And it hard or rugged, great Ears hanging, hovering Eye-brows, thick Lips and Nose, a thin Beard, a lumpish unpleasant Countenance, either holding his head forward or stooping, his Shoulders broad and

and large, and many times crooked, his belly somewhat sharp and lanke, his Thighes spare, lean and not long; his Knees and Feet indecent many times shoveling or hitting one against another.

The Qualities of men he signifieth, and their professions, are *Husband-men*, *Clownes*, *Beggars*, *day Laborers*, *old Men*, *Fathers*, *Grand-fathers*, *Monks*, *Jesuits*, *and* Sectarists: *He signifieth Carriers*, *night Farmers*, *Miners under ground*, *Tinners*, *Potters*, *Broom-men*, *Plummers*, *Brickmakers*, *Malsters*, *Chimny sweepers*, *Sextons of Churches*, *Bearers of Dead Corps*, *Scavengers*, *Hostlers*, *Colliers*, *Carters*, *Gardeners*, *Ditchers*, *Chandlers*, *Dyers of black Cloth*, *an Herds-man*, *Sheep-herd*, *or Cow herd-keeper*.

He signifieth all Impediments in the right eare, Teeth, al. quartan Agues proceeding of cold, dry, and Melancholly distempers, Leprosies Rheums, Consumptions, black Jaundies, Palsies, Tremblings, vain Fears, Fantasies, Dropsie, the hand and foot Gout, Apoplexies, Dog-hunder, to much flux of the Hemoroids, Ruptures; if in the fifth or eight, sower, bitter, sharp, and in mans body he principally ruleth the Spleen. *See the* Holy Guide.

He governeth Bears-foot, Star-wort, Woolf-bane, Hemlock, Ferne, Hellebor, white and black Henbane, Ceteratch or finger Ferne, Clotbur or Burdock, Parsnip, Dragon, Pulse, vervine, Mandrake, Poppy, Moss, Night shade, Bithwind, Angelica, Sage, Box, Tutsan, Orage or Golden herb, Sprinage, sheepherds Purse, Cummin, Horstaile, Fumitory.

Of Plants and Trees, he signifies the Tamerisk, Savine, Sena, Capers, Rue or Herb-grace, Polipody, Willow or Sallow tree, Yew tree, Cypress-tree, Hempepine tree.

He ſignifieth the Aſs, Cat, Hare, Mouſe, Mole, Elephant, Bear, Dog, Woolf, Baſilisk, Crocodile, Scorpeon, Toad, Serpent, Adder, Hog, all manner of creeping Creatures, breeding of putrefaction, either in the Earth, Water or Ruines of Houſes.

He ſignifieth the Fele, Tortoiſe, and all ſhell fiſhes, He ſignifieth or governeth the Bat, or Elude clack brow, Laporing, Owle. Gnat, Crane, Peacock, Graſhopper, Thruſh, black-Bird, Oſtritch, Cuckoe

He delights in Deſarts, Woods, obſcure Vallies, Caves, Dens, Holes, Mountaines, or where men have been buried, Church yards, *&c.* Ruinous buildings, Cole-mines, Smiths, Dirty or ſtinking muddy places, Wells and Houſes of Offices; he ruleth over Lead, the Load-ſtone, the droſs of all Mettals, as alſo the Duſt and Rubbiſh of every thing.

He Ruleth the Saphire ſtone, Lapis Lazul, all black ugly ſheer ſtones, not poliſhable and of a ſad aſhy or black colour; He ſignifieth cloudy, dark, obſcure weather, cold and hurtful, thick, black and condenſe clouds.

He delighteth in the Eaſt quarter of Heaven, and cauſeth Eaſtern winds, at the time of gathering any Plant belonging to him, you muſt turne your face towards the Eaſt in his hour, and let him be in the firſt ſeventh, tenth, or eleventh houſes, where he is ſtronge: And the figure muſt be projected in his hour, then that part of the Earth will aſcend in the Eaſt; the meaning of this is; Admit you frame a Building, erect a Town, or City, or Family, or Principality is begun, where *Cancer* or *Triſtitia* in motion be in the ſeventh, tenth, or eleventh houſes, with *Acquiſitio*, *Letitia* or *Fortuna Major*, they incorporate there ſuch *Idea's*, that you may Judge the Family, new Houſe, *&c.* may continue three hundred fifty

fifty four years in honour: and if in a Nativity, you find your Figure ſo; then according to Nature, he may live fifty ſeven years, forty three, or thirty, according as you find them together; for he is cold and dry, and is an enemy to Man.

He rules theſe Countries, *viz. Bavaria*, *Saxony*, *Stiria*, *Romandiola*, *Ravenna*, *Conſtantia*, *Ingoldſtad*.

He ruleth Saturday, and that day, the firſt and eight hours of, they are called his.

Chap. VII.

Of Hiſmael, *and his ſignification.*

HIſmael hath two *Idea's*, which are incorporated into two Figures, *viz Acquiſitio* by day, and *Letitia* by night; *Albus* and *Conjunctio* deſtroy him, he delights to be with *Populus*, and her *Idea*: He is ſick and weak with *Carcer*: he ruleth the Fyery Triplicity by night, *viz. Puer*, *Fortuna major*, and *Acquiſitio*: and their *Ideas*

He is naturally Durnal, Maſculine, temperarely, hot and moiſt, Airy Sanguine, the greater fortune, Author of temperance, Modeſty, Sobriety, Juſtice

He governes the world three hundred fifty and four years, and four Months, In ſeventy nine, he is Magnanimous, faithful, baſhful, aſpiring at high matter in an honourable way; in all his actions a lover of fair dealing, deſiring to benefit all men, doing glorious things, honourable and Religious, of ſweet and affable Converſation, wonderful indulgent to his Wife and Children, reverencing aged Men, a

great Reliever of the poor, ful of charity and Godlineſs; liberal, hating all ſordid actions, Juſt, Wiſe, Prudent, Thankful, Vertuous; ſo that when you find *Hiſmael* the ſignificator of any man, *viz.* when his figures are in good company, you may Judge the man to be thus qualified, and many live ſeventy nine years.

But when he is unfortunate, as you ſhall find him by your figure: with ill *Idea's*, *viz.* thoſe that are incorporated in *Rubius*, *Carcer*, *Triſtitia*, *Cauda Draconis* and *Puer*: he ſignifies forty five, or twelve years, and then he waſts his patrimony; and ſuffers every man to Cozen him; his Hipocritically Religious, Ianacious and ſtiffe in maintaining falſe tenents in Religion: he is ignorant, careleſs, nothing delightful in the love of his friends, of a croſs, dull capacity, Schiſmatical, abaſing himſelf in all companies, crouching and ſtooping where no neceſſity is.

He ſignifies an upright, ſtraight and tall ſtature; brown, ruddy and lovely Complexion; of an Oval or long Viſage, and is full or fleſhy, high forehead, large gray Eyes, his Hair ſoft, and a kind of Aburne brown; much Beard, a large deep Belly, ſtrong proportioned Thighes and Leggs; his Feet large and unhandſome; in his ſpeech, he is ſober and of grave diſcourſe.

The Qualities of men he ſignifies are Judges, Senators, Councellours, Eccleſiaſtical men, Biſhops, Prieſts, Miniſters, Cardinals, Chancellors, Doctors of the civil Law, young Schollers in an Univerſity or Colledg, Lawyers, Clothiers, woollen Drapers.

Diſeaſes he ſignifies, are Pluriſies, all infirmities in the Liver: left Eare, Apoplexies, inflammations of

of the Lungs, Palpitation and trembling of the Heart, Cramps, pains in the Back-bone, all diſeaſes lying in the Veins or Ribs, and proceeding from corruption of blood, ſquinzies, windineſs, all putrefaction of the blood or feavers, proceeding from too great abundance thereof.

He governeth the ſweet and well ſented Odours, and that which is moſt pleaſant and delightful without extream Colours; he ſignifyeth Seagreen or blew, purple, Aſh colours, Herbs and Druggs as Cloves and Clove-gelliflowers, Mace, Nutmeg, Sugar, the Staw berry, the herb Paſſome, Fettony, Centory, Flax, Artemart, Fumitory, Lung wort, Pimperwel, Wall wort, Organy or wild Marjoram, Rubarb, ſelfe Heal, Borrage, Bugloſs, Wheat, Willow, Hearbe, thorow, leafe Violets, Lask wort, Liver wort, Bazil, Pamegranates, Pyony, Liquoriſh, Mint, Maſtick, the Dazy Feverfew, Saffron.

Plants and Trees, as Chery, Birch tree, Mulberry, Coral tree, the Oake, Barbaries, Olive, Gooſberries, Almond tree, the Jvy, Manna, Mace, the Vine, the Fig tree, the Aſh, the Pear tree, the Hazle, the Beech tree, the Pine, Rayſon: Of Beaſts he rules the Sheep, the Hart or Stagg, the Doe, the Oxe, Elephant, Dragon, Tygar, Unicorne; thoſe Beaſts which are mild and gentle, (and yet of great benefit to Mankind) are governed by him.

He governes the Storke, the Snipe, the Larke, the Eagle, the ſtock Dove, the Partridge, Bees, Phеſant, Peacock, the Hen.

Fiſhes, The Dolphin, the Whale, ſheath Fiſh, and Serpent he Ruleth.

He delighteth in places neer Altars of Churches, in publick Conventions, Synods, Convocations; in places neat, ſweet; in Wardrobes, Courts of Juſtice, Oratories.

The Minerals and Prerious ſtones he governes, are Tin, Amethest, the Saphire, the Smarag'd or Emrald, Hyacinth, Topaz, Chriſtol, Bezoa, Marble, and that which in *England* we call the Free-ſtone: *See the* Holy Guide

He uſually ſignifyeth ſerene, pleaſant, and healthful North winds.

He governeth the North wind, that part which tendeth to the Eaſt.

In Generation, he governeth the ſecond, and tenth Month, his proper ſeat in Man is the Liver, and in the Elements, he ruleth the Air.

He governeth the ſecond Climate and the Countries of *Babilon*, *Perſia*, *Hungaria*, *Spaine*, *Cullen*: the number three is attributed to him, and he Governes Thurſday the firſt, and eight hours thereof; and then you muſt gather his Herbs, if Populus be in the firſt, fourth or *Acquiſitio* in the ninth, or *Letitia* in the twelfth, or *Fortune Major* in the fifth, for than you will gather his vertue three times more powerful then at another time.

Chap. VIII.

of Barzabel, *and his ſignification.*

Barzabell hath *pure*, and the *Idea*, for his day delight, and *Rubeus*, and that *Idea* by night, he is exalted in the tenth houſe, and his fall, ruine and Detriment is in the fourth houſe; he governeth the watery *Triplicity* night and day, *viz. Populus*, *Rubeus*, *Letitia*.

He

He is Maſculine and Nocturnal in Nature, hot and dry, chollerick and Fyery, the leſſer in fortune, author of quarrels, ſtrifes, contentions

He governes the world three hundred fifty four years and four months: he ruleth in man from forty one to fifty ſix years; and in two hundred ſixty four, and ſixty ſix, he is invincible in the firſt houſe, or tenth, in exployts of Warr, and is very courageous in the eight, ſcorning any ſhould exceed him, ſubject to no Reaſon, bold, confident, immoveable, contentious, challenging all honour to themſelves; Valiant, lovers of War, and things pertayning thereunto, hazarding himſelf to all perils, willingly will obey no body, nor ſubmit to any; a boaſter of his own Acts, proud, and one that ſlights all things in compariſon of Victory; in a word at the beſt he is a Knave.

But when he is unfortune in the Figure, in forty, or fifty, then he ſignifies prätlers without modeſty, or honeſty, a very Rogue, and never better, let him be where he will; but a lover of ſlaughter and quarrels, murder, theevery, a promoter of Sedition, Frayes and commotions, a highway Theif, as wavering as the wind, a Pick-pocket, a Traitor, of Turbulent ſpirit, Perjured, Obſcene, Raſh, Inhumane, neither fearing God, nor regarding man, Ravenous, a Cheat, furious and violent.

Generally he ſignifieth one of a middle ſtature, their bodies ſtronge, and their bones big, rather leane then fat, the complexion brown, ruddy colour or an high colour, round viſage, hair read or ſandy, flaxen, and many times criſping or curling, ſharp hazle eyes, and they peircing, a bold confident Countenance, and the man Active of body and fearleſs, ſometimes a dark haire.

Profeſſions he ſignifies are Souldiers, Bearrards, Hang-men, Bayliffs, Sergeants, Marſhals, Butchers, Gunners, Phyſitians, Apothecaries, Chyrurgeons, Alchimiſts, Smiths, Bakers, Theeves, Taylors, Armorers, Watch-makers, botchers, Cutlers of ſwords and Knives, barbers, Dyers, Cooks, Carpenters, Gameſters, Tanners, Carriers

In Diſeaſes, he ſignifyeth the Gall, the left Eare, Tertian ſeavours, Peſtilent burning Fevers, Megrim in the head, Carbuncles, the Plague and all Plague ſores, burnings, Ringwormes, bliſters, Phrenſies mad ſudden diſtempers in the head, yellow Jaundies, bloody Flux, Fiſtulaes, all wounds and diſeaſes in mens Genitores, the ſtone both in the Rains and bladder, ſcars, and the ſmal Pox in the Face, all hurts by Iron, the Shingles, and ſuch other diſeaſes as ariſe by too much choller, anger or paſſion: *Read the* Harmony of the World.

He delighted in Red colour, or yellow, fiery and ſhining like Saffron, and in thoſe ſavours which are bitter, ſharp, and burne the Tongue, of humours, choller.

The Herbs we attribute to *Barzabel*, are ſuch as come near to a redneſs, whoſe leave are pointed and ſharp, whoſe taſt is coſtick and burning, love to grow on dry places, and are coroſive and penetrating the fleſh and bones, with a moſt ſubtle heat; they are the Nettle, all manner of Thiſtles, reſt Harrow or Cammock, Devils milk, or petty Spurge, the white and red brambles, the white called Ram Lingwort, Onions, Cives, red Sanders, Scammony, Garlike, Muſtard-ſeed, Ginger, Leeks, Dittand, Horehound, Hemlock, Tamarinds, all herbs attracting or drawing choller by ſimpathy, Raddiſh, Caſtoreum, Arſemart, Cantharides, Cardus benedictus:

dictus: All trees that are prickly, as the Thorn, Cheſnut

Of Beaſts he Governs the *Panther*, *Tiger*, *Maſtiffe*, *Vulture*, *Fox*; Of living Creatures thoſe that are Warlike, Ravenous and bold; the *Caſter*, *Horſe*, *Mule*, *Oſtritch*; the *Goat*, the *Woolf*, the *Leapor*, the *Wilde-Aſſe*, the *Gnats*, *Flyes*, *Lapwings*, *Corka-trice*, the *Ciffon*, *Feare*.

Among Fiſhes, he Rules the *Pike*, the *Sharke*, the *Barble*, the *Fork-fiſh*, all ſtinging and ſtinking worms, *Scorpeons*.

Among Birds, The *Hawke*, the *Vulture*, the *Kite* or *Gleed*; (all ravenous Foule) the *Raven*, *Cormorant*, the *Owle*, the *Crow*, the *Pye*; The places he ſignifieth are Smyths Shops, Furnaces, Slaughter-houſes, places where Bricks and Charcoales are burned, or have been burnt, Chimneys, Forges.

Amongſt Mineralls and Stones, Iron, Antimony, Arſenick, Brimſtone, Ocre, Adamant, Load-ſtone, Blood-ſtone, Jaſper, the many coloured Amatheiſt, the Touch-ſtone, Red-lead or Vermilion.

He ſignifieth red Clouds, Thunder, Lightning, Fiery Impreſſions, and peſtilent Aires, which uſually appear after a long time of drineſſe and faire weather; by improper and unwholſome Miſts, he governeth the Weſtern windes.

He governeth the three Climate and the Countries of *Savomatia*, *Lambardy*, *Batavia*, *Ferraria* and *Gotholand*

He Ruleth Tueſday, and therein the firſt and eighth houre, and in conceptions the third Month.

All the ſeven Rulers hate him, but onely *Kedemel*, who is his friend.

Chap.

Chap. IX.

Of Sorath *and his ſignification; and how he and the reſt receive their vertues from above.*

Sorath hath *Verchiel* for his Idea, and *Cambiel* for his detriment.

He is exalted in *Malchidael*, and receives his fall in *Zuriel*: In the ſeventh houſe he governeth the fiery Triplicity, viz. *Malchidael*, *Verchiel* and *Advachiel*, and receives his power from above, as all the ſeven doe; He is the ſoul of all creatures upon earth, Water, Aire, Earth or Fire:

And God himſelf, though he be Trinity in Perſons, yet is but one onely ſimple Eſſence. Notwithſtanding we doubt not but that there are in him many *Divine Powers*, which as many Beams flow from him, which the Phyloſophers of the Gentiles called *Gods:* The *Hebrews* Multiferious, we attribute, as Wiſdom, which *Orpheus* calls *Pallas*, underſtanding which he calls *Mercury*, the conception of the form which he calls *Saturn*, the productive power which he calls *Neptune*, the ſecret nature of things, which he calls *Juno*, Love which he calls *Venus*, pure life, which he calls the *Sun* or *Apollo*, the matter of the whole world, he called *Pan* the Soul, as it engendred things below, contemplateth things above, and retracteth it ſelf into

into it ſelf, he is honoured with three names, *viz. Maris, Neptune* and *Ocean:* Therefore the moſt prudent Theologians of the Gentiles did worſhip the one God, under Divers names and powers; yea diverſe ſexes whom as Sr. *Chriſtopher Heydon* ſaith: Frail and weak mortality hath digeſted unto more, being mindful of his own frailty, that every man might worſhip that portion which he eſpecially wanteth, ſo thoſe who had need of faith prayed to *Jupiter*, they that wanted Providence, *Sol* wiſdome, *Minerva*, and ſo as they wanted other things, they prayed to other Powers: Hence aroſe that great variety of Deities, by reaſon of the many and diverſe diſtributions of Graces; but God is one from whom all things; therefore *Eugenius Theodidactus* in his book called the *R. C. Phyſick*, ſaith, whereas there is but one God and one power, yet he is named by diverſe names, for the multitude of ſpecies: And as Sr. *John Heydon* ſaith, As all ſouls are reduced to the one ſoul of the world or univerſe, ſo are all the gods referred to *Jupiter*, who is the ſame god, worſhiped under diverſe names; therefore it is meet to know the ſenſible properties of theſe Idea's, and perfectly to intellectualize them by the way of more ſecret Anology: The Learned Hebrews ſay, that theſe ſeven Rulers we ſpeak of, and the twelve Idea's that Randeſvouze here, and govern the twelve parts of the Earth, and thoſe that are incorporated into the ſixteen figures, devided into foure Elements and govern the foure Winds, have received the ten principal names of God, as certain Divine powers, or as it were Members of God, which by ten *Sepheroths* and are as it were Veſtiments, Inſtruments or examples of the Archetipe, have an influence on all things Created, through the high things even to the loweſt

loweſt, yet by a certain order, for firſt and immediately they have Influence on the nine orders of Angels, and quire of Bleſſed ſouls, and by them into the Cæleſtial Sphears, Planets and *Men*, and by the which *Sepheroth*, every thing then receiveth power and vertue: The firſt of theſe is the name *Eheja*, the name of the Divine Effence, and his *Idea*'s is called *Cether*, which is interpreted a Crown or Diadem, and ſignifieth the moſt ſimple Eſſence of the Divinity, and it is called, that which the eye ſeeth not, and is attributed to God the Father, and hath his influence by the order of *Seraphims*, or as the *Hebrews* call them *Hayjoth*, *Hacadoſch*, that is creatures of holineſſe; and then by the *Primum Mobile*, beſtowes the gift of being to all things, filling the whole univerſe both through the Circumference and Centre, whoſe particular intelligence is called *M rattrom*, that is, the Prince of Faces, whoſe duty it is to bring others to the face of the Prince; and by him the Lord ſpake to *Moſes*.

The ſecond name is God, or *Tetragrammaton*, joyned with God; his *Idea* is *Hochma*, that is, Wiſdome; and ſignifieth the Divinity, full of *Idea*'s, and the firſt begotten, an is attributed to the Sun, and hath his influence by the Order of *Cherubins*, or that the *Hebrews* call *Orphanim*, that is, Formes or Wheels, and from thence into the *Starry Heaven*, where he fabricateth ſo many figures as he hath *Idea*'s in himſelf, and diſtinguiſheth the very *Chaos* of the Creatures by particular intelligence; called *Raziel*, who was the Ruler of *Adam*, the third name is called *Tetragrammaton Elohim*, his *Idea* is named *Prina*, viz. *Providence* and underſtanding, and ſignifies remiſſion; quietneſſe the Jubilee, penetential converſion, a great Trumpet, Redemption of the World, and life of

of the World to come: it is attributed to the Holy Spirit, and hath influence by the order of the *Thrones*, or which the *Hebrews* call *Aralim*, that is, great Angels, mighty and ſtrong; and from thence by the Sphere of *Saturn*, adminiſtreth forme to the unſetled matter, whoſe particular inteligence is *Zaphehiel* or *Zazel*, the Ruler of *Noah*; and another intelligence named *Jophiel* the Ruler of *Sem*, and theſe are three Supream and high *Idea*'s, as it were ſeats of the Divine Perſons, by whoſe commands all things are made, but are executed by the other ſeven, upon the ſeven upon earth, which are therefore called the Divine *Idea*'s framing; Therefore the fourth name is *Ell*, whoſe *Idea* is *Heſed*, which is Clemence or Goodneſſe; and ſignifieth *Grace*, *Mercy*, *Piety*, *Magnificence*, the Scepter and right hand, and hath its influence by the order of *Dominions*, which the *Hebrews* call *Haſmalim*, and ſo through the ſphere of *Jupiter* faſhioning the Images of bodies, beſtowing Clemency and pacifying Juſtice on all, his particular intelligence is *Zadkiell* the Ruler of *Abraham*; The firſt name is *Elohim Geber*, that is the Mighty God; puniſhing the wicked; and his *Idea* is called *Geburack*, which is to ſay, Power, Gravity, Fortitude, ſecurity, Judgment, puniſhing by ſlaughter and war, and it is applyed to the Tribunal of God; The Girdle, the Sword and the Left-hand of God; it is alſo called *Pachad* which is fear, and hath his influence through the order of powers, which the *Hebrews* call *Seraphim*, and theſe through the ſphear of *Mars* illuminate the *Roſie Crucians*, to whom belongs Fortitude and Prudence; It draweth forth the Elements, and his particular intelligence is *Camiel* the Ruler of *Sampſon*, the ſixth name is *Eloha* or a name of יהוה joyned with *Vandahat*,

dabat, his *Idea* is *Tiphereth*, that is, Apparell, Beauty, Glory, Pleasure, and signifieth the Tree of Life, and hath his influence through the order of Vertues, which the *Hebrews* call *Malachin*, that is, Angels into the sphear of the *Sun*, giving brightnesse and life unto it, and from thence producing Mettals, and there to make *Aurum Potabile* his particular intelligence is *Raphiel*, who was the Ruler of *Isaac* and *Toby* the younger, and the Angel *Peliell* Ruler of *Jacob*; The seven name is *Tetragrammaton*, *Saboath*, or *Adonai Saboath*, that is, the God of Hosts, and his *Idea* is *Nezah*, that is, Triumph and Victory; it signifies the Eternity and Justice of a Revenging God, it hath his Influence through the order of Principalities, whom the *Hebrewes* call *Elohim*, that is God, into the sphere of *Venus*; gives Zeal and Love of Righteousnesse and produceth Vegetables, his intelligence is *Haviel* and the Angel *Cerviel* the Ruler of *David*; The eighth is called *Elohim Sabaoth*, which is interpreted the God of Hosts, not of Warr and Justice, but of Piety and Agreement; For his Name signifieth both and precedeth his Army; the *Idea* of this is *Hod*, which is interpreted both Praise, Confession, Honour and Famousnesse, it hath influence through the Order of the *Archangels*, which the *Hebrews* call *Ben Elohim*, that is, the sons of God into the sphere of *Mercury*, and gives Eligancy and Consonancy of speech, and produceth living Creatures; his *Idea* is *Michaell* who was the Ruler of *Solomon*: The ninth name is called *Sadai*, that is, Omnipotent, satisfying all, and *Elhay*, which is the living God, his *Idea* is *Jesod*, that is, Foundation and Rest, and hath his influence through the order of Angels, whom the *Hebrewes* call Cherubim into the sphere of the *Moon*, causing the increase and decrease of things, and taketh

keth care of the *Idea*'s of the Earth, of the Rulers of the 12 Divisions and of their *images* or *Figures*, and of the *Genii* and Keepers of men, and distributeth them; his *Genii* is *Gabriel* who was the Keeper of *Joseph*, *Joshua* and *Daniel*: The tenth name is *Adonai Melech*, that is, Lord and King, his *Idea* is *Malchuth*, that is, Kingdome and Empire, and signifieth Church, Temple of God, and a Gate, and hath his influence through the order of *Animastick*, *viz.* of blessed souls, which by the *Hebrews* is called *Aschm*, that is, Nobles, Lords and Squires, they are inferior to the Hærarchies, and have their influence in the sixteen figures, the twelve *Idea*'s, the foure Elements, and their twelve Regions, or places divided, the twelve Windes which come forth from the twelve Houses of the Earth, and on the Sons of Men; And thus they give knowledg and the wonderfull understanding of thing also, industry and predictions, and the president among them is *Metattron*, which is called the first Creature, or the soul of the World, and *Sorath* distributeth his vertues: And after this manner doe the Earthly powers receive their Commissions, which are figuratively incorporated into seven, and they again in their Natures given it to twelve, which also in twelve places, signify all things Past, Present and to Come in all the World.

Therefore *Sorath* amongst the seven is naturally hot and dry, but more temperate then *Barzabel*, he is Masculine Diurnal and Equivolent in a good place to a fortune: He ruleth the world three hundred fifty four years and four months, and when in the first hundred and twenty then he is very faithful, making those men he signifieth very honest, keeping their promises with all punctuality; a great desire to governe, rule and command where he comes,

comes; prudent, and of incomparable judgement, of great majeſty and ſtatelineſs, induſtrious to acquire honour and large patrimony, yet as willingly departing therewith again, theſe men uſually ſpeak with gravity, but not many words; and likewiſe with great confidence and command of their own affection, full of thoughts, ſecrets, truſty, ſpeaks deliberately, and notwithſtanding their great hearts, yet they are affable, tractable and very humane to all people, only loving ſumptuouſneſs and magnificence, and whatever is honorable, no ſordid thoughts can enter their hearts. &c.

When he is unfortunate, in ſixty nine & nineteen, he ſignifies proud and Arrogant men diſdayning all, cracking of his Pedegree, he is purblind in ſight and judgement, reſtleſs, troubleſome, domineering, a meer vapour, expenſive, fooliſh endued with no gravity in words, or ſoberneſs in actions, a ſpend thrift, waſting his patrimony, and hanging and beholding to other men, yet thinks all other men are bound to him, becauſe a gentleman borne.

He uſually ſignifies a man of a good large and ſtrong Corporature, a yellow ſaffron Complexion, and round large Forehead: goggle Eyes or large, ſharpe and piercing: a body ſtrong and well compoſed, not ſo beautiful and lovely but pretty and amiable, ful of health, and their hair yellowiſh, and therefore quickly bald, much hair on their beard, and uſually an high ruddy Complexion, and their bodies fleſhy, in conditions they are very bountiful honeſt, ſincere, well minded, of great and large heart, high minded, of healthful Conſtitution, very humane, yet ſufficiently ſpirited not Loquatious.

The qualities and profeſſions of men, he ſignifyeth, are Kings, Princes, Emperours, &c. Dukes, Marqueſſes,

queſſes, Earls, Barons, Lievetenauts, Deputy Lienetenants of Counties, Gentlemen in general Courtiers deſirous of honour and preferment, Juſtices of Peace, Mayors, high Conſtables, high Sheriffs, great Huntſmen, Stewards of noble mens houſes, the principal Magiſtrate of any City, Town, Caſtle or Country Village; yea, though a petty Conſtable, where no better or greater Officer is; Goldſmiths, Braſiers, Pewterers, Copperſmiths, Minters of Money.

Pimples in the Face, Palpitation or Trembling, or any diſeaſe of the Brains or Heart, Timpanies, infirmities of the Eyes, Cramps, ſudden ſwoonings, diſeaſes of the Mouth, and ſtinking breaths, Catars, rotten feavers; principally in men, he governeth the heart, the brain and right Eare and Eye, and vital ſpirit; in Women the left Eye.

Of Colours, he ruleth the Yellow, the colour of Gold, the Scarlet or the clear Red, and all reddiſh colours; In ſavours, he liketh well a mixture of ſour and ſweet together: or the Aromatical ſavour, being a little bitter and Stiptical, but withall Confortative and a little ſharp.

Thoſe Herbs which are ſubject to *Sorach* do ſmel pleaſantly, are of great ſavour, their flowers are yellow or reddiſh, and in growth of majeſtical forme, they love open and Sunſhine places, their principal vertue is to ſtrengthen the Heart, and comfort the Vitals, to cleer the Eye ſight, reſiſt poyſon, or to diſſolve any witchery, or malignant influences cauſed by any artiſt; and they are ſaffron, the Laurel, the Pome Citron, the Vine, Enula, Campana, St Johns wort, Ambre, Muſk, Zinger herb, Grace, Palme, Marygold, Roſemary, *Roſa ſolis*, Cinnamon, Celandine, Eye bright, Pyony, Barly, Sinckfoyl, Spicknard, Liguum, Aloes, Arſenick.

Of Trees: the Aſh, the Palme, Lawrel tree, the Mirth tree, Frankinſence, the Cane tree or Planet, the Cedar, Heletropian, the Orange and Lemmon tree.

Of Beaſts: the Lyon, the Horſe, the Ram, the Crocodile, the Bull, Goat, Night-worms or Gloworms.

Of Fiſhes: the Sea Calfe or Sea Fox, the Crab-Fiſh, the Star fiſh.

Of Birds: The Eagle, the Cock, the Phœnix, Nightingale, Peacock, the Swan, the Buzzard, the Flye, Cautharidel, the Goſhawke.

Of Places: Houſes, Courts of Princes, Palaces, Theater, all Magnificent, Structures being clear, and decent Halls, dining Romes.

Of Minerals, Mettals and Stone; he ſignifyeth Gold, the Hyacinth, Criſolite, Adamant, Carbuncle, the Elites ſtone found in Eagles Neaſts, the *Pantarva* or Philoſopher ſtone; of it you may read in my Book called the *Wiſe Mans Crown.*

The Ruby, he ſignifieth in the Spring, gentle moiſtning ſhowers in Summer heat, in Autum miſts, in Winter ſmal Rain: He loves the Eaſt part of the world, and that wind which proceeds from the Helleſpontus, Subſolanus and Vulturnus parts, or houſes of the Earth; the Countries he governeth, are *Italy, Sicilya, Bohemia*; and the fourth Climate *Pheniciachaldea*: He ruleth Sunday the firſt and eight hours thereof, and in numbers, the firſt and fourth, and in conceptions the fourth month, he loves all the Rulers, but *Zazel* who is his Enemy: I thought good to write at large in this Chapter of this Ruler that you may underſtand the reſt the better, *viz.* how they receive and diſtribute the vertues.

CHAP.

CHAP. X.

Of Kedemel, *and her ſignification.*

♃ KEdemel, *Roſie Crucians* ſay, is Lady of the ſecond and ſeventh Houſes of the Earth: ſhe is exalted in the twelfth houſe, and that Idea: ſhe receives detriment in the firſt, and eight houſes by their Idea's and Figures: and in the ſixth by that Idea, ſhe hath her fall: ſhe governes the earthly Trophicity by day, *viz. Amiſſio conjunctio,* and *Cancer*: ſhe is naturally of the Aire and Water, temperately cold and moiſt, nocturnal the leſſer, fortune, author of mirth and Jollity: Which ſaies ſhe, ſignifieth Flegm and blood, with the ſpirit and Genital ſeed, ſhe receives her vertue as *Sorath,* and the reſt do.

She ruleth the world three hundred fifty four years, ſhe giveth eighty two when ſhe is ſtrong, and ſignifieth a quiet man, not given to Law, quarrel or wrangling, not vitious: but pleaſant, neat and ſpruce, loving Mirth in his words and actions, cleanly in Apparrel, rather drinking much, then glutonous; prone to Love, oft entangled in Love, zealous in their affections, Muſical, delighting in Baths, and all honeſt merry meetings or balls, Masks and Stage-plaies, eaſie of belief, and not given to labour, or take any pains, a company keeper, cheerful, nothing miſtruſtful, a right vertuous man or woman, oft had in ſome jealouſie without cauſe

When ſhe is weak, ſhe ſignifieth forty five, and eight years, and perſons that are riotous expenſive, wholly given to looſneſs and lewd companies, either

men or women, nothing regarding their Reputations coveting unlawful beds, Inceſtious, and Adulterer, Fantaſtical, a meer skip Jack, of no Faith, no Repute, no Credit, ſpending his means in Alehouſes, Taverns, and among ſcandalous looſe people; a meer lazy companion, nothing careful of the things of this life, or any thing Religious, a meer Athiſt, or naturaliſt.

She ſignifieth a man of fair corporature: but not very tall, his Complexion being white, tending to a little darkneſs which makes him more lovely; very fair, lovely Eyes, and a little black, a round face, and not large, fair hair, ſmooth, and plenty of it, and it uſually of a light brown colour, a lovely mouth and cherry Lips, the Face pretty fleſhy, a rowling wandering Eye, a body very delightful, lovely and exceeding well ſhaped, one deſirous of trimming and making himſelf neat and compleat, both in cloths and body, a love dimple in his cheeks, a ſtedfaſt Eye, and ful of amorous enticements.

The Qualities of men and their profeſſions, ſhe ſignifieth, are Muſicians, Gameſters, Silkemen, Mercers, linnen Drapers, Painters, Jewellers, Players, Lapidaries, Embroiderers, women Taylors, Wives, Mothers, Virgins, Chariſter, Fidlers, Pipers: when in the fourth, Ballad makers, Singers, Perfumers, Scripters, Picture-drawers, Gravers, Upholſters, Limmers, Glovers, all ſuch as ſell thoſe commodities, which adorne women, either in body or Cloths, or in Face, as Complexion water.

Diſeaſes ſhe ſignifieth, are principally in the Matrix and Members of generation, in the Reins, Belly, Back, Navel and thoſe parts, the Gonhorrea or running of the Rains, the loathſome French Pox, any diſeaſe ariſing by inordinate luſt, Priapiſme, Impotency

Impotency in Generation, Hernias, &c. The *Diabetes* or Piſſing diſeaſe. In colours ſhe ſignifieth white, or milky colour, mixed with brown or a little green in ſavour, ſhe delights in that which is pleaſant and toothſome, uſuall in moiſt and ſweet, or what is very delectable, in ſmels what is unctious and Aromatical, and incites to wantonneſs: Herbs and Plants ſhe ſignifieth, are, the Mirtle alwaies green, and thoſe which have a ſweet ſavour, and pleaſant ſmel, a white flower of a gentle humour, whoſe leaves are ſmooth and not jagged, ſhe governeth the Lilly, but not *William*: all other both of the Valley and Water, white or yellow, the Satyrion or Cuckoe-pintle, Maiden-hair, Violet: the white and yellow Daffadil.

Sweet Apples, the white Roſe, the Fig, the white Sycomore, wild Aſh, Turpentine tree, Olive, ſweet Oringes Mugwort, Ladies mantle, Sanicle, Balme, Vervin, Walnuts, Almonds, Miller, Valerian, Time, Ambre, Ladanum, Civit or Musk, Coriander, french Wheat, Peaches, Apricocks, Plums, Rayſons.

Of beaſts: the Hart, the Panthar; ſmal Cattle, Coney, the Calfe, Goat.

Of birds: the Sparrow, Wagtaile, the Stockdove, the Hen the Nightingale, the Thruſh, Pelican, Partridge, Firedula, a little bird feeding on Grapes, the Wren, the Swan, the Swallow, the Owſel or blackbird, the Pye, the Parrot, the Parakitto.

Of Fiſhes: the Dalphin.

Places are, Gardens, Fountaines, bride chambers, Fair lodging, bed hangings, dancing ſchooles, Wardrobes.

Mettals, Minerals, and ſtones, ſhe ſignifieth are Copper, eſpecially the Corinthian and White:

braſs, Latten ware, Cornelion ſtone, the ſky colour *Saphire*, white and red Coral, Margaſite, Alablaſter, Lapis Laxuli, becauſe it expels Melancholly, the Beril, Chriſolite: ſhe governeth the ſouthwind, being hot and moiſt in the temperament of the Air, ſhe ruleth the *Æteſie*, ſhe ſignifieth in ſummer ſerenity or cleer weather, in Winter raine or ſnow.

Countries *Arabia*, *Auſtria*, *Gompania*, *Vienna Polonia* the greater, *Turing*, *Parthia*, *Media* Cyprus, and the ſix climate.

Her day of the week is Friday, of which ſhe ruleth the firſt and eighth hour, and in Conception the fift month, her friends are all the Rulers or Lords of the Earth, except *Zazel*.

CHAP. XI.

Of Taphthartharath, *and his ſignification, Nature and Property.*

♄ ♀ AMongſt the *Idea's* of the Earth, he delights in *Ambriel* and *Hamaliel*: he is exalted in *Hamaliel*, he receives detriment in *Advachiel*, and his fall and Imbecility is in Amnexiel, and that part of the Earth; he ruleth the Ayry Triplicity by night, *viz. Albus*, *Amiſſio* and *Triſtitia*.

He receives his Nature as the others do, and rules the world three hundred fifty four years: he oft times changes his Nature, *viz.* with good he is good, and with evil apt to be perſwaded to evil: yet naturally he is noble & free hearted, but cold and dry, Melancholly,

cholly, he is of the Element of the Water, amonſt the humors there mixt, he rules the Animal ſpirit, the author of good wits, ingenious and apte *Roſie Crucians*, ſober, grave, Religiouſly honeſt, doing to all others as they would others ſhould do unto them.

Being ſtrong, he ſignifieth ſeventy ſix, and repreſents that man of a ſubtile and politick brain, intellect and cogitation; an excellent diſputant or Logition, arguing with learning and diſcretion, and uſing much Eloquence in his ſpeech, a ſearcher into all kinds of miſteries and learning, ſharp and witty, learning almoſt any thing without a teacher, ambitious of being exquiſite in every Science, deſirous naturally of Travel, and ſeeing forrain parts; a man of unwearied fancy, a great ſtudent in Philoſophy, and if any attain the *Pantarva*, it is them that is curious in the ſearch of any occult knowledge, able by his own Genius to produce wonders, given to Divination and the more ſecret knowledge; if he turne Merchant no man exceeds him in way of trade or invention of new wayes, whereby to obtaine wealth.

When he is weak in forty eight and twenty, he ſignifies a very quarrelſome wit, apt to take exception at other mens faults and reprove them, many times by trying concluſions, looſes his eſtate; very unconſtant, eaſie of belief, ſometimes a meer *London Durnall* maker, a *Politicus*, *Mercurius*, a new Lyer, every day of the week you may read him a Trifler, a meer Verball fellow.

Corporature he vulgarly ſignifieth, is one of a high ſtature, a ſtreight ſpare body, a high Forehead and ſomewhat narrow, long Face, long Noſe, fair Eyes neither perfectly black or gray, thin Lips and Noſe,

little hair on the Chin, but much on his head, and it a sad brown inclining to blackness, longe Arms, Fingers and hands; his Complexion like an Olive or Chesnut colour; you must observe *Taphtbartharath*, for if his *Idea's* and Figures be with others, they have a great influence one upon another, insomuch as one partakes of the Nature of the other, as if he be with *Zabel*, then heavy, if with *Hasmael* more temperate, with *Barzabel* more rash, with *Serath* more noble, honest and gentle, with *Kedemel* more merry conceited or full of Jests, with *Hasmodai* more moveable.

The Qualites of men, and their professions, he signifieth are all learned men, Philosophers, Mathematitians, Astrologers, Merchants, Secretaries, Scriveners, Geomancers, Sculpters, Prophets, Poets, Orators, Advocates. Schoolmasters, Stationers, Printers, Exchangers of Money, Atturneyes, Emperours, Embassadours, Commissioners, Clarks, Artificers, generally Accomptants, Soliciters, Ministers, honest, noble Religious men, hating all evil and vice, sometimes Grammarians, Taylers, Carriers, Messengers, Footmen, Userers.

He signifieth All Virtigoe's, Lethargies, giddiness in the Head, Madness either lightness or any disease of the Brain, Ptisick, all stammering and imperfection in the Tongue; vain and fond Imaginations, all defects in the Memory, Hoarceness, dry Coughs, too much abundance of Rheum in the head and mouth, all snaffling and snuffling in the Head or Nose, the hand and feet, Gout, Dumness, Tongue evil, all evils in the fancy and intellectual parts.

Mixed and new colours, the gray mixed with Sky colour, such as is on the neck of the Dove, and Pidgeon, Stock-dove, and such fine Colours: also Lincy

Lincy-Woolsy colours, or consisting of many colours, mixed in one or favours, a hotch pode of all things together, so that none can give it any true name; yet usually such as doe quicken the spirits are subtile and penetrate, and in a manner insensible.

Hearbs and Plants attributed to him, are known by the various Colour of the flower and love sandy barren places; they bear their seeds in cods, they smell rarely or subtilly, and have principal relation to the Tongue, Brain, Lungs or Memory; they dispell winds, and comfort the Animal Spirits, and opens Obstructions, bears three leaved grasse; the Walnut and Walnut tree, the Filbert tree and Nut, the Elder-tree, Adders-tongue, Draggon-wort, two penny grasse, Lung-wort, Annseeds, Cubebs, Mariorum: what herbs are used for the Muses and Divination, as Verveine, the Reed; of Druggs, treacle, Hiera Diambra.

Of Beasts the *Hiæna*, *Ape*, *Fox*, *Squirrel*, *Weasel*, the *Spider*, the *Grey-hound*, the *Hermophrodite*, being partakers of both Sexes, all cunning creatures.

Of Birds; The Linnet, the Parrot, The Pompinian, Jay, the Swallow, the Pipe, the Beetle, Pismires, Locusts, Bee, Serpent, Crane.

Of Fishes; The Mullet, the Forkfish.

Of places; Tradsmens-shops, Markets, Faires, Schools, Common-halls, Bowling-Alleyes, Ordinaries, Tennis-Courts.

Of Minerals and Stones; Quick-silver, the Milstone, Marthasite or Firestone, the Achates, Topaz, Vitriol; all stones of Divers Colours.

He signifies, Windy, Stormy and violent boistrous weather, and stirs up that weather, the Ruler and his *Idea's* figures signifies in whose Company he

is

is ſomtimes Hayle, Lightning, Thunder and Tempeſts; in hot Countries Earth-quakes, but this according to the ſeaſon of the year.

The Countries he governs, are *Grecia*, *Flanders*, *Ægypt*, *Paris*.

He Governeth *Wedneſday*, the firſt and eighth hour thereof, his friends *Hizmael Kedemel*, and *Zazel*, his enemies all the other Rulers.

Chap. XII.

Of Haſmodai *and her Nature and ſignification.*

♃ H*Aſmodai* hath one *Idea* which you may call her houſe, and that rules one part of the Earth, and is incorporated into two figures, *viz. Populus* by day, and *Via* by night, and there ſhe is ſtrong: but if theſe be in the tenth houſe with *Carcer* or *Triſtitia*, by that Ruler and h s *Idea's* and figures, ſhe then there receives detriment; in the ſecond houſe ſhe is exalted, and in the eighth ſhe falls, ſhe governeth the earthly Triplicity by night, *viz. Amiſſio*, *Conjunctio*, *Carcer*.

She Rules the World three hundred fifty foure years, and in one hundred and eight ſhe is *S*trong, Feminine, Nocturnall, Cold, Moiſt and Flegmatick by Nature.

The manners or Actions ſhe ſignifieth, when in good houſes with good figures, is one of compoſed manners, a ſoft, tender creature, a lover of all honeſt and Engenious *S*ciences, a ſearcher of, and delighter

ter in Novelties, naturally propenſe to flite and ſhift his habitation, unſtedfaſt, wholy carrying for the preſent times, Timourous, Prodigal, and eaſily frighted; however, loving Peace, and to live free from the cares of this life, if a Mechanick, the man Learns many occupations, and frequently will be tampering with many wayes to trade in.

When with in ill houſes with ill figures ſhe ſignifies ſixty ſix, and twenty five, and is a meer vagabond idle perſon, hating *L*abour, a Drunkard, a Sot, one of no Spirit or Forecaſt, delighting to live beggerly and careleſly, one content in no condition of life, either good or ill.

She ſignifieth a man of faire ſtature, whitely coloured, the face round gray eyes, and a little lowring, much haire, both on head, face and other parts, uſually one eye a little larger then the other, ſhort hands and fleſhy, the whole body inclining to be fleſhly, ſomtimes plumpe corpulent and flegmatick, if ſhe be in Aſpect with *Sorath* in a Nativity or Queſtion, ſhe uſually ſignifies ſome blemiſh in or neer the eye, a hurt in or neer the eye, if her figures be in ſuccedant houſes, if ſhe be unfortunate by company with ill figures and ill Aſpects in Angles, he ſpoileth the ſight.

The qualities of men and women; ſhe ſignifieth are, Queens, Counteſſes, Ladies, all manner of women, as alſo the common people, Travellers, Pilgrims, Marriners, Fiſhermen, Fiſhmongers, Brewers, Tapſters, Vintners, Letter-Carriers, Porters in Cities, Crach-men, Huntſmen, Meſſengers, (ſome ſay the Popes Legats) Millers, Alewives, Malſters, Drunkerds, Oiſter-wives, Fiſher-women, Chare-women, Tripe-women, and generally ſuch women as carry comodities in the ſtreets; as alſo Midwives, Nurſes,

Nurſes, *&c.* Hackney-men, ſuch as carry Sedans, Water-men, Water-Bearers.

Sickneſſes, are Apoplexes, Palſie, the Chollick, the Belly-ake, diſeaſes in the left ſide, Stones, the Bladder and Members of Generation, the Menſtrues and Liver in Women, Dropſie, Fluxes of the Belly, all cold Rhumatick Diſeaſes, cold Stomack, the Gout in the Riſts and Feet, Sciatica, Cholick, Worms in Children and Men, Rhumes or hurts in the eyes, *viz.* in the left of Men, and right of Women, Surfeits, rotten Coughs, Convultion fits, the Falling ſickneſſe, Kings Evill, Apoſthume, Small Pox and Meaſles.

Of Colours, the White, or pale Yellow, White, pale Green, or a little of the Silver colour; of ſavours, the freſh or without any Savour, ſuch as in herbs before they be ripe, or ſuch as demoiſten the Brain, *&c.*

The Herbs Plants and Trees, which are ſubject to *Haſmodai*; Her *Idea* and figures have ſoft and thick Ivory leaves, of a Wateriſh or a little ſweetiſh taſte, they love to grow in watry places, and grow quickly into an Ivory magnitude, and are the Colwort, Cabbage, mellon guord, Pompilion, Onion, Mandrake, Poppy, Lettice, Rape, the Linden tree, Muſhroms, Endire, all other Trees or Herbs, who have round, ſhady, great ſpreading leaves, and are little fruitfull.

All ſuch Beaſts or the like which live in the Water, ſhe figuifieth Frogs, the Otter, Snails, *&c.* the Weeſle, the Cunny; all Sea Fowle, the Cookoe, Geeſe, Ducks, the Night Owles.

Of Fiſhes: The Oiſter and Cockle, all ſhell Fiſh, the Crab and Lobſter, Tortoiſe, Eele.

Places

Places ſhe Governes, are Feilds, Fountains, Baths, Havens of the Sea, High wayes and deſert Places; Ports, Towns, Rivers, Fiſh ponds, ſtanding Pools, boggy places, common ſhoars, little Brooks, ſprings, Harbours for Ships or Docks.

Of Minerals and Stones; Silver, the Selenite, all ſoft ſtones, Chriſtals.

If her Figures be with the Figures of *Zazel*, they ſignifie cold Air, if with the Figures of *Hiſmael*, viz. *Acquiſitio* and *Letitia*, in which are incorporated the *Idea's*, *Advachiel* and *Amnixiel*, they ſignifie ſerene weather with *Barzabel*, and his *Ideas* and figures, winds and red clouds, with the figures of *Sorath*, according to the ſeaſon: with the figures of *Kedemel* and *Taphtbartharath*, ſhewers and winds, In hermeticall operation, ſhe delighteth in the North angle of the Earth, in the firſt houſe with good figures, ſhe ſignifieth winds acccording to the Nature of thoſe figures, are in company or Aſpect with her.

The Countries ſhe ruleth, are *Holland*, *Zealand*, *Scotland*, *Denmarke*, *Norremberge* *Flanders*: her day is Munday, the firſt and the eight thereof, her enimies are *Zazel* and *Barzabel*, *viz.* their Figures are contrary one to another in ſignification. And thus much of the Nature and ſignification of the ſeven Rulers of the Earth: Now let us ſpeak of their twelve *Idea's*, but firſt let us ſhew you how to attribute the Rulers to the Figures, and the Figures to the Rulers, as well good as evil.

Chap. XIII.

Chap. 13. ***How the ſeven Rulers of the world be attributed to the Figures and the Figures to them, both good and evil.***

Zazel. In the tenth.

Hiſmael Fortunate. In the ninth.

Barzabel The Firſt.

Sorath in the Spring.

Kedemel In the ſeventh.

Taphtharthrath In the third Houſe.

Hiſmodai by night. In the fourth.

Hiſmael and *Kedemel.* In the 3d 7th 9th 12th *and* 2d.

Zazel Malicious. The eleventh.

Hiſmael The twelfth.

Barzabel Retrograde. The Second

Sorath in the fall.

Kedemel In the ſecond Houſe.

Taphtharthrath In the ſixth.

Haſmodai by day. In the eight

Zazel and *Barzabel.* In the 10th 12th, firſt *and* 8th.

They

They are attributed to the Rulers, as aboveſaid, and in the firſt the Rulers are ſtrong, in the other envious, in the firſt fortunate, in the ſecond Croſs, backward in the firſt, direct in the ſecond Retrograde, In the firſt they ſpring, in the ſecond they fall. in the firſt jocund, in the ſecond ſullen; in the firſt direm, in the ſecond Retrogra: in the firſt they ſignifie the day, in the ſecond the night: and have ſuch ſignification as the ſeven Rulers give them: the Dragons head and the Dragons Tayle excepted, for they alter their Natures, the firſt is good, and of the nature of thoſe two Rulers, *Hiſmael* and *Kedemel*, the ſecond is evil, of the Nature of *Zazel* and *Barzabel.*

CHAP. XIV.

Of the Nature, Place, Countries, general Deſcriptions and Diſeaſes ſignified, by the twelve Idea's.

MAlchidael, is *Maſculine Diurnal*, moveable in Nature, Fyery, hot and dry, Chollerick, Beſtiall, Luxurious, intemperate and violent: The dayl. delight of *Barzabel* of the fiery Triplicity, and of the *Eaſt*: Diſeaſes he ſignifies, are all Whelks, Puſhes and Pimples in the Face, ſmal Pox, haire Lips, *Polypus*, (*Noli me tangere*) ring Worms, Falling-ſickneſs, Apoplexies, Megrims, Tooth-ach, Head-ach, and Baldneſs.

Where Sheep or ſmal Cattle do feed, or uſe to be, he

he signifieth sandy aud hilly Grounds, a place of Refuge for Theives (or some unfrequented places) in houses, the covering, seeling or plaistring of it, a stable of sm. l Beasts, Lands newly taken in, or newly plowed, or where bricks have been burned or lime.

The description of the body or shape, *Malchidael* represents is a dry body, not exceeding in height, lean or spare, but lusty bones, and the party in his limbs strong, the visage long; black Eye brows, a long Neck, thick Shoulders, the Complexion dusky brown or swartish.

Kingdomes subject, *Malchidael* ♂ are *Germany*, *Swevia*, *Polonia*, *Burgundy*, *France*, *England*, *Denmark*, *Silesia*, the *higher India*, *Syria*, Cities are, *Florence*, *Capna*, *Naples*, *Ferrara*, *Verona*, *Utretcht*, *Marselles*, *Augusta*, *Cæsarea*, *Padua*, *Bergomo*.

♃ *Hamodel*, is of an earthly quality, cold, dry and Melancholly, Feminine; The Nocturnal delight of *Kedemel* fixed *Bestial*, of the Earthly Triplicity and South.

Diseases she signifieth, are the Kings-evil, sore Throats, Wens, Fluxes; of Rheums falling into the Throat, Quinsies, Impostbumes in those parts.

Places noted are Stables where horses are, low Houses, Houses where the implements of Cattle are laid up, pasture or feeding grounds, where no houses are neer, plain grounds, or where bushes have lately been grubbed up, and wherein Wheat, and Corne are sowed, some little Trees not far of, in Houses, Sellars, low Romes The shape it presents, is one of a short, but of a full, stronge and well set stature, a broad Forehead, great Eyes, big Face, large, stronge Soulders, great Mouth, thick Lips; gross Hands; black rugged hair. The

The Countries it rules, are *Polonia*, the great North part of *Sweadland*, *Russia*, *Ireland*, *Switzerland*, *Lorain*, *Campania*, *Persia*, *Cyprus*, *Parthia*.

The Cities *Novograde*, *Parma*, *Bononia*, *Panormus*, *Mantua*, *Seva*, *Brixia*, *Carolstad*, *Nants*, *Liepsig*, *Herbipolis*.

☿ *Ambriel*, his quality and property, is Aerial, hot and moist, Sanguine, common, double bodyed, humaine, the Diurnal house of *Taphtharthareth*, of the airy Triplicity, Westerne, Masculine.

All Diseases in the Armes, Shoulders, Hands, corrupted blood, windines in the Veins, destempered Fancies.

It noteth wainscot Romes, Plaistring, and walls of Houses, the Halls, or where plays is used, Hills and Mountains, Barnes, Storehouses for Corne, Coffers, Chests, high places.

Kingdomes and Countries, are *Lumbardy*, *Brabant*, *Flanders*, the West and south West of *England*, *Armenia*.

The Cities, are *London*, *Lovaine*, *Burges*, *Noremberge*, *Corduba*, *Hasford*, *Mentz*, *Bamberge*, *Cesena*

In *Albus*, it signifieth an upright, tall straight body, either in man or woman, the Complexion sanguine, not cleer, but obscure and dark, long Arms, but many times the hands and feet short, and very fleshly, a darke hair almost black, a strong active body, a good peircing hazel Eye and wanton, and of perfect sight, of excellent understanding, honest & Juditious in worldly affairs, when this *Idea* signifies the person, that is, if *Albus* be in the first house, the party is noble, wise, Religious, and the most accomplished of all the other, if *Fortuna Major*, *Puella*, *Acquisitio*

or *Letitia*, be in the ſecond Houſe, in company with him.

♃ *Muriel*, is the only delight of *Hiſmodai*, and is corporated into the firſt Figures of the watery Triplicity, it is watery, cold moiſt Phlegmatick, Feminine, and is Nocturnal, moveable, mute and ſlow of voice, fruitful, Northerne.

It ſignifies imperfections all over, or in the Breaſt, Stomach and Paps, weak digeſtion, cold Stomack, Ptiſick, ſalt Flegm, rotten Coughs, Dropſical Humours, Impoſthumations in the Stomach, Cancers which ever are in the Breaſt.

Places it noteth are, the Sea, great Rivers, Navigable waters: but in the Iſland Countries, it notes, places near Rivers, Brooks, Springs, Wells, Sellars in Houſes, waſh houſes, Marſh grounds, Ditches with Ruſſes, Sedgs, Sea banks, Trenches, Ciſternes.

The ſhape and deſcription is a low and ſmal ſtature, the upper parts of more bigneſs then the lower, a round viſage; ſickly, pale, a whitely Complexion, the Heir a ſad brown or Cheſnut and variable, little Eyes, prone to have many Children, if a Woman.

Kingdomes, Countries and Cities it ruleth are, *Scotland*, *Zealand*, *Holland*, *Pruſſia*, *Tunis*, *Algier*, *Conſtantinople*, *Venice*, *Milan*, *Genoa*, *Amſterdam*, *Yorke*, *Madeberge*, *Wittenberge*, *Saint Lucas*, *Cadiz*.

♂ *Verchiel*, is the only delight of *Sorath*, and is by Nature fiery, hot, dry, chollerick, Diurnal, commanding, Beſtial, barren of the fiery Triplicity, Maſculine, and of the Eaſt, and rules the fifth houſe

All ſickneſſes in the Ribs and ſides, as Pluriſies, Convulſions,

Convulſions, pains in the Back, trembling or paſſion of the Heart, violent burning Feavers, all weakneſſes, or diſeaſes in the heart, ſore Eyes, the Plague, the Peſtilence, the yellow Jaundies.

A place where wild Beaſts frequent, Woods, Forreſts, Deſert places, ſteep rocky places, Cleaves, unacceſſable places, Kings Palaces, Caſtles, Forts, Parks, in Houſes were fire is kept neer a Chimney.

It repreſent a great round head, big Eyes ſtarting or ſtaring out, or goggle Eyes, quickſighted, a full and large body, and is more then of Middle ſtature, broad Shoulders, narrow ſides, yellow or dark flaxen hair, and is much curling or turning up, a fierce countenance, but ruddy, high Sanguine Complexion, ſtronge, valiant and active.

Kingdomes, Countries and Cities, it ſignifieth, are *Italy*. *Bohemia*, the *Alpes*, *Turkie*, *Sicilia*, *Apulia*, *Rome*, *Syracuſa*, *Cremona*, *Ravenna*, *Dalmatia*, *Prague*, *Lintz*, *Confluentia*, *Briſtol*.

♏ *Hamaliel*, is an Earthly cold, Malancholly, Barren, Feminine, natural, Southerne *Idea*, the figure of it, *viz.* *Conjunctio* is the exaltation of *Taphthartharath*, of the Earthly Triplicity, *Hamaliel* ſignifies a ſtudy where books are, a dairy houſe, Corn feilds, Granaries, Malt houſes, Hay Ricks, or Mows of Barley, Wheat or Peaſe: or a place where Cheeſe and butter is preſerved and ſtored up.

Diſeaſes, the worms, wind, chollick, all obſtructions in the Bowels and Miſeraicks, croking of the Guts; Infirmneſs in the Stones, any Diſeaſe in the Belly.

The Figure of *Hamaliel* (receives) being alſo one of the Figure *Taphthartharath*, vertue from the Ruler, and *Idea*; and repreſents a ſlender body, of meaſ

height, but decently compoſed, a ruddy brown Complexion, black Hair, well favoured or lovely, but no beautiful Creature, a ſmal ſhril voice, all members inclining to brevity, a witty diſcreet Soul, Juditious, and excellently well ſpoken, ſtudious and given to Hiſtory, whether man or woman, it produceth a rare underſtanding: if *Populus* or *Via* be in the ſecond Houſe, they are very unſtable.

Of Kingdomes, Countries and Citty, it ſignifieth *Greece*, the South part of it *Croatia*, the *Athenian* Teritory, *Meſopotamia*, *Affrica*, the South Weſt part of *France*, *Paris*, *Jeruſalem*, *Rhodes*, *Lions*, *Thauris* in *Perſia*, *Thoxorus*, *Baſil*, *Heidelburge*, *Brunduſium*.



Zuriel is *Aireal*, hot and moiſt, Sanguine, *Maculine*, Moveable, *Humane*, *Diurual*, of the Airy *Triplicity* and Weſt, the cheif delight of *Kedemel*

The Stone, all Diſeaſes in the Gravel, in the Rains of the Back, Kidneys, heats, and diſeaſes in the Loyns or Hauches, Impoſthumes or Ulcers in the Rains, Kidneys or bladder, weakneſs in the back, corruption of blood.

In the Feilds, it repreſents grounds neer Windmils, or ſome ſtrag ing barn, or out houſe, or ſaw Pits, or where Coopers work, or Wood is Cut, ſides of Hills, tops of Mountaines, Grounds, where hawking and hunting is uſed, Sandy and gravelly feilds, pure cleer Aire and ſharp, the upper Rooms in houſes, Chambers, Garrets, one Chamber within another.

It repreſents a well framed body, ſtreight, tall and more ſubtle or ſlender then groſs; a round lovely and beautiful, viſage, a pure Sanguine colour in youth, no abundance or exceſs, in either white or red, but in Age uſually ſome pimples, or a very high

high colour, the Hair yellowiſh, ſmooth and long.

Kingdomes, Countries, Cities, the higher *Auſtrea* *Savoy*, its Dukdome, *Alſatia*, *Lavonia*, *Lisbone* in *Portugal*, *Frankeford*, *Vienna*, *Flacentia*, the Territory in *Greece* where ſometimes; the City *Thebes*, ſtood *Arles*, *Friburge*, *Spires*.



Barchiel, is a cold, watery, Nocturnal, Flegmatick, Feminine, of the watery Triplicity, fixed and North, the houſe, and joy of deceitful falſe trecherous *Barzabel*, uſually it doth repreſent ſubtil, deceitful men, perjured and wicked, Theeves, there is no truth nor honeſty in them very Knaves.

It ſignifies, the Gravel, the ſtone in the ſecret parts, bladder, Ruptures, Fiſtulaes, or the Piles in *Ano*, Gonorrheo's, Priapiſmes, all afflictions in the Privy parts, either in man or woman, defects in the Matrix: places where all ſorts of creeping beaſts uſe, as beetles, &c. or ſuch as be without wings; and are Poyſonous; Gardens, Orchards, Vineyards, ruinous Houſes neer Water, mooriſh grounds, ſtinking lakes, Quagmires, ſinkes, the Kitchin or Larder, waſh houſes.

A Corpulent, ſtrong, able body, ſomwhat a broad or ſquare face, a dusky, muddy Complexion and ſad, dark hair much, and criſping, an hairy body, ſomewhat bow-ledged, ſhort necked, a ſquat, well truſſed fellow.

Kingdomes and Countries, the North part of *Bavaria*, the woody part of *Northway*, *Barbary*; The Kingdome of Fetz, *Catalonia* in *Spaine*, *Valentia*, *Urbine* and *Forum*, *Julij* in *Italy*, *Vienna*, *Meſſina* in *Italy*, *Gaunt*, *Frankeford* upon *Odar*.

W *Advachiel*, is of the fiery Triplicity, Eaſt in Nature, hot and dry, Maſculine, Cholerick, Diurnal, common, by corporal or double bodyed, the *Idea* and delight of *Hiſmael*.

It ruleth the Thighs and buttocks in the parts of mans body, and all Fiſtulaes or hurts falling in thoſe members, and generally devoteth blood, heated fevers, Peſtilential, falls from horſes, or hurts from them or four footed beaſts, alſo prejudice by fire, heat and intemperateneſs in ſports.

It noteth, a ſtable, or places where troop horſes for War are ſet up: where great four footed beaſts are kept; It repreſents in the Feilds, Hills, and the higheſt places of Lands or Grounds, that riſe a little above the reſt; in Houſes, upper Rooms near the fire.

It repreſents a well favoured Countenance ſomewhat long viſage, but full and ruddy, or almoſt like ſun burnt, the Hair light, Cheſnut colour; the ſtature ſomewhat above the middle ſize: a Conformity in the Members, and a ſtronge able body.

Kingdomes, Countries and Cities, are *Spaine*, *Hungary*, *Slavonia*, *Morania*, *Dalmatia*, *Buda* in *Hungary*, *Toledo*, *Narbon*, *Collen*, *Stargard*.

Hauael, is the *Idea* of *Zazel*, and is Nocturnal, cold, dry, Melancholly, Earthly, feminine, moveable four footed.

It hath Government of the Knees, and all diſeaſes incident to thoſe places, either by ſtraines or fractures, it notes Leproſie, the Itch, the Scab.

It noteth an Oxe houſe, or Cow houſe, and where Calves are kept, or tooles for Husbandry, or where old wood

wood is laid up, or where ſailes for Ships, and ſuch materials are ſtored, alſo ſheep pens, and grounds where Sheep feed, fallow grounds, barren Feilds, buſhy and thorny; dunghills in feilds, or where ſoyle is laid, in Houſes low, dark places, near the ground or Threſhold.

It uſually ſignifies dry corporatures, not high of ſtature, long, lean and ſlender viſage, thin Beard, black hair, a narrow chin, long, ſmal Neck and narrow breaſt.

Kingdomes, Countries and Cities, are *Thrace*, *Macedon* in *Greece*, new *Turkie*, *Albavia*, *Bulgaria*, *Saxony* the South weſt part, *Weſt Indias*, *Stiria*, the Iſles *Orchades*, *Haſſia*, *Oxford*, *Mecklin*, *Cleeus*, *Brandenberge*.

Cambiel, is an *Aireal*, hot, moiſt *Idea*, of Aiery Triplicity, Diurnal, Sanguine, fixed, rational, Humane, Maſculine, the principal *Idea* of *Zazel*, it is weſterne, and in it he rejoyceth.

It governeth the Legs, Ancles, and all manner of infirmities incident to thoſe members, all Melancholly, winds, Coagulated in the Veins, or diſturbing the blood, Cramps, &c.

Places new digged: hilly and uneven places or where quarries of Stone are, or any Minerals have been digged up in Houſes, the Roofs, Eaves or upper parts, Vineyards, or neer ſome little ſpring or Conduit head. It notes a ſquat, thick corporature, or one of a ſtrong, well compoſed body, not tall, a long viſage, ſanguine Complexion; if *Carcer*, or *Triſtitia* be in the tenth or eleventh Houſe, the party is of black Hair, and of a ſanguine Complexion, with diſtorted Teeth; in any other Houſe, the party is of cleer white or fair Complexion, and of ſandy

coloured Hair or very flaxen, and hath a very white Skin.

Kingdomes, Countries, and Cities, are *Tartary*, *Croatia*, *Valachia*, *Muſcovia*, *Weſt Phalia* in *Germany*, *Piemont* in *Savoy*, the Weſt and South parts of *Bavaria*, *Arabia*, *Hamborough*, *Breme*, *Monts Ferat*, and *Piſaurum* in *Italy*, *Trent*, *Ingolſtad*.

☋ *Amnixiel*, is of the watery Triplicity, Northern, cold, moiſt, flegmatick, feminine, Nocturnal, the *Idea* of *Hiſmael*, by *Corporeal*, common or double bodyed, Idle, effeminate, ſickly, envious, repreſenting a covetous, malitious ſot, of no Action.

It ſignifieth all diſeaſes in the Feet, as the Gout, and all Lameneſs, and all Aches incident to thoſe Members, and ſo generally ſalt Flegms, Scabs, Itch, Botches, breakings out, Boyles and Ulcers, proceeding from blood putrefacted, cold and moiſt diſeaſes.

The places it preſents, are grounds full of Water, or where many Springs, and much Foul are, alſo Fiſh Ponds, or Rivers full of Fiſh; places where Hermitages have been, Moats about the Houſes, Water-mills, in Houſes near the Water ſide, as to ſome Well or Pumpe, or where Water ſtands.

It preſents a ſhort ſtature, ill compoſed, not very decent, a good large Face, paliſh Complexion, the body fleſhy, or ſwelling, not very ſtreight: but incurvating ſomewhat with the head.

Kingdomes, Countries and Cities, are *Calabria* in *Sicilia*, *Portugal*, *Normandy*, the North of *Egypt*, *Alexandria*, *Rhemes*, *Wormes*, *Ratisbone*, *Compoſtella*.

CHAP. XV.

CHAP. XV.

How the Idea's *are infuſed into the ſixteen Figures by the ſeven Rulers, through the help of the Soul of the World; And how the Rulers and* Idea's *incorporate their Nature and properties into the Figures, and have like ſignification as the Rulers and* Idea's.

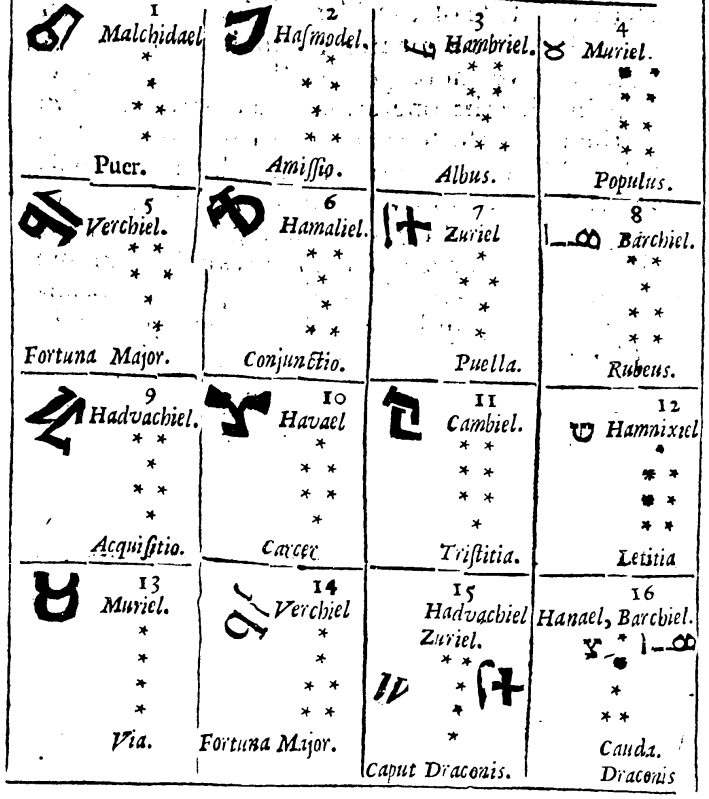
THus all inferior bodies are exemplified by the ſuperiour Idea's; Now they define an *Idea* to be a form above Bodies, Souls, Minds, and to be but one ſimple, pure, immutable, indiviſible, incorporeal & eternal, & that the nature of all *Idea*'s is the ſame; Now they place *Idea*'s in the firſt place in very goodneſſe it ſelf: God by way of cauſe, and that they are diſtinguiſhed amongſt themſelves by ſome relative conſiderations only, leaſt whatſoever is in the world, ſhould be but one thing without variety, and that they agree in eſſence, leaſt God ſhould be a Compound Subſtance: In the ſecond place, they place them in the very intelligable it ſelf, in the ſoul of the world, differing the one from the other, by abſolute forms, ſo that all the *Idea*'s in God, indeed are but one form, but in the ſoul of the World they are many; they are placed in the minds of all other things, whether they be joyned to the body, or ſeparated from the body, by a certain participation,

ticipation, and now by degrees are diſtinguiſhed more and more; They place them in Nature, as certain ſmall ſeed of forms infuſed by the *Idea*'s; and laſtly, they place them in theſe ſixteen figures following; Hereunto may be added, that in the ſoul of the World, there be as many ſeminal forms of things, as *Idea*'s in the minde of God; by which forms ſhe did in the heavens above the Stars, frame to her ſelf ſhapes alſo, and ſtamped upon all theſe ſome properties: On theſe Figures therefore, ſhapes and properties of vertues, of inferiour ſpecies, as alſo their properties doe depend, ſo that every figure hath its *Idea*, that is ſuitable to its forme, which alſo proceeds of a wonderfull power of opperating, which proper gift it receives from its Ruler, through the Seminal forms of the ſoul of the World, for *Idea*'s are not onely effectuall cauſes of every Species, but are alſo the cauſe of every Vertue which is in the Species; and this is that which Mr. *Thomas Heydon* ſaith, that the properties are in the Nature of things; which vertues indeed, are the operations of the *Idea*'s, are moved by theſe figures, and theſe Vertues have a certain and ſure Foundation, not *Fortuitous* nor caſual as ſome ſay, but as *Efficacious*, as Aſtrology, and powerfull and ſufficient, doing nothing in vain. Now theſe *Idea*'s do not erre in their actings but by accident, *viz.* by reaſon of the impurity of the Artiſt or Querent, or inequality of the matter or thing ſought after; for upon this account, there are found things of the ſame Species more or leſs powerfull, or according to the diſpoſition of the thing good or evill; for all theſe influences may by theſe figures be received, & may alſo be hindred by the in diſpoſition of the matter or its inſufficiency according to the quality of the Perſon, ſuch is the ſignification

nification of the figures; which receives the Vertues and Powers of the Rulers and *Idea*'s, according to the deſert of the matter, wherefore thoſe things in which there is leſſe of the *Idea* of the matter, ſuch things which have a greater reſemblance of things ſeparated, have more powerfull vertues in operation, being like the operation of a ſeparated *Idea*; we ſee then that the ſcituation of the ſeven Rulers and their *Idea*'s incorporated into theſe ſixteen figures, is the cauſe of the vertues of the figures of their ſignification of their predicting, all things Paſt, Preſent and to Come, and the figures have the ſame ſignifications as theſe *Idea*'s in their places incorporated into them, and here follow the figures and the *Idea*'s.

CHAP.

Chap. 16. *The manner to attribute the* Idea's *to the Figures, and the Figures to the* Idea's.



The Rulers of the twelve *Idea*'s have power over the face of the whole Earth in their figures and places, but foure figures naturally delight in the winds, and their *Genii*, and they are *Fortuna Minor*, *Via*, *Caput Draconis*, and *Cauda Draconis*, a fortunate Full Moon in Aſpect of the Sun, to them is admirably good.

Chap.

CHAP. XVII.

Of the Foure Elements, their Nature and Properties.

THere are foure Elements and original Grounds of all Corporeall things, Fire, Aire, Water, Earth, of which all Elemented inferiour Bodies are comprehended, not by way of heaping up together, but by tranſmutation and union, and when they are deſtroyed, they are reſolved into Elements, for there is none of the ſenſible elements that is pure, but they are more or leſſe mixed, and apt to be changed one into the other: even as earth becoming dirty, and being diſſolved becomes water, and the ſame being made thick and hard, becomes earth again; but being evaporated through heat, paſſed into Aire, and that being kindled, paſſeth into Fire, and this being extinguiſhed, returns back again into Aire, but being cooled again after its burning, becomes earth, or ſtone, or ſulphur, and this is Manifeſted by lightning; this ſaying ever teacheth you.

The Number and the Nature of thoſe things
Call'd Elements, what Fire, Earth, Aire forth brings,
From whence the Heavens their beginning had,
Whence tide, whence Rain-bow in gray colours lad;
What makes the clouds that gathered are? and black,
To ſend forth lightning, and a Thundring Crack?
What doth the Nightly Flames, and omets make?
What makes the Earth to ſweel, and then to quake?

What

What is the ſeed of Mettals, and of Gold?
What Vertues, Wealth, doth Natures Coffers hold.

Plato was of that opinion, that Earth was wholy unchangeable, and that the reſt of the Elements are changed as into this, ſo into one another ſucceſſively; Sr. *Chriſtopher Heydon* ſaith, that the Earth is not changed, but relented and mixed with other Elements which doe diſſolve it, and that it returns back into it ſelf.

Now every one of the Elemrnts hath two ſpecial qualities, the former whereof it retains, as proper to it ſelf, in the other, as a means, it agrees with that which comes next after it, for fire is hot and dry, the earth dry and cold, the water cold and moiſt, the aire hot and moiſt, and ſo after this manner the Elements accord into two contrary qualities, are contrary one to the other, as Fire to Water, and Earth to Aire, moreover the Elements are upon another account oppoſite one to the other; For ſome are heavy as Earth and water, and others are light as Aire and Fire.

Wherefore the *RoſieCrucians* called the former paſſives, but the latter actives, And yet Doctor *Culpeper* my predeceſſour diſtinguiſheth them after another manner, and Aſſignes to every of them three qualities, *viz.* to the fire brightneſſe, thinneſſe and motion, but to the Earth, darkneſſe, thickneſſe and quietneſſe, and according to theſe qualities, the Elements borrow their qualities from theſe, ſo that the Aire receives two qualities of the Earth, darkneſſe and thickneſſe, and one of fire, *viz.* Motion; but fire is twice more thin then Aire, thrice more moveable, and foure times more bright; and the Aire is twice more bright, thrice more thin, & foure times more moveable then water; wherefore wa er

is twice more bright then earth, thrice more thin, and foure times more moveable; As therefore the Fire is to the Aire, ſo the Aire is to the Water, and Water to the Earth; and again, as the Earth is to the Water, ſo the Water to the Aire, and the Aire to the Fire: And this is the Root and Foundation of all Bodies, Natures, Vertues, and wonderfull Works; And he which ſhall know theſe things, and their Rulers, Idea's and Figures, ſhall eaſily know all things, Paſt, Preſent, and to Come; and alſo ſhall bring to paſſe ſuch things that are wonderfull, and aſtoniſhing, and ſhall be perfect in this Art.

Chap. XVIII.

Of a threefold conſideration of the Elements

There are then as we have ſaid, foure Elements, without the perfect knowledg whereof, we can effect nothing in this Science, now each of them is three fold, that ſo the number of foure may make up the number of twelve *Idea's* incorporated into ſixteen Figures and twelve houſes, or parts of the Earth, and by paſſing by the number of ſeven which ſignifieth the ſeven Rulers, into the number ten, (which ſignifieth the Cæleſtial powers, are ten principal names of God, as you read in the ninth Chapter) there may be a progreſſe to the ſupream unity upon which all vertue and operation depends, of the firſt order are the pure Elements, which are neither compounded, changed nor admit of mixion, but are incorruptable, & not of which, but through which the vertues of all natural things are brought forth

forth into Art; No man is able to declare their Vertues, becauſe they can do all things upon all things. He which is ignorant of theſe ſhall never bring to paſſe any wonderfull matter, nor underſtand what he would know; of the ſecond Order are Elements that are compounded, changeable and Impure, yet ſuch as may by Art be reduced to their pure ſimplicity, whoſe Vertue when they are thus reduced to their ſimplicity, doth above all things perfect this Art, and theſe are the Foundations of the work; Of the third Order are thoſe Elements which originally and of themſelves are not Elements, but are twice compounded, various and changeable one into another, they are the infallible Medium, and therefore are called the middle Nature.

By theſe you ſhall ſee from whence all things flow,
Whence Mankinde, Beaſts, whence fire, whence rain & ſnow
Whence earth quakes are, why the whole Ocean Beats,
Over his banks, and then again retreats,
Whence ſtrength of Herbs, whence courage rage of Bruits,
All kinde of Stone, of creeping things and Fruits:

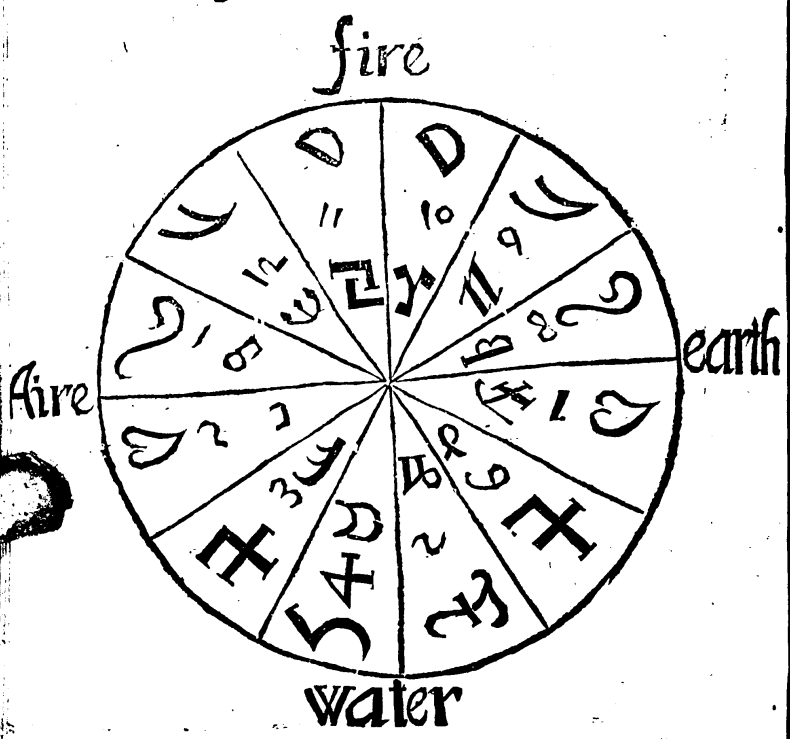
Very few there are that underſtand the deep miſterious of this Art. (In it is) by means of thoſe things aforeſaid, the perfection of every effect in what thing ſoever, they are full of wonders and miſteries and are operative, as in Aſtrology, ſo in this Art: For from theſe, through them proceeds the bindings, looſings and tranſmutations of all things, the knowledge and foretelling things to come.

Let no man therefore, without theſe three ſorts of Elements and the knowledg thereof, be confident that he is able to cure all Diſeaſes in the body, but whoſoever

whoſoever ſhall know how to prepare his Medecines, as I partly told you, in my Method of *Roſie Crucian Phyſick*, and how to reduce thoſe of one order into thoſe of another, impure into pure, compounded into ſimple, and ſhall know how to underſtand diſtinctly, the Nature, Vertue and power of them in Number, Degrees and Order, without dividing the ſubſtance, he ſhall eaſily, attain to the knowledge and perfect operation of all theſe natural things conteined in this Book.

Cahp. XIX.

Of the wonderfull Natures of Fire and Earth and their Figures.



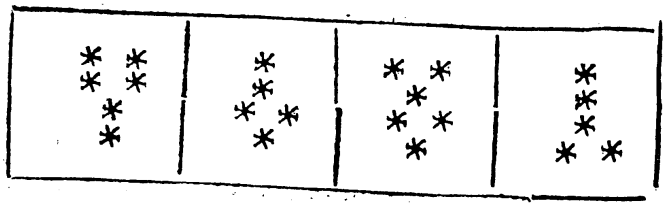
THus the Earth is divided into twelve parts or houſes, over which the ſeven Rulers and their twelve *Idea*'s govern, and you muſt know how to reduce thoſe of one Nature into thoſe of another, which

which are alſo manifold, let us come again and ſort our ſpeeches; firſt we muſt treat of the Elements, then of the manifold Diviſions of the Earth, and of her twelve Regions, *&c.*

Firſt there are two things, *viz.* Fire and Earth, which are ſufficient for the operation of all wonderfull things, the former is active, the latter paſſive Fire, (as ſaith *Eugenius Theodidactus*,) in all things and through all things, comes and goes away bright, and at the ſame time, ſecret and unknown, when it is by it ſelf (no other matter comming to it, which ſhould manifeſt its proper Actions, it is boundleſſe and inviſible, of it ſelf ſufficient for every Action, that is proper to it; moveable, yeelding it ſelf after a manner to al things that come next to it, reviewing, guarding nature, enlightning, not comprehended by lights, that are vailed over, cleere parted, leaping back, bounding upwards, quick in motion, and giving motion to the Earth; and that the reaſon the earth moves, as my friend Mr. *John Booker* will demonſtrate to you; fire is high, alwayes raiſing motion, comprehending another, not comprehended it ſelf, not ſtanding in need of another, ſecretly increaſing of it ſelf, and manifeſts its greatneſſe to things that receive it, Active, Powerfull, Inviſible, Preſent in all things at once; it will not be affronted or oppoſed, but as it were in a way of revenge, it will reduce on a ſudden things into obedience to it ſelf, incomprehenſible, impalpable, not leſſened, moſt rich, in all diſpenſations of it ſelf; Fire, as ſaith my friend and very neer kinſman, Sr. *John Heydon* Knight, from his own experience, that fire is the boundleſſe and miſchievous part of the nature of things, it being a

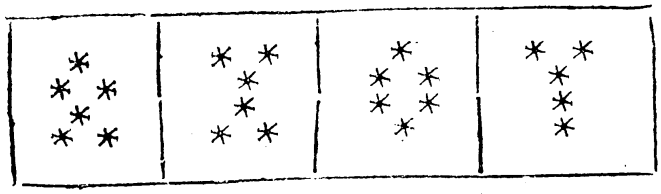
queſtion, whether it deſtroyes or produceth moſt things? Fire it ſelf is one and penetrates through all things, (as ſay alſo the *Roſie Crucians*) alſo ſpread abroad in the Heavens, and ſhining, but in the infernal place, ſtreightned, darke and tormenting, in the mid way it partakes of both; fire therefore in it ſelf is one, but in that which receives it manifold; and in differing ſubjects, it is diſtributed in a different manner, as you may read in my Book called, *The Holy Guide*; That fire then, which we uſe, is fetched out of other things, it is in Stones, and is fetched out by the ſtroke of the Steele; it is in Earth, and makes that, after digging up to ſmoak; It is in Water and heats Springs and Wells: It is in the depth of the Sea, and makes that, being toſſed with winds warme: It is in the Aire, and makes it (as we ſomtimes ſee) to burne, and all Animals and living things whatſoever, as alſo all vegitables are preſerved by Heat, and every thing that lives, lives by reaſon of the incloſed heat; the properties of the fire that is above, are heat, making all things fruitfull and light, giving life to all things; the properties of the infernal fires are a partching heat, conſuming all things; and darkneſs making all things barren, Fire drives away all ill things, in as much as it hath an Analogy with, and is the vehiculum of that ſuperiour light; as alſo of him who ſaith, I am the light of the World, which is true fire, the Father of lights, from whom every good thing, that is given comes: ſending forth the light of his Fire, and communicating it ſelf to the Sun, and the reſt of the Superiour bodies, and by theſe, as by Mediating Inſtruments, conveying that light into our Fire,

Fire; and the great *Jehovah* himſelfe in the old Law commanded that all his Sacrifices ſhould be offered with Fire, and that Fire ſhould alwayes be burning upon the Altar: And that they muſt not ſpeak of God without a light: good Angels are augmented by the Sun, and alſo by the light of our common Fire, and evil Spirits, are driven away; therefore lights and fires, ſhould be kindled by the Corps of the Dead, and here follow the four Figures of the Fire.



Now the Baſis and Foundation of all the Elements is the Earth, for that is the object, ſubject, and receptacle of all Celeſtical rayes and influences, in it are contained the ſeeds and ſeminal vertues of all things: and therefore it is ſaid to be Animal, Vigitable and Mineral, it being made fruitful by the other Elements, and the Heavens brings forth all things of it ſelf: it receives the abundance of all things, and as it were the firſt fountaine, from whence all things ſpring; it is the Centre, Foundation, and Mother of all things, take as much of it as you pleaſe, ſeparated, waſhed, depurated, ſubtillized; if you let it lie in the open Aire a little while, it will being full, and abounding with heavenly vertues of it ſelf, bring forth plants, and worms, and other living things, alſo ſtones and bright ſparks of Met-

tals, in it are great ſecrets, if at any time it ſhall be purified by the help of Fire, and reduced unto its ſimplicity, by a convenient waſhing; it is the firſt matter of our Creation, and the trueſt Medicine that can reſtore and preſerve us, and theſe be the four Figures of the Earth.



Chap. XX.

Of the Water, and of her Figures.

The other two Elements, *viz.* Water and Aire, not leſs efficacious, then the former; neither are the Rulers, and their *Idea's*, wanting to work wonderful things in them; there is ſo great a neceſſity of water, that with it no living thing can live, no hearb or plant whatſoever, without the moiſtning of water can branch forth, in it is the ſeminary vertue of all things, eſpecially of Animals, whoſe ſeed is manifeſtly wateriſh; The Seeds alſo of Trees and Plants, although they are Earthly, muſt notwithſtanding of neceſſity be rotted in Water, before they can be fruitful, whether they be imbibed with the moiſture of the Earth, or with Dew, or Raine, or

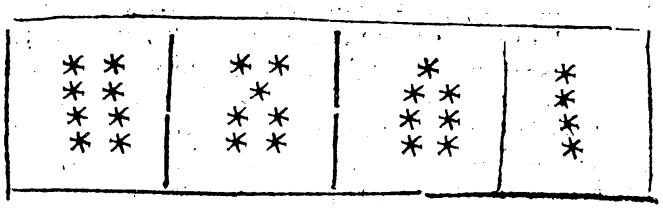
or any other water, that is on purpoſe put to them: for *Moſes*, the cheif among the *Roſie Crucians* in his time wrote, that only Water and Earth, bring forth a living *Soul*, but aſcribes a twofold production of things to water, *viz.* of things ſwimming in the waters, and of things flying in the Aire above the Earth; and that thoſe productions that are made in, and upon the Earth, are partly attributed to the very Water; The ſame Scripture teſtifies, where it ſaith, that the Plants and the Herbs did not grow, becauſe God had not cauſed it to Rain upon the Earth; ſuch is the efficacy of this Element of Water, that ſpiritual regeneration cannot be done without it, as Chriſt himſelf teſtified to *Nicodemus*; very great alſo is the vertue of it, in the Religious worſhip of God, in expiations and purifications; yea the neceſſity of it, is no leſs then that of the Fire, infinite are the benefits, and divers are the uſes thereof, as being that, by vertue of which all things ſubſiſt, are generated, nouriſhed and increaſed; thence it was that *Paracelſus*, and thoſe of *Egypt*, *Arabia*, and the further ſide of *Greece*, *Fernelius*, *Ficinus*, old *Hermes* and *Hippocrates* by name: (concluded) as if they had been together, that water was the beginning of al things; and ſaid, it was the firſt of all the Elements, and the moſt potent, and that becauſe it hath the maſtery over all the Reſt: As you may Read in my Book called *The Harmony of the World*. For as *Cardanus* ſaith, waters ſwallow up the Earth, extinguiſh flames, aſcend on high, and by the ſtretching forth of the Clouds, challenge the Heavens for their own; the ſame falling down, become the cauſe of all things that grow in the Earth; very many are the wonders that are done by waters, according to the writings of *Pliny*, *Solinus*, and many other Hiſtorians of the

wonderful vertue, whereof *Virgil* alſo makes mention in theſe verſes,

Horn'd Hammous *Waters at High Noon,*
Aire cold: Hot at Sun riſe and ſetting Sun
Wood, put in bubling Athemas *is fir'd*
The Moon then fartheſt from the Sun retir'd
Ciconian Streams, congeale his Guts to ſtone
That thereof Drinks: and what therein is thrown
Crathis *and* Sybaris *(from the Mountains rold)*
Colour the Hair like Amber, or pure Gold;
Some fountains of a more prodigious kind
Not only change the body, but the Minde
Who hath not heard of obſcene Salmacis
Of th' Æthiopian lake? for who of this
But only taſt, their wits no longer keep,
Or forth with fall into a deadly ſleep?
Who at Clitorius fountaine thirſt remove
Loath wine, and abſtinent meer water love,
With Streams oppoſ'd to theſe Inceſtous flows
They reel as drunk, who drink too much of thoſe,
A Lake in fair Arcadia *ſtands of old*
Call'd Pheneus, *ſuſpected as twofold,*
Fear and forbear to drink thereof by Night,
By Night unwholſome, wholſome by Day light.

Joſephus, alſo makes relation of the wonderful Nature of a certaine River betwixt *Archea*, and *Rhaphanes*, Cities of *Syria*: which runs with a ful Channel all the week till the Sabboth day, and then on a ſudden ceaſeth, as if the Springs were ſtopped; and on the Sabboth day it is dry, but again the next day, the Waters returns againe in abundance as before: wherefore it is called the obedient River, The Goſpel alſo teſtifies of a Sheep Pool, into which whoſoever

whoſoever ſtepped firſt, after the water was troubled by the Angel, was made whole of whatſoever diſeaſe he had; The ſame vertue and efficacy we read was in a Spring of the *Jonian* Nymphs, which was in the Territories belonging to the Town of *Elis*, at a village called *Heraclea*, near the River *Citheron*, which whoſoever ſtepped into. *Populus* being in the firſt houſe, *Letitia* in the ſix, and *Acquiſitio* in the tenth with *Puela*, being diſeaſed came forth whole and cured of all diſeaſes, *G. Agricola* alſo reports, that in *Lyceus*, a Mountaine of *Arcadia*, there was a Spring called *Agria*, to which as often as the dryneſs of the Region, threatned the deſtruction of Fruits, they caſt a figure, and if any of the figures of the water and *Idea's* were incorporated in any of the four Angels, they took the Bows of an Oak, and put them into the water: Then the Ruler of that Region, and his *Idea's* troubled the waters, and a vapour aſcending from thence into the Aire, was blown into Clouds, with which being joyned together, the whole Heaven was over ſpread, which being a little after diſſolved into rain, watered all the Country moſt wholſomely. Moreover *Ruffus* the Phyſitian, obſerved the Figures of the water in all Diſeaſes, and gave his Medicines accordingly: And here follow the four Figures of the Water.



Chap. XXI.

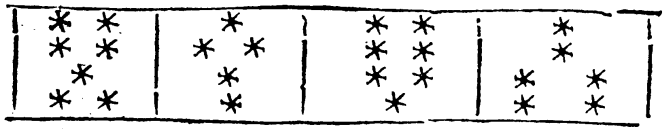
Of the Aire, and of his Figures.

IT remaines that I ſpeak of the Aire, this is a vital ſpirit paſſing through all things, giving life and ſubſiſtance to all things, binding and moving, and filling all things: Hence it is that the *Hebrew* Doctors reckon it not amongſt the Elements, but count it as a Medium or glew, joyning things together; and as the reſounding ſpirit of the Worlds inſtrument, it immediately receives into it ſelfe, the influences of Celeſtial bodies, and their *Idea's*, and then communicates them to the other Elements, as alſo to all mixt bodies; alſo it receives into it ſelfe, as it were a divine looking Glaſs, the Species of all things, as well natural, as Artificial, as alſo of all manner of ſpeeches, and retaines them; and carrying them with it, and entring into the bodies of men and other animals, through their power, makes an impreſſion upon them, as well when they ſleep, as when they be awake, and affords matter for divers ſtrong dreams and Divinations; Hence they ſay it is that a man

man paſſing by a place, where a man was ſlaine, or the carcaſe newly hid, is moved with fear and dread, becauſe the Aire in that place being ful of the dreadful ſpecies of man ſlaughter, doth being breathed in, move and trouble the ſpirit of the man with the like ſpecies: when he would know where the party dead is, let him caſt a Figure, and what he finds in the firſt houſe obſerve well, and ſee what place his Ruler and Idea ſignifie, and there you ſhall find the dead body, or any thing loſt; whence it is that he comes to be affraid, for every thing that makes a ſudden impreſſion, aſtoniſheth Nature; whence it is that Mr. *Thomas Heydon*, and ſome of his pupills were of opinion, that Aire is the cauſe of Dreams, and many other impreſſions of the Mind, through the prolonging of Images, or Symilitudes, or Species; (which are fallen from things and ſpeeches, multiplyed in the very Aire) until they come to the ſenſes, and then to the Phantaſie, and ſoul of him that receives them; which being freed from cares, and no way hindred, expecting to meet ſuch kind of ſpecies is informed by them; for the ſpecies of things although of their own proper nature, they are carried to the ſenſes of men, and other Animals in general, may notwithſtanding get ſome impreſſion, from the Heaven, with the holy company of unbodied *Idea's* whileſt they be in the Aire; by reaſon of which, together with the aptneſs, and diſpoſition of him that receives them, they may be carried to the ſenſe of one, then of another; hence it is poſſible, naturally, and far from all manner of ſuperſtition, no other ſpirit comming between, that a man ſhall be able in a very ſhort time, to ſignifie his mind unto another man, abiding at a very great and unknown diſtance from him; although he cannot

not preciſely give an eſtimate of the time when it is, yet of neceſſity it muſt be within twenty four hours, and I my ſelf know how to do it, and have taught many, and they have often done it; alſo when certaine appearances, not only ſpiritual, but alſo natural do flow forth from things, *viz.* by a certain kind of flowings forth of bodies from bodies, and do gather ſtrength in the Aire, they offer, and ſhew themſelves to us, as well through light as Motion, as well to the ſight as to other ſenſes, and ſometimes work wonderful things upon us, by the help of Figures, Idea's, and their Rulers; and by theſe means we ſee how the South wind condenſeth the Aire into thin clouds, in which as in a Looking-glaſs, are reflected, repreſentations at a great diſtance of Caſtles, Mountains, Horſes and men, and other things, which when the Clouds are gone, preſently vaniſh, and Sir. *Chriſtopher Heydon*, ſhewes in one of his Books, that a Rainbow is conceived in a Cloud of the Aire, as in a Looking-Glaſs: and *Hermes* ſaith, that the effigies of bodies may by the ſtrength of Nature in a moiſt Aire, be eaſily repreſented in the ſame manner, as the repreſentation of things, are in things: And *Ariſtotle* tells of a man to whom it happened, by reaſon of the weakneſs of his ſight, that the Aire that was near to him, became as it were a looking-glaſſe to him, and the Optick beam did reflect back upon himſelf, and could not penetrate the Aire; ſo that whetherſoever he went, he thought he ſaw his own image with his face towards him, go before him; if any one ſhall take images artificially painted, or written letters, and in a clear night ſet them againſt the beams of the full Moon, whoſe reſemblances being multiplyed in the Aire; and caught upwards, and reflected back, together with

with the beams of the Moon, any other man that is privy to the thing, at a long diſtance, ſees, reads and knows them in the very compaſſe and circle of the Moon; which Art of declaring ſecrets by this way, is very profitable for Townes and Cities that are beſieged; being a thing which *Pythagoras* and many other Maſters of this Art, long ſince did often doe, and which is not unknown to ſome in theſe dayes, I will not except my ſelf, and it will be the better if *Populus via Albus* or *Conjunctio* be in the firſt houſe: And all theſe and a great many more, then theſe, are grounded in the very nature of the Aire, its Ruler and *Idea*'s, and have their Reaſons and cauſes declared in this Art: beſides there are more ſecret things in this Art then what we have ſpoken of: Namely ſuch whereby any one may at a very remote diſtance heare, and underſtand what another ſpeaks or whiſpers ſoftly; But our *Genius* forbids as to teach theſe ſecret truths to thoſe that may divulge them publickly: and here follow the foure figures of the Aire.



CHAP. XXII.

Of the twelve parts of the Earth and the Regions, Cities and Towns, they contain the Natural parts of the Body, Colours and Winds they Signifie.

YOu ſee before how the Rulers and *Idea*'s Govern the Earth, and the parts thereof, and how they together

together with their figures ſignifieth all things that are made and created under the Sun.

The firſt Houſe is ſubject to *Barzabel* and *Malchidael*, it is the exaltation of *Sorath*, the Detriment of *Kedemel*, the fall of *Zazel*, but the joy of *Taphtharthartharath*.

Regions, Cities and Towns are *Naples*, *Anconica*, *Germany*, *Swevia*, *Sileſia*, the *Hypolonia*, the leſſe *Denmarke*, *Syria*, *Paleſtina*.

Cities and Townes are, *Naples*, *Anconica*, *Capua*, *Ferraria*, *Florence*, *Verona*, *Lindavia*, *Trajectium*, *Padua* *Craconia* *Brunſwick*, *Vincentium*.

The members of the body it repreſents, are, the head and face, its wind is called *ſubſolamus*, it is hot and dry, temperate, ſweet, pure, ſubtle and healthfull, and eſpecially in the morning when the Sun riſeth; by whom, when *Fortuna Major*, *Acquiſitio* or *Puella* be in it, he is made more pure and ſubtle, cauſing no infection to mans body.

The colour it repreſents is red and yellow, it is the oriental angle and Maſculine.

Under the ſecond houſe are theſe Regions, Cities, Towns, Members of man, Wind, Colours, and other things following.

The ſecond houſe or ſuccedent part of the Earth is ſubjeſt to the Ruler or Governeſſe, of *Kedemel* and her *Idea* *Haſmodael*, and its figure is *Amiſſio*; it is the exaltation of *Hiſmodai* her figures and *Idea*, the houſe is feminine, the joy of *Kedemel*, and the detriment of *Barzabel*.

It conteyns the Regions of *Ruſſia*, *Polonia* the great, *Ireland*, *Larranie*, *Campania*, *Helvetia*, *Rhetia*, *Francovia*, *Parthia*, *Perſia*, the Ilands of *Cyclades*, *Cypreſſe*, and part of *Aſia* the leſſe.

Cities and Townes, are *Bononia*, *Seva*, *Mantua*, *Tarrentem*, *Sycilly*, *Parma*, *Brixia*, *Tigure*, *Lacerne*, *Nantz*, *Lipſig*, *Fojnovia*, *Gueſna*.

The wind that cometh from that part is called *Cæcias* or *Helleſpontus*, it is hot drying up all things.

The part of the body it ſignifies, is the Neck and Throat, it noteth green or white.

The third Houſe Containes.

Sordonia, part of *Lombardy*, *Flanders*, *Brabant*, the Dukedome of *Wittenberge*, *Hircavia*, *Armenia*, *Cyrenaica*, and *Egypt* the lower.

Of Cities and Towns, *London*, *Corduba*, *Turinum*, *Vercollas*, *Lovaine*, *Bruges* in *Flanders*, *Maguntia*, *Bamberge*, *Noremberge*.

Taphthartharath and *Anbriel* rule this Houſe by day, it is Maſculine, and the exaltation of *Caput Draconis*, it is the Detriment of *Hiſmael*, becauſe oppoſite to the ninth, and you may ſee before: it is alſo Cadent.

It noteth the North-eaſt, and by North wind called *Aquilo*, it is cold and dry without Rain, it hurteth the flowers and fruits of the Earth, and eſpecially the Vines when they bud.

It ſignifieth in man, the Shoulders and Armes, among colours it is Skye colour, or blewiſh, ſomtimes mixt.

The fourth Houſe Containes.

In this Figure of the Earth going before, all between the two lines where the figure four ſtands, is called the fourth Houſe, and is the North Angle feminine,

feminine; *Hiſmodai* and the *Idea Muriel* Governe this Houſe, it is the exaltation of *Hiſmael*, the Detriment of *Zazel*, and the fall of *Barzabel*; the Houſe is white or yellowiſh, it ruleth the Breſt and Lungs, it noteth *Scotland*, *Gravado*, *Burgundia*, the lower *Holland*, *Zeland*, *Ruſſia*, *Numidia*, *Affrica*, *Bythinia*, *Phrigia*, *Colchis*, *Carthage*.

Of Cities and Towns, *Conſtantinople*, *Tunis*, *Venice*, *Genoa*, *Luce*, *Piſa*, *Milaine*, *Vincentia*, *Berne*, *Yorke*, St. *Andrews*, *Lubecke*, *Magdeberge*, *Wittenberge*, *Gorlick*.

It noteth the North-wind, which is called *Aprazias*, it is extreamly cold and dry, prohibiting Rain, it preſerveth health by cleanſing the Aire of all Peſtiferous infections, but cauſeth dry colds, and hurteth the fruits and flowers of the Earth.

The fifth Houſe Containes.

Gallia Togata, the *Alps*, *Italy*, *Sicily*, *Apulia*, *Bohemia* a part of *Turkie*, *Phœnicia*, *Caldea*.

And of Cities and Townes, *Damaſcus*, *Syrabuſa*, *Rome*, *Ravenna*, *Cremona*, *Ulms*, *Confluence*, *Prague*, *Lintz*, *Cremſum*.

It is ruled by *Sorath* and *Verchiel*, it is Maſculine, of red or ſaffron colour, and the Detriment of *Zazel*; it ſignifieth in man, the Heart, Back and Stomach: and is the ſuccedent from the North Angle.

It predicteth the North-weſt, and by North-wind, which is called *Syrus* or *Trachias*, is cold and dry, of Earthly Nature, breeding ſnow and wind.

The

The ſixth Houſe Containes.

Achaia, *Greece*, *Creet*, *Corinthia*, *Artheſina* a part of *Gallia*, *Comata*, a part of the *Rhine*, *Sileſia* the lower *Meſopotamia*, *Babilon*, *Aſſiria*.

And of Cities and Towns, *Jeruſalem*, *Corinth*, *Novaria*, *Cuma*, *Brunduſium*, *Papis*, *Tholoſe*, *Lyons*, *Paris*, *Baſil*, *Heidelberge*, *Erphord*, *Vratiſlavia*.

And theſe are Governed, by *Taphthartharath* and *Hamaliel*, and here he is exalted; when *Albus* or *Conjunctio* be in the Houſe, it ſignifieth purple colour; and being ſeminine, in oppoſition to the twelfth; it is the Detriment of *Hiſmael*, and the fall of *Kedemel*; it ruleth the Navel and Belly in man; it noteth the Weſt, North-weſt wind, which commeth from that quarter, and is called *Corus*, which is cold and moiſt, without any great Rigour.

The ſeventh Houſe Containes.

The Regions of *Auſtrea*, *Altia*, *Livonia*, *Sabaudia*, *Delphinate*, *Thuſcia*, *Bactriana*, *Caſpia*, *Thebuis*, *Togloditica*.

Of Cities and Townes, *Lisbone*, *Arles*, *Cajeta*, *Lauda*, *Flarentina*, *Friburge*, *Argentina*, *Spires*, *Frankford* upon the maine, *Hall* in *Swevia*, *Heilbrone*, *Friſinga*, *Moſsbachnum*, *Vienna* in *Auſtrea*, *Antwerpe*.

And theſe are Governed by *Kedemel* and *Zuriel* by day, here *Zazel* is exalted, *Barzabel* detrimented; here *Sorath* hath his fall.

The Reins and Loynes are attributed to this Houſe, which is Maſculine, and of a dark green colour.

To this Weſt Angle, the Weſt wind is attributed,

called *Zephirus*, it is temperately, hot and moiſt, and wholſome in the evening, it diſſolveth Froſt, Ice, and Snow, and maketh flowers and graſs to ſpring, and ſometimes as the Figures fall, it cauſeth Thunder.

The eight Houſe Containes.

Norway the higher, *Bavaria*, *Comagena*, *Capadocia*, *Idumæa*, *Mauritania*, *Catalonia*, the Kingdome of *Fez*, *Getulia*.

Of Cities and Townes, *Algires*, *Valens*, *Trapezunt*, *Urbinum*, *Aquilia*, *Piſtorinum*, *Tarviſium*, *Forum*, *Julium*, *Meſſana*; *Vienna* in *France*, *Monachium*, *Franckford* upon *Odar*.

And theſe are Governed by *Barzabel* and *Barchiel* by night, and here *Barzabel* delighteth, but *Kedemel* is detrimented, and *Haſmodai* hath a fall.

The Privy parts and Fundament are attributed to this houſe, which is red or tawny and Maſculine.

It noteth the South-weſt, and by Weſt wind, named *Aphricus*, it is cold and moiſt, cauſing Rain.

The nineth Houſe Containes.

The Regions of *Spaine*, *Dalmatia*, *Slavonia*, *Hungaria*, *Miſnia*, *Celtica*, *Arabia*, *Felix*.

Of Cities and Townes, *Toledum*, *Volateras*, *Mutinum*, *Narbone*, *Avenion*, *Colonia*, *Agrippina*, *Slagrade*, *Buda*.

And theſe are Governed by *Hiſmael* and *Advachiel* by day, and in it they joy, *Cauda Draconis* is exalted in this houſe; here *Taphtharthareth* is detrimented, the

the Houſe is Maſculine, yellow and red is attributed unto it, and the Thighs of man.

The South-weſt, and by South-wind, commeth from this part of the Earth or Houſe: it is called *Auſtra Aphricus*, and is temperately hot, and yet breedeth ſickneſs, and ſometimes Rain.

The tenth Houſe Containes.

Macedonia, *Hyvis*, *Thracia*, *Albania*, *Bulgaria* part of *Greece*, *Maſonia*, *Lituania*, *Saxonia*, *Haſſia*, *Thuringia*, *Stiria*, *India*: The Iſland of *Orchades*.

Of Cities and Townes, *Oxford*, *Juliacum*, *Clivia*, *Berges*, *Mecklin*, *Gaunt*, *Vilva*, *Brandenberge*, *Auguſta*, *Vindelicorum*, *Conſtance*, *Florence*.

And theſe are Governed by *Zazel* and *Havael* by night, the Houſe is feminine, being the South Angle, and exaltation of *Barzabel*; it is the detriment of *Haſmadai*, and the fall of *Hiſmael*, black and gray is attributed to it, with the Knees.

The South-wind is attributed to it; which is called *Auſter* or *Notus*, it is hot and moiſt, breeding thick clouds, great Rains and Peſtiferous Aire.

The eleventh Houſe Containes.

Amazonia, *Sarmatia*, great *Cartaria*, *Valachia*, *Muſcovia*; the South Eaſt, and by South part of *Sweadland*, *Weſtphalia*, *Moſel*, *Pedemont*, part of *Bavaria*, *Æthiopia*, *Sogdinia*, *Media*, *Arabia* the deſart.

Of Cities and Towns, *Hamborough*, *Brenie*, *Monſferrat*, *Piſaurum*, *Trent*, *Ingolſtade*.

And theſe are Governed by *Zazel* and *Camliel* by day, the Houſe is the detriment of *Sorath*, and Maſculine

culine, green and dark, yellow are attributed to it, and the Legs of man.

It noteth the South-Eaſt, and by South wind, which is called *Euroaſter* or *Euronotus*, which is hot and moiſt, breeding clouds and ſickneſs.

The twelfth Houſe Containes.

Cilicia, Calabria, Portugal, Galitia, Normandi, Gacomantes, Lydia, Pamphilia, Ægipt the higher.

Of Cities and Townes, *Alexandria, Hiſpolis, Compoſtella Wormes, Ratisbone, Teverton.*

And theſe are Governed by *Hiſmael* and *Amnixiel* by night, *Kedemel* is exalted in this Houſe, *Haſmodai* delights in it, but *Taphthartharath* is both detrimented and falls in this place, the feet of man are attributed to it, and the colour green, white mixtures.

It noteth the Eaſt, South Eaſt wind, called *Eurus* or *Vulturnus*, which is hot and dry; he bloweth loud, and therefore is called *Altitonans*, *Vulturnus*: You have ſeen in the Figure here before, how the Earth is divided into two parts, are called houſes, whereof the firſt is called the Angle of the Orient, with the twelfth and eleventh unto the South, and maketh the Oriental quarter Maſculine: ſignifying the Spring time, and the infancy of man, which of his Nature is Sanguine.

The other part which is the Angle of the South, reaching unto the Occident, comprehending the tenth, ninth and eight Houſes, unto the ſeventh is called *Meridional* quarter, feminine ſignifying the youth of man, which then beginning to be chollerick

rick and heating: The third part, which is the angle occidental, reaching unto the *Septentrional*, containing, the ſeventh, ſixth and fifth Houſes; to the fourth, is occidentall Maſculine, ſignifying Harveſt and age of man, which is then moſt commonly Malencholly: The fourth quarter, which is the Angle *Septentrional* reaching unto the Oriental, comprehending the fourth, third and ſecond Houſes, unto the firſt is called *Septentrional* quarter, feminine, ſignifying Winter, and the crooked age of man, which then doth begin to be flegmatick, old and faint.

Thoſe two parts, which be from the Angle *Meredional*, unto the Angle Septentrional be called the *Moities* aſcendant; the two other parts, which be from the Septentrional unto the Meridional, be called the Moities deſcendant, the four Angles be the firſt four, ſeventh and tenth Houſes; the ſecond, fifth, eight and eleventh be called the Houſes Succedent; the third, ſixth, ninth and twelfth be called the Houſes Cadants; therefore, when and as often as in theſe four Angles, you find a good figure, that place alwayes ſignifies, force, courage of body, good and proſperous, Fortune Valiantneſs, ſtoutneſs with friends, aſſociated with a better hope.

The ſecond ſignifieth half fortune, by occaſion of goods; the fifth ſignifieth half fortune, comming by gifts, or by the getting or Conception of Son or Daughter, that is to ſay of honour or joy.

The eighth ſignifies half fortune, becauſe of death, or of things hidden; the eleventh ſignifies half fortune, comming by the Mother, or of the Prince, or of the year.

The Cadant do ſignifie weakneſs of Heart, feebleneſs or faintneſs of body and damage: the third

and ninth excepted, which ſignifie a reflection of a Common Wealth, likewiſe honour and reverence, the ſixth and twelfth, do ſignifie cowardneſſe with a wickedneſſe, aſwell of perſons as of things.

CHAP. XXIII.

Of the ſixteen Figures and their manifold Diviſions.

THeſe Figures are divided many wayes as firſt into foure Quadrants or Quarters, anſwering to the foure quarters of the year.

The Vernal or Spring Quarter, is Sanguine, hot and moiſt, and conteynes the firſt foure figures; *viz Puer, Amiſſio, Albus,* and *Cauda Draconis.*

The Eſtynal or Summer Quarter, is hot, dry, and collerick, and conteins other foure figures, *viz. Populus, Fortuna Major, Conjunctio, Caput Draconis.*

The *Autumnal* or Harveſt quarter, is cold, moiſt and Phlegmatick, conteins theſe figures, which have as well as the reſt their vertues from the Rulers and *Idea*'s, the four figures are *Puela, Rubeus, Acquiſitio, Fortuna Minor.*

The Hyemnall Brumal, or Winter quarter is, cold moiſt and flegmatick; of the nature of the tenth, eleventh and twelfth houſes and their Rulers and *Idea*'s and their Figures, *viz. Carcer, Triſtitia, Letitia* and *Via.*

They are again divided in diviſion of the Elements, for ſome figures receive ſuch vertue, as in nature they are fiery, hot and dry, and they are *Fortuna*

Fortuna, Major, Puer, Acquiſitio, and *Cauda Draconis,* three of theſe make the fiery Triplicity, over which *Sorath* ruleth by day, and *Hiſmael* by night.

Others are cold and earthly, *viz. Amiſſio, Conjunctio, Carcer, Caput Draconis,* and theſe conſtitute the Earthly Triplicity; over whom *Kedemel* rules by day, and *Haſmodai* by night.

Others are Aiery, hot and moiſt, *viz Albus, Puela, Triſtitia, Fortuna Minor*; over whom *Zazel* Rules by day, and *Taphthartharath* by night.

Others are watery, cold and moiſt, *viz. Populus, Letitia, Via, Rubeus,* and are called the watery Triplicity, over whom *Barzabel* ruleth both day and night.

Some figures are Maſculine, and therefore hot as, *Puer, Albus, Fortuna Major, Puela, Acquiſitio, Triſtitia Populus, Caput Draconis*; ſome are Feminine, Nocturnal, therefore cold, *Amiſſio, Via, Conjunctio, Rubeus, Carcer, Letitia, Fortuna Minor, Cauda Draconis.*

The uſe whereof, is this, that if you have a Maſculine figure in a Maſculine houſe, governed by a Maſculine Ruler, it imports him or her more manly, and ſo if a Maſculine figure be in a Feminine houſe, the man or woman is leſſe couragious, *&c.*

Chap.

Chap. XXIIII.

A Table of the Aſpects of the Houſes.

☌				☍				□				△			
Dexter	11	10	9		Dexter	3	2	1		Dexter	7	6	5	
1 houſe				7	5 houſe				11	9 houſe				3
Siniſter	3	4	5		Siniſter	7	8	9		Siniſter	11	12	1	
Dexter	12	11	10		Dexter	4	3	2		Dexter	8	7	6	
2 houſe				8	6 houſe				12	10 houſe				4
Siniſter	4	5	6		Siniſter	8	9	10		Siniſter	12	1	2	
Dexter	1	12	11		Dexter	5	4	3		Dexter	9	8	7	
1 houſe				9	7 houſe				1	11 houſe				5
Siniſter	5	6	7		Siniſter	9	10	11		Siniſter	1	2	3	
Dexter	2	1	12		Dexter	6	5	4		Dexter	10	9	8	
4 houſe				10	8 houſe				2	12 houſe				6
Siniſter	6	7	8		Siniſter	10	11	12		Siniſter	2	3	4	

The uſe of the Table of areſaid.

You may ſee in the 2, 3, 4, and 5. Dexter. Column, in the upper part of the Table. {First Houſe / Siniſter.

You ſee in the ſecond line & firſt Column & in the foure Columns over againſt them; the meaning is thus: A figure in the firſt Houſe, and another in he eleventh, he that is poſited in the firſt Houſe, doth behold the other in the eleventh, with a *Sextile* Dexter Aſpect. {11 10 9 / 7 / 3 4 5

A figure in the firſt and another in the tenth, he in the firſt behold the figure in the tenth with a *Quartile* Dexter.

A figure in the firſt beholding another in the ninth, caſts his *Trine* Dexter thither.

A figure in the firſt, beholding another in the ſeventh, caſts his *Oppoſition* Aſpect unto him.

Again, over againſt Siniſter, and under the firſt you finde 3, 4, 5. that is, the firſt beholds the third with a *Sextile* Siniſter, the fourth with a *Quartile* Siniſter, and the fifth with a *Trine* Siniſter; obſerve the Dexter Aſpect is more forcible then the Siniſter, this underſtand in the other Columns, *viz.* that Dexter Aſpects, are contrary to the ſucceſſion of houſes, Siniſter as they follow one another.

The houſes again are divided, into moveable, fixed and common.

The moveable, are the firſt, fourth, ſeventh and tenth, and theſe ſignifie the foure months of the year, *viz. March, June, September* and *December*, and as moveable.

The ſecond, fifth, eighth and eleven are fixed and ſignifie *Aprill, July, October* and *January*, which are fixed ſeaſons of Heat or Cold, Moiſture or Dryneſſe.

The third, ſixth, ninth and twelfth are common becauſe they are *February, May, Auguſt* and *November*, and are conſtituted alſo between moveable and fixed, and retain a property or nature, pertaking both, with the preceding and conſequent houſes.

Albus and *Letitia* are by corporeal or double bodied.

The

The right knowledg of theſe in this Art is much, and you muſt underſtand it thus; In the Queſtion or figure, if the Ruler who Governs the *Idea* that is incorporated in the figure in the firſt houſe be moveable, and the Idea Figure and houſe, be alſo one; it denotes the perſon to be unſtable, and of no Reſolution, eaſily mutable, perverted, a wavering unconſtant Man or Woman.

Let us admit the Aſcendant fixed, and the Ruler and his *Idea* in a fixed figure, you may judg the perſon to be of a firm Reſolution, no changling, or as we ſay, one that will ſtand to maintain what he hath ſaid or done, be it right or wrong.

If the Figure *Idea* and Ruler Aſcending be common, you may judge the man or woman to be neither very wilfull or eaſily variable, but between both.

The Figures alſo are divided into,

Beſtial or *Quadrupedian*, viz. *Puer*, *Amiſſio*, *Fortuna Major*, *Acquiſitio*, *Carcer*, and theſe repreſent foure footed creatures.

Fruitfull or prolificall figures, *viz. Populus*, *Rubeus*, *Cauda Draconis*, *Letitia Via*.

Barren figures, *Albus*, *Fortuna Major*, *Minor*, *Conjunctio*, manly or humane, Curteous Figures, *Albus*, *Conjunctio*, *Puella*, *Triſtitia*.

Ferral Figures are, *Fortuna Major*, *Fortuna Minor*, *Letitia*, and *Caput Draconis*.

Mute Figures or of ſlow Voice, *Populus Via*, *Rubeus*, *Cauda Draconis*, *Letitia*, the more if the Figures of *Taphthartharath* be with them, or in *Quartile* or *Oppoſition* of the Figures of *Zazel*.

The uſe hereof is, that if your ſignificators, (that is to ſay) the Lord Ruler and his Idea be incorporated in the aſcendant, into *pure Amiſſio*, *Fortuna Major*, *Fortuna Minor*, *Acquiſitio*, *Caput Draconis*, *Carcer*, *Cauda Draconis* there is in the Conditions of that party ſomething of the Nature of that Beaſt, the Ruler and Idea ſignifies: as if the Figure be pure, the man is raſh, hardy and Laſcivious, if *Amiſſio*, ſtedfaſt and reſolved, and ſomewhat of a muddy Complexion vitiated with ſome private imperfection, and what figure ſoever you find in the firſt houſe, conſider his Ruler and Idea, and you ſhall find his Nature, corporature and manner when ſtrong or weak, well or ill poſited, ſignified by them, as we ſaid before, for the quality of every thing is ſignified by the Rulers and Ideas, and ſo you muſt judge as if one be ſick, although forty mile off, conſider what figure is in the firſt Houſe, and what Idea and Ruler governes it, of that Nature and Complexion the party is, and hath ſuch ſickneſs and diſeaſes, as the Idea and Ruler ſignifies; to Cure him conſider the tenth houſe, what figure is there, and what Idea and Ruler it is attributed too: that Idea and Ruler will tel you, what Medicine you muſt give, that is to ſay of Herbs, Plants or Minerals, and according to judgement preſcribe that.

The part of the body afflicted, the Ruler *Idea*, Figure and Houſe ſignifie.

Let us admit, one propounds his queſtion, if he ſhall have Children, then if *Haſmodai* and her *Idea's* or *Idea* be in good company in the fifth Houſe, there is no queſtion but he ſhall; the ſame do, if the queſtion concerne Barrenneſs, *viz.* if the aſcendent or fifth Houſe be of thoſe Figures, we call Barren, is generally repreſents few or no Children.

In queſtions, if the Rulers and Idea's be incorporated into *Albus*, *Conjunctio*, *Puella* or *Triſtitia* in the aſcendent, then we may Judge the Man to be of civil Carriage, very affable and eaſie to be ſpoken withal, &c.

Chap. XXV.

Chap. XXV.

Of the Rulers eſſential dignities, in the twelve Idea's, *that govern the twelve parts of the Earth, incorporated into ſixteen Figures.*

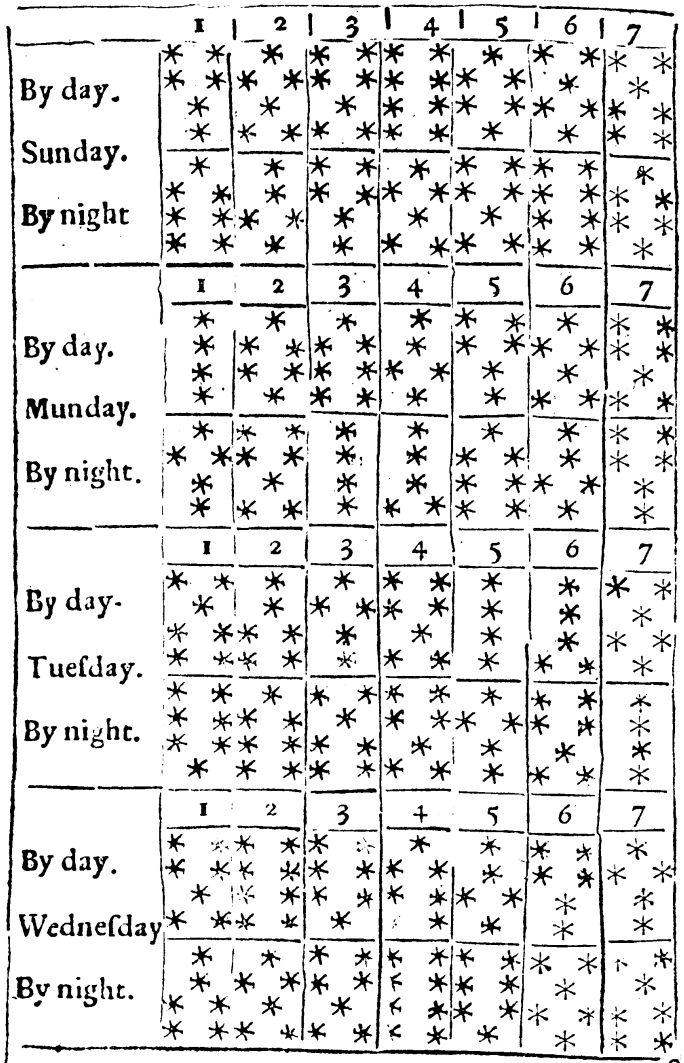
Idea's.	Figures.	The Houſes of the Rulers	Exaltation.	Triplicity day and night.	Detriment	Fall.
		1				
		2				
		3				
		4				
		5				
		6				
		7				
		8				
		9				
		10				
		11				
		12				

The

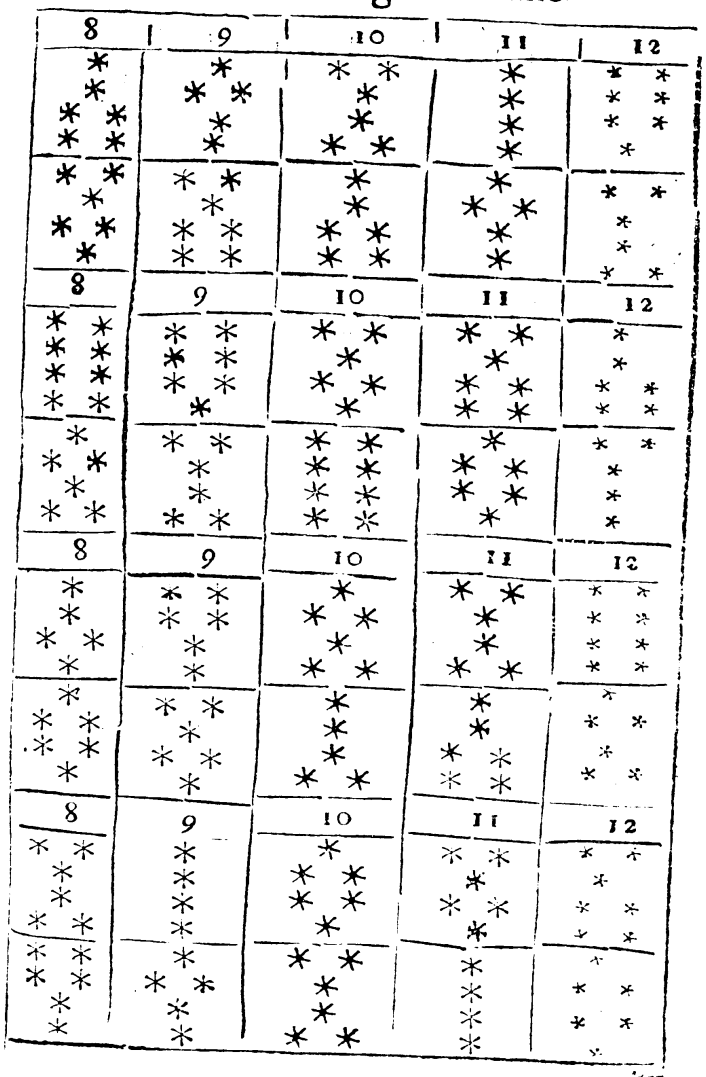
The uſe of this Table is great, becauſe it teaches the Fortitudes and Debilities of the Rulers and Idea in the Figures; when they are in ſuch Houſes, we attribute to them, as you may perceive by the Table; the firſt Column is of the Ideas; the ſecond is their Figures: the third and fourth is of their Rulers: ♂ pure and the aſſociate: of the Houſe of ♋ And the letter D tels you it is by day: and the letter N is of the night. The next Column tells you, that *Fortuna Major* in the firſt Houſe is governed by ♂ and ♄, and there *Sorath* is exalted, and ſignifies ſomething of the Nature of *Barzabel* and *Malchidael* in man, woman or thing: The fifth Column tells you, that *pure* is of the Triplicity of *Sorath* by day, and *Hiſmael* by night: the ſixth Column tels you, that theſe Rulers are in their Detriments in thoſe Houſes, over againſt them in the ſame line toward the left Hand; the ſeventh Column tells you, in what Houſe every Ruler hath his fall, becauſe in ♂ to his exaltation ☌ is in his fall in the firſt Houſe: if his Figures, *Carcer* or *Triſtitia*, promiſe any thing by aſpect, the influence is weak, and you may Judge it to be but a bare word full of deceit: Now if *pure*, *Fortuna Major*, or *Acquiſitio* be in the firſt Houſe, you may ſay the thing will be done, and the promiſe made, will be kept, and the manis of the Nature and Complexion, the figures, Idea's and Rulers ſignifie: If it be *Acquiſitio*, that is ſign·ficator of the man, then he is really honeſt, Religious, true hearted, and you may truſt him: for whatſoever he promiſes he will be as good as his word.

A Table

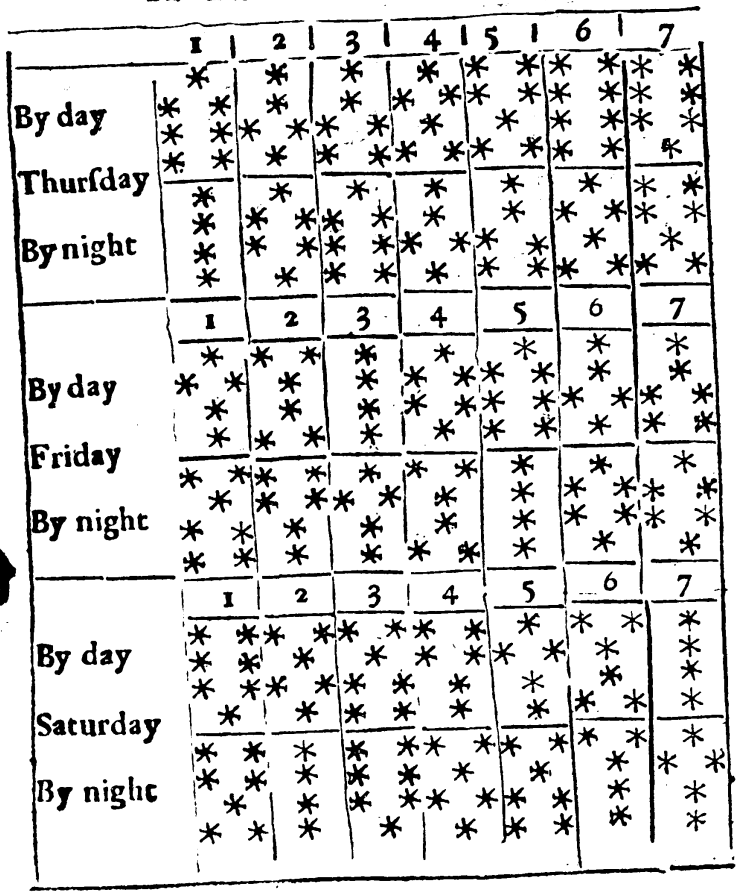
A Table of the Hours,



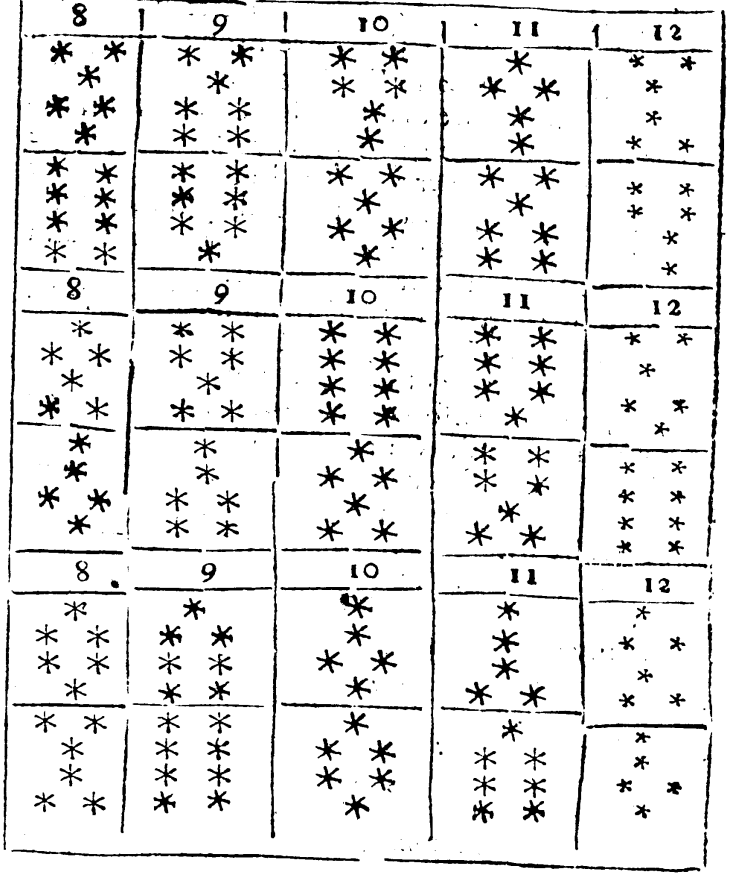
and the Figures Rule.



A Table of the Hours,



and the Figures Rule.



The uſe of theſe two Tables, we will ſhew you together, that you may be the more exact in the hour when the Rulers and Idea's are ſtrong, and when weak in the Figures and Houſes; and you muſt be perfect in the Nature of the Rulers, Idea's, Figures and Houſes, and giving all the vertue that they have in Nature and property to the Figures, you muſt know the ſtrength, fortitude or debility of the figures and a wel pauſing of them, and their aſpects, and ſeveral mixtures in your Judgement.

Next, by rightly applying the influences of the Figures, and their Idea's and Rulers, Aſpects to one another at the time of the queſtion, according to natural, and not enforced Maximes of Art: For by how much you endeavour to ſtrain a judgement beyond Nature, by ſo much the more you augment your errour. A Ruler, Idea or Figure is then ſaid to be really ſtrong, when he hath many eſſential dignities, which are known, by his being in that place we call his houſe, or his Exaltation and Triplicity, at any time of caſting the figure: as for example.

In your Scheam, if you find a figure in any of thoſe places, we call his houſe or Houſes, you muſt look, what hour it is: and if he go into an Angle, or be in any of the four Angles, and alſo rule the hour, he is then eſſentially ſtrong, and we allow for that five dignities, as *Fortuna Major* in the fifth Houſe, *Pure* in the firſt.

In Judgement, when a figure is in his own houſe, that is, when his Ruler and Idea governe, it repreſents a man in ſuch a Condition, as that he is Lord of his own Houſe, Eſtate and Fortune: or a man wanting very little of the goods of this World, or it tells you, the man is in a very happy ſtate or condition, this will be true, unleſs the figure be afflicted by any Malevolent aſpect. If

If he be in that houſe wherein he is exalted, you may allow him four dignities, if he rule the hour alſo, as *Pure* in the tenth, at eight a clock in the morning on Tueſday, or *Acquiſitio* in the fourth, at eight a clock in the morning on Thurſday.

If *Pure*, or *Acquiſitio*, or any other figure be in his exaltation, and no wayes afflicted by ill Company, or Aſpect: it ſignifies a lofty proud perſon.

If he be in any of thoſe houſes, which are allotted him for his Triplicity, he hath allowed him three dignities, but herein you muſt be cautious, as for example in a queſtion, Nativity, or the like; if you finde *Major* in the firſt houſe, & the queſtion, or nativity or Scheam be made at ten of the clock upon Thurſday night, if you would examine his fortitudes, he ſhall have four dignities, for being in his exaltation, which continues an hour and a month, but he ſhall not be allowed any dignity, as being in his Triplicity, for by night *Sorath* Ruleth not the fiery Triplicity, but *Hiſmael*, who had he been in place of *Sorath*, and by night, muſt have had allowed him three dignities, and this do generally in all the Rulers, *Barzabel* excepted; who night and day ruleth the watery Triplicity.

The Rulers are debilited in the Houſes, oppoſite to their houſes, they are in their fall, in the houſes oppoſition to their exaltations, and are detrimented as much here as they were dignified before there: as *pure* in the ſeventh, or *Papulus* in the tenth.

If you would know whether your figure be well made or not, you muſt look to the four Angles, if in any of them you find a Figure that rules the hour, at the time of the queſtion demanded, then the Figure is well made: if you find it not ſo, you muſt make another: And you ſhall find what Figure governes every hour in the Table before.

Chap. XXVI.

A very Necessary Table shewing what parts of the Body is signified by the sixteen Figures; Of the seven Rulers in all the twelve Houses; Of the Earth governed by the twelve Idea's.

		♈	♉	♊
♈	1	Breast, Arms & Shoulders	Heart and Stomach	Head and Belly.
♉	2	Heart and Breast.	Shoulders Armes and Chinebone, Belly.	Neck, Throat and Reines
♋	3	Stomach, Heart and Navel.	Breast, Lights, Reins and Loyns.	Armes, Shoulders and Privities.
♌	4	Reines, Belly, and Secrets.	Stomach, Heart, Secrets, and Bladder	Breast, Lights and Thighs.
♍	5	Secrets and Reins.	Belly, Haunches, and Thighs,	Heart, Back and Knees.

♎	♏	♐	♑
Head and Thighes.	Feet and Reines.	Legs and Secrets.	Head and Knees.
Knees.	Head and Secrets.	Thighs and Feet.	Throat and Legs.
Legs and Ancles	Neck, Throat. and Thighs.	Head and Knees.	Armes. Shoulders and Feet.
Feet	Armes, Shoulders and Knees.	Neck, Throat, and Legs.	Head, Breast Stomack and Lights.
Head and Eyes.	Breast, Heart and Legs.	Armes Shoulders and Feet.	Neck, Throat, Heart and Back.

♈	6	Thighs, Secrets and Feet.	Reins, Loyns and Knees.	Belly and Legs.
♉	7	Thighs and Knees.	Legs and Secrets.	Reins, Secrets & Feet.
♊	8	Knees and Legs.	Thighs and Feet.	Head, Eyes, Secrets and Bladder.
♋	9	Legs and Feet.	Head, Eyes and Knees.	Neck, Throat and Thighs
♌	10	Head and Feet.	Neck, Throat and Legs.	Armes, Shoulders and Knees
♍	11	Head and Neck.	Armes, Shoulders. and Feet.	Breast, Lights, Heart and Legs.
♎	12	Neck, Armes, and Shoulders.	Head, Eyes, Breast and Heart,	Heart Stomach, Liver and Feet.

Neck

Neck and Throat.	Stomack, Liver, Heart, and Feet.	Head, Breast and Lights.	Shoulders, Armes and Belly.
Shoulders and Armes.	Head, Belly and Haunches.	Neck, Throat, Heart and Stomach,	Breast Lights, rains and Loyns.
Breast, Stomach and Heart.	Neck, Throat, Reins and Loynes.	Shoulders Armes and Belly.	Stomack, Heart, Liver and Secrets.
Heart, Belly and Back.	Shoulders, Armes and Secrets.	Breft, Rains, Loyns and Lights.	Bowels and Thighs.
Belly and Haunches.	Breast, Lights. and Thighs.	Stomach. Liver, Heart and Secrets.	Reigns, Loyns, and Knees.
Reines, Loyns and Thighs.	Stomach, Liver, Heart Back and Knees.	Belly and Thighes.	Secrets, Legs and Haunches.
Secrets.	Haunches Belly and Legs.	Reigns, Loyns and Knees.	Thighs and Feet.

Chap.

Chap. XXVII.

Of the Qualities of the Figures.

YOu must furthermore note, that amongst the figures, some be good, others be ill, and othersome be common; the good be those which be entring, *Tristitia* excepted; those which be going out be ill, onely *Letitia* Excepted; the common be neither good nor bad, but they be good or bad according unto the Company they fall into; for when the Company is good, they be good; and when the Company is ill, they be ill; as shall be more plainly declared unto you by the experienc of certain figures, we will give judgment upon in the third Book of this Art.

The sixteen figures receive their signification from the seven Rulers and twelve *Idea's*, which govern the whole Earth, and all things under the Sun; and these put their influences into our hands, and have such signification, as you may read and practise in the second part of our Book.

Chap. XXVIII.

Of the Colours of the Figures.

PUer signifies white mixed with red; *Amissio* and *Caput Draconis*, white mixed with *Citrine*; *Albus* a

white lovely Colour, mixed with red; *Populus* and *Via*, green or russet black, Gold colour or yellow; *Fortuna Major*, green, yellow or Gold colour; *Conjunctio*, Purple or gray whitish, somtimes black, speckled with blew, green, white, or a darke crimson, or a whitish tawny. *Rubeus* red mixt brown; *Acquisitio*, red, yellow, or green, sanguine; a white russet or dunn is *Carcer*; *Tristitia*, tawny, skye colour with blew; *Letitia*, a green whitish glistering colour.

Chap. XXIX.

A modest defence for Geomancy, *and* Telesmes, *in the known* Phænomena *of Nature: with an Appeal to the Natural faculties of men; whether there be not a God, Angels, spirits and* Genii, *that at certain times appear in humain shape, &c.*

IT is vainly reported by Ideots and underwits, that we contemn the Famous Presbyterians, *&c.* It is true, being not so indiscreetly zealous and superstitious as Phanatiques, we have been mistaken by Anabaptists, and traduced for Athiests; but this is answered, in *The Harmony of the World*. Now there is a Gentleman denyes an *Immaterial Being*, and finely asks, if I know any thing, *Sine Materia*; After the removall of corporeal matter out of the world, there will be still space and distance, in which

which this very matter while it was there, was also conceived to lye, and this distant space cannot but be something; and yet not corporeal, because neither corruptible, impenitrable nor tangible, it must of necessity be a substance incorporeal, necessarily and eternally existent of it self; which the clear *Idea* of *a Being absolutely perfect*, will more fully and punctually inform us to be the *self subsisting God or Immaterial Being*, and hereby it is manifest, how absurd and irrational they are, that will pretend to reason and understanding, and yet excuse themselves from the acknowledging of so plain a truth.

The evasions of some Nativity men, are so weak (and silly like unto *William Lilly*, and he is neither Artist nor Gentleman, but a poore Laborer or Ditchers son of *Diseworth* in *Leicester-shire*, brought up to *London*, and educated by *Palin* a Tayler in the *Strand*) whereby they would elude the force of that argument; For spirits which is drawn from Apparitions, that a man may be almost sure, they were convinced in their Judgments of the truth of Genii, Angels or Spirits and their Stories, else it had been better flatly to have denyed them, then to fain such idle and vain reasons of them.

But first the prodigious Astrologers, and their fellow Nocturnal Nativity-mongers say, they are nothing but imaginations, and that there is nothing really without us in such apparitions.

But we shall beat them off in this Book, with the authority of *Zoroaster*, *Socrates*, *Plato*, *Averroes*, *Cornelius Agrippa* Knight, *Trithenlius*, *Cardan*, *Jarchas*, *Cattan Gerrard*, *Cemon*, *Tundinus*, *Visus*, *Gafferell*, and many others too tedious to name.

Being routed from this slight account, for that many see the thing at once, then they fly to so miraculous

raculous a power of phancy, as if it were able to change the Aire into a reall shape and form, so that others may behold it, as well as he that fram'd it by the power of his fancy.

Now I demand of any sober man, or *Heydonean*, whether this be not a harder Mistery and more unconceiveable, then all the Magicall Metamorphoses of Devils or Witches; For it is easier to conceive that Genii or some knowing thing in the Aire should thus transform the Aire into this or that shape, being in that part of the Aire it doth thus transform, then that the Imagination of man, which is but a modification of his own minde, should be able at a distance to change it into such appearances; But suppose it could, can it animate the Aire that it doth thus Metamorphize, and make it speak & answer to Questions, and put things into mens hands, & teach them how to make Telesms or Talesmans, as some call them; & what Angels attend them, &c. O the credulity of besotted Atheisme! How intoxicated and infatuated are they in their conceits, being given up to sensuallity, and having lost the free use of the natural faculties of their minde; But shall this force of imagination reach so high as the clouds also, and make men fight pitched Battels in the Aire, as they did at *Edge-hill*, running and charging one against another, here the same bold pretender, to wit, and Phylosophy, *Cæsar Vanninus* (who cunningly and Jugglingly endeavours to infuses the poison of Atheisme into the minds of his reader on every occasion) and another English Author of Prodigies, abuing the Noble Knight *Cornelius Agrippa*, whose Books next the *Bible*, I prefer before all the Books in the world: These men have recourse to those old cast Rags of *Epimeus* his

School

School, the *exuvious* effluxes of things, and attempts to salve these *Phænomena* thus; that the vapours of mens bodies, and it seems of horses too are carried up into the Aire, and fall into a certain proportionable posture of parts, and so imitate the figures of them aloft among the Clouds.

But I demand, how the vapours of the Horses finde the vapours of their Riders, and when and how long are they comming together: and whether they appear not before there be any Armies in the field to send up such vapours; and whether Harness and Weapons send up vapours too, as Swords, Pikes and Shields: and how they come to light so happily into the hands of those Aerial men of War, especially the vapours of Metals (if they have any) being heavier in all likelyhood then the reek of Animals and men: and lastly how they come to discharge at one another and to fight, there being neither life nor soul in them: and whether Sounds also have their *Exuviæ* that are reserved till these solemnities, for at *Alborough* in *Suffolk* 1642. were heard in the Aire very loud beatings of Drums, shooting of Muskets, and Ordinance, as also in other such like Prodigies, there hath been heard the sounding of Trumpets, as *Snellius* writes. And *Pliny* also makes mention of the sounding of Trumpets, and Clashing of Armour heard out of the heavens about the *Cimbrick* Warrs, and often before. But here at *Alborough* all was concluded with a melodious noise of Musical Instruments.

The *Exuviæ* of Fiddlers it seems flie up into the Aire too, or were those Musical Accents frozen there for a time, and at the heat and firing of the Cannons, the Aire relenting and thawing, became so harmoniously vocal? With what vain conceits are

are men intoxicated, that willfully wink against the light of Nature, and are estranged from the true knowledg and acknowledgment of a God!

But there is another Evasion, which the same sedulous Insinuator of Atheism, would make use of, in case this should not hold, which seems more sober, but no less false; and that is this; That these fightings and skirmishings in the Aire, are onely the reflection of some real battel on the earth; But this in Nature is plainly impossible: For of necessity these Armies thus fighting, being at such a distance from the Spectators, that the fame of the Battel never arrives to their ears, their eyes can never behold it by any reflection from the Clouds. For besides that, reflection makes the images more dimn then direct sight, such a distance from the Army to the Clouds, and then from the Clouds to our Eye, will lessen the Species so exceedingly, that they will not at all be visible.

Or if we could imagine, that there might be sometimes such an advantage in the figure of these clouds, as might in some sort remedy this lessening of the species, yet their surfaces are so exceeding rudely polished, and reflection which, as I said, is ever dim enough of it self, is here so extraordinarily imperfect, that they can never be able, according to the course of nature, to return the species of Terrestrial Objects back again to our sight, it being so evident that they are unfit for what is of farr lesse difficulty. For we never finde them able to reflect the image of a Star, when as not onely glasse but every troubled poole or dirty plash of water in the high way does usually do it.

But that it is far easier for a Star, then for any of these Objects here upon Earth, to be reflected to

our

our Eyes by thoſe rude natural Looking-glaſſes placed among the Clouds, ſundry reaſons will ſufficiently inform us.

The firſt, The Stars do not abate at all of their uſual magnitude in which they ordinarily appear to us by this reflection; the difference of many hundreds of Leagues making no difference of magnitude in them; for indeed the diſtance of the Diameter of the *Orbite* of the Earth makes none, as muſt be acknowledged by all thoſe that admit of the annual motion thereof. But a very few miles do exceedingly diminiſh the uſual bigneſs of the *Species* of an Horſe or Man, even to that littleneſſe, that they grow inviſible. What then will become of his ſword, Shield or Sphear? And in theſe caſes we now ſpeak of, how great a journey the ſpecies have from the Earth to the Cloud that reflect them, I have intimated before.

Secondly it is manifeſt, that a Star hath the preheminence above theſe Terreſtrial Objects, in that it is as pure a light as the Sun, though not ſo big; but they but *Opake* coloured bodies, and that therefore there is no compariſon betwixt the vigour and ſtrength of the *Species* of a Star and of them.

Thirdly in the Night-time, the Eye being placed in the ſhadow of the Earth, thoſe reflections of a Star will be yet more eaſily viſible; when as the great light of the Sun by Day, muſt needs much debilitate theſe reflected Images of the Objects upon the Earth, his beams ſtriking our Eyes with ſo ſtrong vibrations.

Fourthly and laſtly, there being Stars all over the Firmament, ſo as there is, it ſhould ſeem a hundred times more eaſier for natural Cauſes to hit upon a *Paraſter* or *Paraſtron* (for let Analogie embolden

bolden me ſo to call theſe ſeldome or never ſeen *Phænomena*, the image of a ſingle Star or whole conſtellation reflected from the Clouds) then upon a *Parelios* or *Paraſelene*. But now the ſtory of theſe is more then an hundred times more frequent then that of the *Paraſter*. For it is ſo ſeldome diſcovered, that it is doubted whether it be or no, or rather acknowledged not to be, of which there can be no reaſon, but that the clouds are ſo ill poliſhed, that they are not able to reflect ſo conſiderable a light as a Star. From whence I think, we may ſafely gather, that it is therefore impoſſible that they ſhould reflect ſo debile Species, as the colours and ſhapes of Beaſts and Men, and that ſo accurately, as that we may ſee their Swords, Helmets, Sheilds, Spears and the like.

Wherefore it is plain, that theſe Apparitions on high in the Aire, are no reflections of any Objects upon Earth; or if it were imaginable that they were, that ſome ſupernatural cauſe muſt aſſiſt to conglaciate and poliſh the ſurfaces of the Clouds to ſuch an extroardinary accuracy of figure and ſmoothneſſe, as will ſuffice for ſuch prodigious reflections.

And that theſe Spirits that rule in the Aire, may not act upon the materials there, as well as men here upon the Earth work upon the parts thereof, as alſo upon the neighbouring Elements ſo far as they can reach, Shaping, Perfecting and directing things, according to their own purpoſe and pleaſure, I know no reaſon at all in Nature or Philoſophy, for any man to deny. For that the help of ſome officious *Genii* is implied in ſuch like Prodigies as theſe, the ſeaſonableneſs of their appearance ſeems no contemptible argument, they being according to the obſervation of Hiſtori-

ans,

ans, the *forerunners of Commotions and Troubles* in all Kingdomes and Common-wealths.

Yet nevertheless as good Artificers, as I here suppose, they working upon Nature, must be bounded by the Laws of Nature. And *reflexion* will have its limits, as wel as *refraction*, whether for conveyance of *species* or kindling of heat, the laws and bounds whereof: that discerning wit *Cartesius* being well aware of, doth generally and judiciously pronounce; *That a* burning Glass, *the distance of whose* focus *from the* Glass *doth not bear a less proportion to the* Diameter *thereof, then the distance of the Earth from the Sun, to the* Diameter *of the Sun, will burn no more vehemently then the direct rays of the Sun will do without it, though in other respects this* Glass, *were as exactly shaped and curiously polished, as could be expected from the hand of an Angel.*

I have now compleated this present Treatise against *Atheism* in all the three parts thereof: upon which, while I cast mine eye and view, that clear and irrefutable evidence of the cause I've undertaken, the *external appearances* of *things* in the world, so faithfully seconding the undeniable dictates of the *innate Principles* of our own mindes, I cannot but with confidence aver, That there is not any one notion in all Philosophy more certain and demonstrable then that *there is a God*

And verily I think, I have ransacked all the corners of every kinde of Philosophy that can pretend to bear any stroke in this Controversie, with that diligence, that I may safely pronounce, that it is meer brutish *Ignorance* or *Impudence*, no *Skill* in *Nature* or the *Knowledge* of things, that can encourage any man to profess *Atheism*, or to embrace it at the proposal of those that make profession of it.

But

But so I conceive it is, that at first some famously *learned* men, being not so indiscreetly zealous and superstitious as others, have been mistaken by *Idiots* and traduced for *Athiests*; and then ever after some one vain-glorious Fool or other, hath affected with what safety he could, to seem *Atheistical*, that he might thereby forsooth be reputed the more *learned*, or the *profounder Naturalist*.

But I dare assure any man, that if he do but search into the bottom of this enormous *disease of the Soul*, as *Trismegist* truly calls it, he will find nothing to be the cause thereof, but either *vanity* of mind or brutish *sensuality*, and an untamed desire of satisfying a mans own *will* in every thing, an *obnoxious* Conscience, and a base *Fear* of divine Vengeance, *ignorance* of the scantness and insufficiency of second causes, a jumbled *feculency* and *incompositedness* of the spirits, by reason of perpetual intemperance and luxury, or else a dark bedeading *Mellancholy*, that so starves and kills the apprehensions of the Soul, in divine matters especially, that it makes a man as inept for such Contemplations, as if his head was filled with cold *Saturne* or hot *Mars*: And *Mars* having got upon the Buls back Gallops about the Sky after *Venus*, and sees not the *Genii* that laugh at his madness.

And to such slow Constitutions as these, I shall not wonder, if, as the *first part* of my discourse must seem marvellous subtile, so the *last* appear ridiculously incredible. But they are to remember, that I do not here appeal to the Complexional humours or peculiar Relishes of men, that arise out of the temper of the *body*, but to the known and unalterable *Idea's* of the *mind*, to the *Phænomena* of *Nature* and Records of *History*. Upon the last whereof, if I have something more fully insisted, it is not to be

imputed to any vain credulity of mine, or that I take a pleasure in telling strange stories, but that I thought fit, to fortifie and strengthen the faith of others, as much as I could; being well assured that a contemptuous misbelief of such like Narrations concerning *Spirits*, and an endevour of making them all ridiculous and incredible, is a dangerous Prelude to *Atheism* it self, or else a more close and crafty profession and institution of it. For assuredly that saying was nothing so true in Politicks, *No Bishop, no King*; as this is in Metaphysick, *No Spirit, no God*. I could have said much more, but I think this is sufficient.

I have borrowed a great part of these things, of the most learned man that ever writ, of *Geomancy* and *Trasmes*: and I do it with the more Confidence in that their Authorities advance my Experiments. Now let us proceed to Necromantick and Goëtick Operations.

First, the Ghosts of dead men, which are often seen to appear in Church-yards, are natural Effects, being only the Forms of the bodies, which are buried in those places, for their outward shapes, or Figures, and not the souls of those men, or any such like Apparition, caused by evil Spirits, as the common Opinion is. The Ancients thought, that these Ghosts were the Good and Evil *Genii*, which attended always upon Armies: but they are to be excused; seeing they knew not how to give any other reason of these Apparitions: it being most Certain, that in Armies, where, by reason of their great numbers, many die, you shall see some such Ghosts very often, (especially after a Battel;) which are, as we have said, the *Genii* of the Aire. I have elsewhere handled the curious History of *Spirits*; wherein

in I have propounded these following questions, touching these ghosts: namely, *Whether or no, we may, by these, explaine all the Visions, that are mentioned by Writers? Whether those wonderful effects, which we attribute to Demons, or Spirits, may proceed from these Figures or not?* And then, *whether they have any Power at all, or not? And if so; whence they have it?* And if it be granted they have any: *Paracelsus* is of Opinion, that Mummy hath in it all the Vertue of Plants, Stones, &c. And that it hath an Occult, Magnetique Vertue, which draws men to the Sepulchers of those, whom they account to have been holy men; whereby the Vertue of the same Mummy, there are those effects wrought, which we call Miracles: which are observed (saith he) to be much more frequent in the Summer, then in any other Season of the year, by reason of the heat of the Sun, which awakens, and excites the humour that is in the Mummy. But these are meer fooleries; which we there refute, by such principles, as the Rabbins have drawn, from the Secrets of this so Famous, and Renowned Mummy. After those other questions, these follow: namely, *Whether or no, these wonderful formes, which proceed from the Blood, the Bones, or the Ashes of dead Bodies, may serve for an Undeniable argument of the Resurrection*; a thing unknown to most of the Philosophers? *Whether, after they are raised up, they can in any thing be serviceable unto us?* And *whether by their meanes, we may be Naturally able to attaine to the knowledg of diverse secrets, which are Unknown to Us?* Diverse other like questions are there proposed, and discussed, plainly, and throughly; as I shall let the World see, in a short time: In the mean while, we may safely account the Objection before propose to be

Tom. 2. lib. 4. de caus. morbor. invisib.

Invalid, and of no Force; ſeeing that, though the body be reduced into Aſhes, yet nevertheleſs the Figure is not thereby deſtroyed.

In the firſt place therefore let us conſider their Names. And now let us ſpeak of *Teleſms*.

They are called in Hebrew מגן *Magben*, that is to ſay, a Scutcheon, or Sheild: in Chaldie, Ægyptian, and Perſian, צלמנאא, *Tſilmenaia*, which ſignifies a Figure, or Image: in Arabick תלצמם, *Talitſman*, or צלמם, *Tſaliman*: and in Greek στοιχεῖα. The Hebrew word *Magben*, though it ſignifie a Scutcheon, or any other thing, noted with Hebrew Characters, the Vertue whereof, is not like to that of a Scutcheon; and although theſe Characters, according to the Opinion of thoſe that are moſt verſed in theſe Theological Myſteries, are ſome kind of imperfect Images; yet notwithſtanding the word in this place, is not properly taken for an Image, that is Graved, Carved, or Painted; becauſe that the Jewes, in making any ſuch, ſhou'd have ſinned againſt the Commandement: *Thou ſhalt not make to thy ſelf any Graven Image*. *Magben* therefore ſignifies properly any piece of Paper, or other the like matter, marked or noted with certaine Characters drawn from the *Tetragrammaton*, or great Name of four Letters, or from any other, as we ſhall ſhew hereafter. This word ſignifies alſo, though improperly, theſe very Figures alſo, and Images, which we ſpeak of; becauſe that theſe alſo as well as the Characters of the *Tetragrammaton*, do ſerve, as it were, in ſtead of a Buckler, or Shield of defence, againſt Diſeaſes, Lightnings, and Tempeſts. The Chaldie word, *Tſilmenaia*, comes from the Hebrew צלם, *Tſelem*, which ſignifies an Image: and the Arabick word *Talitſman*, may likewiſe have been derived from the ſame root; *Talitſ-*

Talitſman, bēing corrupted from צלמם *Tſaliman*, by the Tranſpoſition of one letter only: But the truth of this Conjecture is yet uncertaine. The Learned *Salmatius* gives it another Derivation: for he takes an occaſion to fall foul upon *Scaliger*, who derives it from the Arabick, for not conſidering, that *Taliſman* is derived from the Greek word τέλεσμα, *hoc eſt*, ſaith he. τετελεσμένον τι, *ut ſunt* τετελεσμένοι *anuli*. But how can the truth of this Derivation be proved? how ſhall we be aſſured, that *Talitſman* comes from τέλεσμα, and not rather τέλεσμα from the other? As for the laſt name, that theſe Images are called by, which is στοιχεῖα, there is no difficulty at all in the word: ſo that it remaines now, that we remember, concerning theſe Names, that when we ſpeak of Figures, we do not mean thoſe, that are properly ſignified by the Hebrew word, *Magben*, which are nothing but Scutcheons noted with Characters, ſuch as many have ſeen in *Paris* at the Prince of *Portugals*; the like whereof, you have in *Carlo Fabri* his *Scudo di Chriſto*, and in *Agrippa*: We have elſewhere the power of theſe kinds of Characters, advanced.

Nat. in Flav. Vopiſc.

Lib. 1. de Occult. Phil.

Neither ſhall I ſpeak at all of thoſe Images of Wax, which Sorcerers are wont to baptize, in the name of *Beelzebub*; theſe are Abominations, which we abhor, although let me tell you by the way, that the greateſt part of thoſe things our Demonographers ſtuffe their writings withall, are no hing but meer Fables, as ridiculous as the Dreams of the *Alcoran*. Our Diſcourſe ſhall only be, what natural Power, Images, that are made under certaine Conſtellations, may have; baniſhing from hence all Operations of *Demons*, or Spirits, and all ſuperſtitious powers whatever.

I shall prove therefore this Power of Figures, and Images, three manner of waies: by the influence of the Stars: by the power of Resemblance; and by Experience. I shall begin with the last of these three.

First then, it is certain, and we cannot deny it, without denying the most Authentick Historiographers that are, that there have been seen, both in our dayes, and in the daies of our Fathers, some of these *Telesms*, *Talismanicall*, *Telesmaticall* or *Figures* (for so we shall now call them) yet all is one, that have cured those, that have been bitten by Serpents, Scorpions, mad Dogs, and divers other Mischances, that are but too frequent with us. The Ancient Arabians, as *Almansor*, *Messahala*, *Zabel*, *Albobazen*, *Haly Rhodoam*, *Albategnius*, *Homar*, *Zachdir*, *Habamed* and *Serapion*, give us many examples of this kind; which gave *Haly* occasion to conclude, that *Utilem serpentis imaginem effici posse, quando Luna, Serpentem Cœlestem subit, aut feliciter aspicit: Similiter Scorpionis effigiem efficacem, quando Scorpij signum Luna ingreditur*, &c. Neither did he deliver this Doctrine, without having had Experience of the Effects: for he affirmes, that himself, being in *Ægypt*, had in his hand one of these Images of a Scorpion, which did cure those that were stung by this Venomous Beast: and it was ingraven upon a *Bazahar*, or, as it is commonly called, a *Bezar*-stone. It will be objected perhaps, that these *Arabians* are trifling, vain writers; and therefore that there is little credit to be given to them. But I shall elsewhere undertake the Vindication of them from this Calumny; and shall at present, for the satisfaction of Self-willed men, forbear to cite them any further; but shall content my self with examples borrowed from such among

among the Greeks, and Latines, as are accounted most Authentique.

Eugenius, besides an infinite number of Rarities, which he reports of *Egypt*, saies; that when they were sometime digging in the bridge at *Apamia*, there was found a peice of Copper, whereon was to be seen the Figure of a Rat, of a Serpent, and of a Fire: which being afterwards neglected, and peradventure either broken to pieces, or some way or other spoiled, there was observed, in a very short time after, a great number of Serpents, and Rats to haunt the City, and they do greatly annoy it still; and we cannot, without grief, call to mind, the many great Losses the City hath since that time endured by Fire: all which sad accidents were never heard of here, before the taking up of this strange Plate of Copper.

It is also reported, that after that *Mahomet* the second had possessed himself of *Constantinople*, the breaking of the lower Jaw of a Brazen Serpent, was the cause of the increasing of Serpents in those Parts. So true it is, that these *Telesmans* have Power to divert many of those Calamities, that afflict Mankind. And who knows not, that by the means of these, the Learned men of the Ages past, have oft-times chaced away Insects out of their Cities, and fields; as Gnats, Locusts, and Caterpillars? If any desire to see some of these Examples, he may have recourse to the *Chiliads* of *John Tzetzes*; where this Greek Author, (who lived about the time of that excellent Historian *Anna Comnena*, daughter to the Emperour *Alexius Comnenus*) reports, that *Apollonius*, by making a *Telesman* of a Stork, kept these Trouble-

Cambar. lib. 3. cap. 22.

Chil. 3. c. 60. Circ. an. 1160.

ſome Birds from comming into *Conſtantinople*; and by another *Teleſman*, he drove away all the Gnats out of *Antioch*. You may alſo ſee *Ptolomies Contiloquium*, and the Commentary of *Abre Gefar*, falſely attributed to *Haly*, as it is obſerved by *Scaliger*.

Furthermore, I am of Opinion, that the Firſt gods of the Latines, which they called *Averrunci*, or *Dij Tutelares*, were no other then theſe *Taliſmanical Images*; and I ground this my Conjecture from hence, that there are ſome Hiſtorians that affirm, that they made ſome of theſe Tutelar gods, under certain Conſtellations: but the poyſon of Idolatry having infected the beſt of Sciences, was the cauſe, that, theſe Images being afterwards taken for gods, the true and legitimate manner of making them was ſmothered, and quite loſt. They were wont alſo to ſet up ſome of theſe *Teleſmans* upon the Prow of their Ships, to preſerve them from Shipwrack: and all this to be done Naturally too; ſeeing that a *Teleſman* may be made, under the Sign of *Piſces*, that may, for ſome certain time, render the Waters calm, and free from Tempeſts. The Greeks, (as *Heſychius*, *Herodotus*, called theſe Figures) ſet up in Ships, παταικὲς; a word, no doubt, borrowed from the Hebrew פתוחים *Pitochim*, which ſignifies as much as *Cœlatura*: and therefore the Chaldie Paraphraſe renders it, by this our צלמנייא *Tſilmenaia*. Now we are to take notice, that theſe Figures were not at all of any Humane form, but of ſome Cœleſtial Figure, or other; which confirmes me in the Belief, that they were real *Teleſmans*. Nevertheleſs the Mariners had alſo their Statues of ſome Deity or other, as of *Mars*, *Apollo*, *Venus*, *Mercury*, and the like; which they placed at the Poop, or hinder part of their Ships: whence *Virgil* ſaies,

Aurato

——— *Aurato fulgebat Apolline puppis.*

And *Perſius*:

——— *Jacet ipſe in littore, & una*
Ingentes de puppe Dei.

Which gave occaſion to the Poets to feign, that *Jupiter* ſtole away *Europa*, under the ſhape of a Bull; becauſe the Ship of the *Cretians*, who ſtole her away, had, for it's *Teleſman*, the Figure of the Cœleſtiall Sign *Taurus*; and for it's Deity, a Statue of *Jupiter*. The like Original might, probably, that other Fable of *Ganimed* have had; who is ſaid to have been carried away by an Eagle, the Bird proper to the ſame God. You may ſee further, concerning this particular, in *Sextus Pompeius*, *lib. de Europe*, and *Lactantius*, *lib. de Falſa Religione*. This cuſtome of Mariners ſetting up of theſe *Teleſmans*, or Images, in their Veſſels, againſt Shipwracks, is ſo Ancient, that they ſay, that among thoſe that came with *Æneas* from *Troy*, there was one that had the Figure of two Lyons: that the *Gadarenes* had one, with the Image of a Horſe: and that the Ship of *Alexandria*, which *St. Paul* ſailed in, had the Images of *Caſtor* and *Pollux*, or, according to the *Arabians*, the *Gemini* graved on it: and that which carried *Hippocrates*, when he took his journey to *Abdera*, for the curing of *Democritus*, bare the Figure of the Sun. Now all theſe *Teleſmans* were not made ſo much for the avoiding of Shipwrack only, as for the turning away of ſome other Diſaſtrous accidents, or the procuring of ſome good fortune, or other. And from this practiſe of the Ancients have the Chriſtians taken Example, though in a Chriſtian way, of having Images in their Veſſels, and Picturing in them, the Saints whoſe names they bear.

But

But ſince that I am unawars fallen upon this choice Peice of Antiquity, I ſhall here further adde that theſe *Teleſmans* were not ſet up in Cities onely, and Ships, but alſo in the plain, open fields too: and it may be, that that Stone ſo much famed among the Turks, which they call *Bracian*, and is ſet up at *Mecha*, being foure foot long, and two foot broad as *Suidas* reports, was only a *Teleſman*. For otherwiſe we muſt even content our ſelves with Turkiſh Fables, and believe, that it would never have been ſo highly prized by them, but for that it ſerved inſtead of a bed to *Abraham*, when he had knowledg of his Maid *Hagar*: For beſides that, this is ridiculous, the Turks will never acknowledg themſelves to be Baſtards, and deſcended from a Servant-maid; but from *Sarah*: and this is the reaſon, that they are ſo much delighted in being called *Saraſins*. Others ſay that the reaſon why the Turks have this Stone in ſo much Veneration, is, becauſe that *Abraham* tyed his Camel to it, when he went up to the top of the Mountain to ſacrifice his ſon; as *Euthymius Zigabenus* affirmes: or, as ſome others of the more Trifling ſort of the Arabian Writers will have it, becauſe it was erected in memory of a certain Holy Woman, who was taken up into Heaven, and afterwards honoured upon earth as a goddeſs, for having very charitably entertained the Angels *Arot* and *Marot*. That which moved theſe latter to forge theſe Fables, was the Figure of *Venus*, which is ingraved upon this ſtone, with a *Creſent*: and this is that which makes me believe, that it was a *Teleſman* of this Planet, which, as Mr *Selden* ſayes, was anciently taken through all *Aſia*, for the Moon. And for this cauſe it is, that this people hath *Friday* in the ſame Veneration, that *Sunday* is with us: and that in memory of

of this Starr, which all the *Aſians* worſhipped, the ridges of their Houſes, and tops of their Temples were adorned with little *Creſcents*, as ours are with *Croſſes*. Now it cannot be thought, that this ſtone was only a bare, ſimple Image, erected in honour of *Venus*: for, beſides, that it was placed in the open Fields, and not within any Temple; it had that Vertue, which no other Image of this goddeſs ever had. For it drave away, ſaith *Zachder*, all Venomous Beaſts, and rendered all the neighbouring Fields both happy, and fruitful: which is ſo farr from being obſerved in them at this day, that, on the contrary, they are all utterly barren. And this agrees excellently well with the Nature of theſe *Teleſmans*, whoſe Operation laſteth but for ſome certaine ſpace of time, as *Albertus Magnus* aſſures us. *Non lateat nos*, ſaith he, *quòd ſicut virtutes Naturales perdurant in quodam tempore, & non ultrà; ita etiam eſt de virtutibus Imaginum. Non enim influit aliqua virtus de cœlo, niſi quodam tempore periodi; poſteà caſſa & inutilis remanet Imago frigida & mortua. Et hæc eſt cauſa, quare quædam Imagines non operantur hoc tempore, quod fecerunt tempore antiquo.* From the diverſity of Opinions concerning this *Teleſmanical* Stone, it may be judged, how many Fabulous Stories have been raiſed touching thoſe Artificial Images; as namely, of thoſe which were called Στοιχειώδεις, which were broken to pieces by the *Latines*, at their entring into *Conſtantinople*: of the *Palladium*, of which there are ſo many Wonders reported, and which perhaps was nothing elſe but a *Teleſman*: of thoſe Images of the *Amorhites*, which, as *Philo Judeus* reports, were called *Nympha ſacra*, which ſhewed to their ſlaves hourely, whatſoever they were to do: and which being at laſt quite decayed, an Angel of

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the Lord, (ſeeing they could neither be broken to pieces, nor burnt in the Fire) took, and caſt into a bottomleſs Pit. And having lighted on ſome of theſe Images, that had been made long before, and ſeeing them to have ſuch Admirable, Strange Vertues in them; being unable to apprehend the reaſon of theſe things, they preſently betook themſelves to Admiration.

Roſie Crucians uſually propoſe to themſelves, what Effect they would have theſe Images produce; whether to chaſe away ſome hurtful Beaſts; or, to allay the violence of Winds, to prevent Lightnings, and Haile; to cure certain Diſeaſes, and the like. This being firſt propoſed, they then ſearch after the means, that may be proper for the attaining of the End propoſed: as, for example, for the Cure of the Dropſie, it is to be conſidered, that the Diſeaſe conſiſts in Moiſture: they are therefore not to take any matter indifferently, for to ingrave, and forme, under ſuch and ſuch Conſtellations; but it muſt be ſomething, that is of a ſubſtance naturally hot and dry. Secondly, they muſt take, for the Aſcendent, ſome ſign that is likewiſe hot and dry; as *Aries*, for inſtance. In the Third place, they muſt make choyce of ſome Star, to which this Malady is ſubject; ſuch as *Saturne* is ſaid to be: but there being need alſo of ſome Star that is very moiſt, (to the end that Sympathy, which is ſo powerful in all things, may aſſiſt alſo in this particular;) they may take the *Moon* in her Wane. For, as the curing of the biting of a Viper, they mixe ſome of its fleſh, with the Antidote; in like manner, for the expelling of theſe wateriſh humors, we muſt make uſe of that Star, which hath the greateſt affinity with the waters. You muſt alſo obſerve the Sign, which relates

relates to the part of the body that is ill-affected: and this is the Counſel of a learned Phyſitian, who ſaies, that; *Oportet Medicum abſque defectu ſcire, ubi cauda Draconis ſit in homine, ubi Aries, ubi Axis Polaris, ubi ſit linea Meridionalis, ubi Oriens, ubi Occidens*, &c. Now that the Signes have more Agreement with, and have ſtronger influence upon one part of the body, then another; we are certainly taught by dayly Experience, in the curing of Wounds. We muſt alſo have regard, if it be poſſible, to the Stars to which the Sick perſon is ſubject: and then in the laſt place, we muſt above all things take care to begin our Work, under ſome certain Aſpects, which are only uſeful in the Operation, ſome for to ſhed their Influences with more heat, or cold, and others, with leſs, as occaſion ſhall require. So that all things being thus diligently obſerved; the Beames of the Stars, finding a Figure aptly diſpoſed for the receiving them, do make ſuch an Impreſſion in it, by the Reſemblance and Harmony that they there find, as that being once taken in, they do afterwards Operate on that, which they find to be ſemblable. In all the other operations, they proceede after the ſame manner: as, for Example, to chaſe away *Scorpions* out of any place, they take the ſign, with which they have ſome Correſpondence; ſuch as is the ſign *Scorpio*: then do they take ſome Malignant ſtar, which is Adverſe to them; it being not ſo neceſſary to obſerve ſo many rules in Beaſts, and other Irrational Creatures, as in Men. Now when the Figure of a *Scorpion* is thus prepared, the living *Scorpions* feeling naturally the Offenſive Influence, wherewith the Image is indued; they preſently avoid the place, for their own preſervation; or elſe, if they be too near it, they preſently dye. If it be thought

thought by any a hard thing to conceive, how theſe living Creatures ſhould have any ſenſe of this influence; let them but conſider, that there are ſome Perſons that bear ſo ſtrange a hatred to Cats, or other like Beaſts, as that if there be any within the Houſe where they are, they do preſently fall into a ſweating, and trembling, although they ſee them not. It is reported alſo, that there is a certain herb, that Cats will ſcent, at a very great diſtance: inſomuch, that if one lay it upon the top of a Houſe, or in a Chamber, you ſhall have them come from very far, to tumble, and roule themſelves on it. Many things are delivered by the Naturaliſts, which are in appearance, much more Incredible then theſe.

And now it is no hard matter to conceive; how the Power of *Teleſmans* comes at this day to be ſo undervalued; for thoſe that have written of this ſubject, have mixed ſo many, both confuſed, and dangerous things together in their writings; that people making no diſtinction at all betwixt the good and the bad, do equally abhor all, whatſoever bears but the very name of Figure, or *Teleſman*. But we ſhall, in the proſecution of this diſcourſe, ſever the good Corn from the Darnel; and ſhall ſhew, that, in the making of theſe Figures, all words are indifferent; and that they ſerve but to amuſe the ſimpler ſort of people. As, when *Albinus Villanovenſis* ſaies, that for to cure the Tertian, and Quartan Ague, the pain of the Nerves, Ventricle, and Privy part, you muſt grave the Image of a Scorpion upon a piece of Gold, or Silver, when the *Sun* is in his proper Houſe, and the *Moon* in Capricorne: and while you are graving it, you muſt ſay theſe words: *Exurge Domine, gloria mea; Exurge Pſalterium, & Cithara; exurgam diluculo*: and then rehearſe this Pſalme;

Pſalme; *Miſerere mei Deus, miſerere mei; quia in te confidit anima mea.* From hence it is, that ſo many ſuperſtitions have ſprunge; and that people at length begun to undertake the curing of Diſeaſed perſons, meerly by the bare Receiting of certain Words; without any regard had, either to the ſtars, or any thing elſe.

We confeſs, that the living Scorpion is not at all Exempted from Celeſtial Vertue; ſeeing that, if it be applied to the Wound, it cureth it, as well as it's *Teleſmanical* Image: ſo doth the Crocodile, the Rat, the Toad, the Dog, and the Viper alſo. And if in all the reſt of living Creatures, we find not the ſame effect; it is rather for want of ſearching after it, then any defect in Nature: ſeeing that thoſe, that are moſt skilled in the wonderfull Works of God, do certainly aſſure us, that where ever any Diſeaſe is found, there alſo is the Remedy to be had. And who would ever have thought, that the Gravel, which is found in Urine, ſhould ſerve for a Remedy againſt the Stone? and a world of other the like ſecrets there are, which are daily brought to light. But it may here be demanded; Why then ſhould not the Stars communicate the Vertue of driving away Scorpions, as well to the living Scorpion, as to it's Image?

I anſwer, that if it were ſo, Nature ſhould then make warre againſt it ſelf, and ſhould utterly deſtroy it ſelf in a ſhort time; ſeeing that all living Creatures would ſoon be deſtroyed by one another. Moſt wiſely therefore was it ordered, that the ſtars only, and Men, ſhould have this Vertue communicated unto them.

The anſwer of *Delrio*, to the Reaſons brought by *Cajetan*, and *Pomponatius*. For, whereas the latter

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of theſe ſaies, that although *Figures* be not the beginning, and Cauſe of Operation, yet it may operate very much: ſeeing that we may obſerve out of experience, that the Figure of a foul, deformed man, ſtrikes us with a kind of ſadneſs; whereas a Beautiful works in us, an effect quite contrary. Beſides, Beautiful Objects do ſo move us, as that we love them; which foule, and Ill-favoured do not at all: Therefore ſaith *Pomponatius*, Figures have ſome Power to Operate. *Delrio* anſwers nothing to this, but only to the Conſequence; denying that Magicall Figures are Beautiful, or Deformed. But, even Children may eaſily perceive, that his Antecedent is utterly falſe. For, thoſe Figures, which he calls *Magical*, and we *Teleſmanical*, are truly, and really, Beautiful, or Deformed, according as the things are, which they repreſent, which are, for the moſt part, the Heavens, and the Stars; the Beauty whereof raviſheth our Senſes. Beſides, theſe Figures do ordinarily repreſent ſome Conſtellation or other; as the *Virgin*, the *Twins*, and the reſt. Now if a living Virgin, and living Twins, are Beautiful, or Deformed; why then ſhould not their Figures, or Pictures be ſo too? Let us now proceed to the Arguments of *Cajetan*, which *Delrio* refutes with as little Reaſon, as he hath done thoſe of *Pomponatius*.

This learned Cardinal then layes down this moſt True, and Powerful Concluſion, in favour of *Teleſmanical Figures*. *Figura licet non ſit ipſum principium Operationis, eſt tamen conprincipium.* He proves the Antecedent: *quia in artificum inſtrumentis efficit Figura, ut illa ſic, vel ſic operentur; tum quia ferrum latum ſuper aquas fertur, quod ſi in formam aliam contrahas, demergetur.* Theſe reaſons of his are ſo ſtrong, and ſo certain, as that it is impoſſible to overthrow them.

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For, ſeeing that a Plate of Iron that is Large, and very Thin, will ſwim upon the water; but if you reduce it into a round ſolid form, it ſinks preſently: is it not evident, that this proceeds meerly from the Figure? What manner of Spirit muſt he be of, that dares affirm the contrary; unleſs it be one that means to ſay, however, as *Delrio* ſaies; whoſe Anſwer you have in theſe words. *Reſpondeo, Figuram eſſe Conprincipium in motu locali, & Operationibus quæ per hunc motum fiunt; ut ſunt variæ diviſiones continui per dolabram, per malleum, per aſciam, per ſerram; non verò in Operationibus quæ fiunt per alterationem.* I cannot but wonder, that this Acute Jeſuite, who hath ſhewed himſelf in other things, a moſt Learned, and Sound Philoſopher, ſo that he comes not ſhort of any in the whole ſociety, ſhould ſo groſly offend here, againſt thoſe very Philoſophical Maximes, which himſelf hath laid down. For, where he grants, that *Figure* is a Co-principle in Local Motion, and in the Operations which this Motion produceth; but not in thoſe which are cauſed by Alteration; he concludes againſt that, which himſelf had before laid down; ſeeing that, according to the common Conſent of all Philoſophers, heat is cauſed by Motion, but heat is a kind of Alteration: Therefore the Figure is, of it ſelf, a Co-Principle in the operations which are cauſed by Alteration.

Again, when he grants to *Cajetan*, that a Large piece of Iron may perhaps ſwim upon the water, yet he ſaies, that it is not by reaſon of the Figure, but of the Quantity: theſe are his words. *Sed eſto, fiat; erit, non ratione Figuræ, ſed ratione Quantitatis.* Well, but of it ſelf, and in ſound Philoſophy; *Quantitas non eſt activa*: See then what the conſequence muſt be. And in the end, when *Cajetan* concludes, that

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it is the *Figure*, therefore that makes a large piece of Iron to ſwim upon the Water; *Delrio* anſwers, that this Figure is only accidental: for, ſaith he, let this large, thin piece of Iron be reduced into ſome other Figure, either Circular, Square, or five angled, it will do the ſame: that is to ſay, it will ſtill ſwim upon the water: therefore the figure operates not, but by accident; But here *Delrio* deceives himſelfe: for *Cajetan's* purpoſe is not to oppoſe one flat figure, or, as the Mathematicians ſpeak, In *Plano*, againſt another flat figure, either Square, or Circular: but a plaine, flat Figure, againſt a ſolid one. For a flat Figure, whether it be Square, Circular, Octogonal, or of what faſhion ſoever it be, will do that, which the ſame figure, if it be ſolid, will not do: which is moſt true; ſeeing that a piece of Iron that is ſquare, and thick withall, ſinkes preſently to the bottom of the water; which the ſame piece of Iron would not do, were it ſquare, and very thin; it is therefore a moſt undeniable Maxime, that *Figure* hath ſome power to Operate.

Other Obiections which are made againſt the power of theſe Images, are ſet down, and refuted by *Galeottus*, *De Doctrina promiſc.* c. 24. the moſt weighty of which, are theſe following.

In theſe Images which are ingraved on Gold, for the Cure of the ſtone, and the pain in the Reins, the Gold of its own Nature cannot work this Cure; much leſs then can the Image; which being without life, cannot by any means alter the Gold, and change it into another Nature. Beſides, in the Image there is found neither action, nor paſſion: again, the Gold of it ſelfe, whether it be figured, or not, is ſtill of the ſame *Species*; and conſequently the beams of the Stars muſt alwayes work upon it, after one and the

the ſame manner: and if it ſhould work rather upon Gold which is figured, then upon that which is plain; this Action would ſeem to proceed, rather from the Election of the Heavens, then from any other cauſe. In a word, the Vertue which is attributed to this Figure, can neither be Natural, nor Artificial: Not Natural, becauſe it proceeds from within: much leſs is it Artificial; becauſe it is not communicated unto it by the Artificer: it muſt therefore neceſſarily proceed from ſome other Cauſe.

The Learned anſwer of *Galeottus* to theſe Objections is this. *Non Enim in hac re mutatio ſpeciei requiritur, nec proprietas auri immutatur, nec ulla Cælorum Electio intervenit, nec ab Artifice vis illa ſanandi datur, nec Imago, ut Imago, quicquam Efficit*, &c. *ſed principium Actionis ac Paſſionis affert, ut B.* Thomas, *Magnuſque Albertus teſtantur*; *non ut Figura, & Imago, Mathematicè animadverſa*; *ſed ut efficit aliam in re figurata præparationem, quæ Cæleſtem actionem ſine difficultate varijs modis accipiat.* And afterwards explaining, how it comes to paſs, that among the diverſe kinds of Figures that are under the Heavens, ſome are more naturally apt to receive the influences, then others are; He brings in the ſame inſtance of Looking-glaſſes; among which thoſe that are hollow, receive the beams of the Sun, in ſo full a meaſure, as that they burne; and others receive them ſcarcely at all. So the diverſity of Hills, and Vallies, is the cauſe of a greater either heat, or coldneſs. We may alſo here add an inſtance in pieces of Ice, which the Sun cannot ſo eaſily melt and diſſolve, if they be plain, and ſmooth; but very eaſily, if they be uneven, and rough. Which hath given occaſion to ſome to ſay, that painted figures are nothing ſo proper to the

ſubject we treat of, as Graven, and Carved are: which is moſt true. As for Gold, although the figure change not the *Species* of it; yet notwithſtanding it renders it more Apt, and proper for ſuch an action: as water, cold, and hot, though it be ſtill the ſame *Species*, yet the one will boyl our meat, when the other will not. Which makes *Galeottus* to conclude, in theſe termes: *Requiritur ergo, in unius & ejuſdem ſpeciei rebus, certum culturæ temperamentum, ut varietur effectus.*

It hath alſo been objected, againſt *Franciſcus Ruêus*, who undertook the defence of this Kind of Sculpture, after *Galeottus*, that if it be indued with ſuch wonderful Vertues, Man's workmanſhip ſhould then have more power, then God's: ſeeing that the Graved Figure of a Lion ſhould be able to cure the Pain of the Reins; which a living Lion could not do. To this he anſwers, and that very pertinently, that, that which Man does, is as well the work of God, as that which God himſelf does; ſeeing that we are but his inſtruments; and that all our Actions, according to the Apoſtle, are in him, and depend on him. Beſides, we ſomtimes ſee, that that which hath been compoſed by man, proves to be of greater vertue, then that which God hath ſimply created: as, for Example, Treacle is of more Soveraigne Vertue againſt Poyſon, then any ſimple, that the Naturaliſts have yet found out.

Tho e, who have diligently examined the choiceſt parts of the learning of the Ancients, have obſerved, that there is nothing that is more abſurd, in Appearance, then the figures of the Celeſtial Conſtellations. What a confuſed thing is it, (ſay they) that in thoſe places, which are deſtined to be the place of abode for the bleſſed Spirits only, there ſhould be lodged ſuch

ſuch numbers of Beaſts; and, ſome of them ſo dreadfull, as that we cannot think of them, but with horrour? If they had placed onely men there, and had allotted a *Caſtor*, and a *Pollux*, Dominion there; this might have been interpreted an Error of Love; which ſuffers us not to be content, in wiſhing ſmall Honours to thoſe we Love. This conſideration might alſo have ſatisfied thoſe, who complained, that the Celeſtial figures were nothing elſe, but the repreſentations of the ſeveral ſcapes of *Jupiter*, and that the whole face of the Heavens was filled, with the notes of his inceſtuous pranks: ſo that if any one ſhould undertake to excuſe theſe Amorous ſigns, he would be the leſſe blame worthy; in that he did it, only in defence of the moſt ſweet, and powerful of all our paſſions. The excuſe of thoſe, who impoſed upon theſe incorruptible bodies, the figures of bruit beaſts, that are moſt ſubject to corruption, and even of things inanimate alſo, was moſt juſt, ſeeing that, in ſo doing, they had no other deſign, but what was Religious. Thus we ſee Fiſhes there, Centers, and eares of Corn in a Virgins hand: And, thoſe who are skilled in the ſecrets of the Ancient Theology, know well enough, that it was not without ſome Myſticall reaſon, that they placed one Crown in the ſouth part of Heaven, conſiſting of thirteen bright Starrs, and another in the northern part, containing eight Starrs in it. But to place Dragons there, and Serpents, and Hydra's; reaſon can never endure. And yet, ſee the ſtrangneſſe of the things! For though the Ancients had thus filled the Heavens with bruit Beaſts; and that according to this their Doctrine, one would have imagined this Cæleſtial Paradiſe to have been, an habitation of Monſters, and a dreadfull Wilderneſs,

rather then the Seat of the Bleſſed, and a place abounding with all manner of pleaſures; yet notwithſtanding, neither had the Church even reproved it, nor any of the antient Fathers diſavowed it. Now the ſubject we treat of, is much leſſe ſcandalous; and by conſequence more tolerable. For what danger can there be in affirming; that the diverſe figures of the ſtarrs repreſent and make up, the different characters of the *Hebrew* Alphabet? And that as theſe Letters have ſome ſignification when they are ſingle, as wel as when they are joyned with others: in like manner the Starrs, either alone, or joyned with other Starrs, do note unto us ſome miſteries? Yea rather this Doctrine of ours, is ſo farr from being ſuch, as men ſhould beware of, and hold it ſuſpected; as that on the contrary, it teacheth the many wonderfull things of God; and proveth that all theſe Starrs have not their Order beſtowed on them in vain; and that their motions and differently Aſpects are not utterly uſeleſſe, and without any deſign. In ſo much, that in my opinion, it would be no leſſe then Blaſphemy in any man to affirm the contrary; or to ſay, that they are only placed there, onely for ornament and to beautifie the heavens, and to give light; and for no other cauſe at all. But what madneſſe is it to confine theſe wonderful lights to one onely opperation; ſeeing that, beſides that experience teacheth us, that the Moon is the Governeſs of all Humours; the Sun the principle of life; Saturn *Zarel* and *Carcer*, a Malignant Starr; *Jupiter*, a Benign; the ſign of *Taurus* cold and dry; that of *Gemini* hot and moiſt; *Aries* hot and dry; and ſo of the reſt: we do alſo ſee daily by that one and the ſame ſimple here below, ſerveth to diverſe

diverſe and ſundry properties of opperations: and therefore, if the Herbs, are not reſtrained to the narrow limits of one ſole effect; why ſhould we think ſo unworthily of the Stars as not to believe the ſame of them and their figures. We conclude therefore, that beſides thoſe wonderful Qualities which we acknowledg to be in them; they may alſo repreſent by their diverſity of Aſpects, certain Figures, or Characters by which we may have ſome apprehenſion of the greateſt changes that happen here below. And this truth we will now endeavour to prove, out of the Holy Scriptures.

If then we can any where finde, in theſe Holy Scriptures, that the Heavens have been called by the Holy Ghoſt, *a Book*; then doubtleſſe we may conclude, that there are in this Book Letters and Characters, which may be underſtood by ſome or other. Now that it is called a Book, appears out of the Prophet *Iſaiah*, who ſpeaking of the laſt day, wherein all things ſhall ceaſe, *Iſa.* 34.4. ונגלו כספר השמים he ſaith *Complicabuntur, ſicut Liber, Cœli*: where the כ *Caph*, in Hebrew, which the *Latine* tranſlateth, *Sicut*, ſignifieth in the originall, *Quia*. So that as *Iſaiah* hath ſaid, that the Heavens ſhall be rolled together; ſo hath he at the ſame time, given the reaſon of it alſo; *Becauſe they are a Book*. If it be objected, that כ may ſignifie *Sicut* as well; I anſwer, that thoſe that are but meanly verſed in the Holy Scriptures, know well, that this *Latine* word, is not alwayes a note of Similitude. *Facti ſumus Sicut Conſolati*: (was the ſong of the people returning out of Captivity:) as *Men*

Men that are comforted; ſhall we conclude hence, that they were not really ſo? No, but this word *Sicut*, AS, is redundant in this place, and might as well have been away. So likewiſe in this paſſage; *Tranſivimus Sicut per Ignem* : and in many more the like, therefore *Complicabuntur Cœli, Quia Liber ſunt*. But if it be ſtill objected, that for as much as כ *Caph* ſignifies ſometimes *ſicut*, in the Original; there is no more reaſon, why it ſhould be rendred *Quia*, then *Sicut*: and conſequently it will ſtill hold true; that the Heavens are not a Book; but are only as a Book. To this it may be anſwered, that the wholy Scripture doth elſe wherefully, deſide this controverſie; ſeeing that, ſpeaking of the Heavens, it makes mention of *Lines* and *Letters* which are words, that are moſt properly, and eſſentiall ſpoken of a Book; and maketh no uſe of the word *Sicut*, As, at all: which is an infallible Argument, that theſe words, in the paſſage before cited, *Complicabuntur*, *SICUT Liber, Cœli*, are not expreſſions of *Similitude*. Now that the Scripture, ſpeaking of the Heavens, nameth expreſly, the word *LETTER*, will appear out of the very firſt verſe of the *Bible*; where the Hebrew text runs thus. בראשית ברא אלהים את השמים *Bereſhith Bara Elohim Et Haſchamaim:* that is to ſay, *in the Beginning God created the LETTER*, or *CHARACTER of the Heavens*. For this is the meaning of the Hebrew word את, *Et*; or אית *Aot*, which ſignifieth a LETTER. And as for the word LINE, we finde it much more plainly ſet down in the *19. Pſ. Verſ.* 4. *In Omnem terram exivit* קום *Kavam, LINEA eorum.*

I ſhall not here enter into any tedious Diſpute, whether it be to be read קלם *Kolam, Sonus eorum*, rather then קום *Kavam, Linea eorum*: and ſo conſequently

ſequently, whether the paſſage cited by St. *Paul*, out of the interpretation of the *Seventy*, be corrupted: or elſe the Hebrew Text. In my *Harmony of the World*, Book 2. I ſhew with *Titelmanus, Bredembachius, Malvenda, Mercerus, & Genebrard*, that the places are not at all corrupted, neither in the one nor in the other: but that the *Septuagint*, and *St. Paul* had regard to the Senſe of the words, rather then to the Letter; ſaying *Sonus eorum*, to make it ſuit more aptly with the following words: *Et in fines Orbis terræ verba eorum*: becauſe that the ſound, the Voice and the Words do very handſomely accord and ſuit together. We may add alſo, that they made uſe of a ſublime and allegorical ſenſe of theſe words, applying them to the preaching of the Apoſtles. And thus *St. Paul* and the *Septuagint*, being fully reconciled to the Hebrew Text; we may the more boldly ſtrike to the Letter, and read קום *Kavam, Linea eorum*; underſtanding it ſpoken of the Starrs which are ranged in the Heavens, after the manner of *Letters in a Book*, or upon a ſheet of Parchment. For which reaſon alſo, God is ſaid in the holy Scriptures, to have ſtretched out the Heavens as a *Skin*, calling this Extenſion, רקיע *Rachia*; from whence perhaps the *Greeks* might take their ῥάκος, which ſignifieth a *Skin* or *Hide*; it being moſt proper to a Skin, to be Extended, or Stretched forth. Now upon this *Extenſion* as upon a Skin, hath God diſpoſed, and ranged the Stars, in the manner of Characters; whereby as by a Sacred Book, the wonderful works of God are ſet forth, to all thoſe that know how to read them. *Cœli enarrant gloriam Dei*; ſaith the Pſalmiſt. And here peradventure ſome may ſay, that the wonderful works of God are ſet forth by the Heavens, in their Prodigious Extent,

Harmony,

Harmony, Brightneſs, Order, and admirable motion; and not by way of any *Writing*. But *R. Moſes*, a very learned Jew, aſſureth us, that the ספר *Saphar*, to *Declare*, or *Set forth*, is never attributed to Things Inanimate: ſo that from hence he concludes, that the Heavens are not without ſome ſoul, as we have proved in our *Harmony of the World*; which is no other, then that of thoſe Bleſſed Intelligences, who have the Conduct of the Stars, and diſpoſe them into ſuch Letters as God hath ordained; declaring unto us men, by means of *this Writing*, what Events we are to expect. And for this cauſe, this ſame Writing is called by all the Ancients, כתב המלכים *Chetab hamelachim*, that is to ſay, *The Writing of the Angels*. And that this paſſage, *Cœli enarrant gloriam Dei*, is clearly meant of this *Celeſtial Writing*, appears by the words immediately following; *In omnem terram exivit Linea eorum*. I know very well, that according to *St. Paul*, and the *Septuagint*, a man may underſtand, by the *Heavens*, the *Apoſtles*; or, as ſome others will have it, the *Prophets*. But, if purſuing the Allegory, a man ſhould take occaſion to deny the Literal Senſe; this would be no ſmall Crime, in the Judgment of the Fathers. *Scripturæ Verba*, ſaies the whole School, *Propriè accipienda ſunt, quando nihil inde Abſurdi ſequitur*. So that if we ſtick to the Letter of the Text, not only this Paſſage alleaged but many others alſo, which I omit, that I may come to the Main Matter in hand, doe very much confirm this *Writing*.

Now, as the *Prophets* have done before, ſo have all the Learned among the Ancients alſo, after their Example, called the Heavens, SACRED BOOKS: as, among the Jews, *R Simeon Ben Jochay*, in the *Zohar*, on the Section *Temourah*; which is the 25. *Chapter*

Chapter of Exodus, *Cifr.* 305. where he ſpeaks very largely of this *Celeſtial Writing*, though very Obſcurely *R. Abraham* alſo, in his *Jetſira*, or Book of the Creation, delivers many Myſteries of it; and after them, *R. Moſes Ægyptius*, *Moſes Ben-Nachman*; *Abraham*, the ſon of *Dior*, his Contemporary; *Aben-Eſra*, *David Chimchi*, *Jom Tof Ben-Abraham*, *Joſeph* the Son of *Meir*, *Levi Ben-Gerſon*, *Chomer*, *Abarbanel*, and many others; which I ſhall here omit, that I may come to the *Greeks*, and *Latines*, who will peradventure be better received.

The Learned *Origen*, interpreting after his manner, that is to ſay, Subtilly and Quaintly, this Paſſage in *Geneſis*, *Et erunt in Signa*; affirms, (as he is reported by *Euſebius*,) that the Stars were placed in this Order in the Heavens, for no other end, but to ſhew, by their diverſe Aſpects, Conjunctions and Figures, what ever is to happen, while the World indures, as well in General, as in Particular: yet not ſo, as if they were the Cauſe of all theſe things; never any ſuch thing came into the Thought, muchleſs into the Writings, of this learned man. For, as the Prophecies, that are written in Books, are not the *Cauſe* of thoſe Events, which they foretell ſhall happen; but onely, the *Signe*; in like manner, ſaith he, may the Heavens very juſtly be called a Book, wherein God hath written, all that is, hath been, and hereafter ſhall be. And, for confirmation of this, he citeth a paſſage out of a Book, the Title whereof is, *Narratio Joſeph*, a Book in his time highly eſteemed by all men: Wherein the Patriarch *Jacob*, giving his bleſſing to all his Children, tells them, That he had read in the Tables of Heaven, all that ever was to befall them and their Poſterity. *Legi*, ſaith he, *in tabulis Cæli, quæcunque contingent Vobis, & filiis veſtris.*

Whence

Whence the ſame *Origen* concludes, as well in his *Tract* on this Queſtion, *Utrùm ſtellæ aliquid agant ?* as in his Book *De Fato, Cap. 6.* that ſome Myſteries may aſſuredly be read in the Heavens; by reaſon, that the Stars are diſpoſed, and ordered there, in the form of Characters. The Concluſion of this learned Father is ſo much the ſtronger, in that, where the *vulgar Tranſlation* reads, *Sint in Signa*, the Original Hebrew is, והיו לאתת *vehaiou leototh*; that is to ſay, word for word, *Et ſint in Literas*. This Doctrine is of ſo great importance, as that *Julius Sirenus* hath undertaken the Defence of it; and maintains, that it is a moſt True and Safe Opinion, and ſuch as hath been entertained by moſt Religious men. *Neque in illis corporibus Cœleſtibus*, (ſaith St. *Auguſtine*) *hic latere poſſe cogitationes credendum eſt, quemadmodum in his corporibus latent; ſed, ſicut nonnulli motus animorum apparent in vultu, & maximè in oculis; ſic in illa perſpicuitate ac ſimplicitate cœleſtium corporum, omnes omninò motus animi latere non arbitror.* I am not ignorant, that *Pererius* endeavours to finde out another ſenſe, in theſe words of *St. Auguſtine*: but it is an eaſie matter to ſay, what one pleaſeth, in interpreting the words of a man that is Dead. Now this *Celeſtial Reading* may the more eaſily be believed to have been the Reall meaning of this Learned Father, ſeeing that many others of the Fathers have ſtrongly confirmed it: As, *St Ambroſe* and *Proſper*; who call the Heavens by the Epithets of *Pages*, and *wonderfull Inſtructions*: *Albertus Magnus* ſtiles them, an *Univerſall Book*. And *John Damaſcene* goes yet farther, and ſayes that they are *Clear Mirrours*; intimating, that we may ſee, diſtinctly There, even as far as to the moſt ſecret and weightieſt Motions of our Soul: which gave occaſion to *St. Auguſtine* to utter theſe words

words, which we have before cited. All the *Platoniſts* in a manner, were likewiſe of the ſame Perſwaſion: and this is the reaſon that *Porphyrie* aſſures us, that when he had reſolved to have killed himſelfe, *Plotinus*, having read his Intention in the Stars hindered him from doing it. *Orpheus* alſo had knowledg of theſe Secrets, as appears by theſe verſes of his:

Σὴ μὲν ἐν ἄστρεσι
Τάξις ἀν ἀλλάκτοισιν ἐφημοταναΐσι τρέχουσα.

Certus tuus Ordo,
Immutabilibus mandatis, currit in Aſtris.

As for our modern Writers, it would even amaze a man to conſider, that among ſuch infinite numbers of Books, wherewith our Libraries are ſtuffed, there is hardly five, or ſix to be found, that have taken any notice at all, of this Wiſe piece of Antiquity, concerning this *Celeſtial writing*. I know very well, that ignorance will be preſently ready with this anſwer; that the vanity of the ſubject, is the reaſon of this their Silence. But why then have ſuch an infinite number of other fooleries been taken into conſideration, and thought a fit ſubject for their learned Pens, which are a thouſand times more Ridiculous in appearance, then this is? whereas, on the contrary, there is no Aſtrologer, to whom this Science is not neceſſary; nor any ſearcher into the choiſer pieces of Theological antiquity, to whom in like manner it may not be uſeful; if at leaſt it be true. I am therefore apt to believe, that the true reaſon is, the Neglect rather of the Oriental Languages; whereon theſe wiſe Secrets do ſo neceſſarily depend;

depend; as that, without the knowledge of them, they cannot poſſibly be explained, or underſtood: inſomuch that we had no notice at all of theſe Miſteries, till ſuch time as they were brought into *Europe* by thoſe men, that addicted themſelves to the ſtudy of the Eaſtern Languages. *Capnio* was the firſt, *de Art. Cab.* that, in an Age when Barbariſme reigned, adventured to make ſome of theſe choiſe diſcoveries. *Picus Mirandula* likewiſe, who was the *Phœnix* of the Age he lived in, took ſome pains in ſearching into theſe Secrets; and alſo propoſed the Queſtion in hand, in theſe terms: *Queſt. 74. Utrùm in Cœlo ſint deſcripta, & ſignificata omnia, cuilibet ſcienti legere*: Famous *Cornelius Agrippa* Knight, alſo hath delivered his opinion herein, *Pierius Valerianus*, in his Hieroglyphicks, hath theſe words, *Occult. Philoſ. Lib. 44. fol. 366. c. Illa Extenſio in modum pellis, tanquam literis, inſcriptæ luminaribus, & ſtellis, dicitur* Rakia, *&c. Banelli*, an Italian, hath ſaid more to this purpoſe, then all the others, upon thoſe Words of St. *Luke*: *Gaudete, quòd nomina veſtra ſcripta ſint in Cœlis. Kunrath, in Amphith.* according to his uſual manner of fooling, makes a Riddle of it;

In quo ſunt pueri quotquot in Orbe Viri.

It ſeems, that theſe kind of Authors write to no other end, but that they may not be underſtood: by this means ſeeming to make war againſt Nature; which hath given us a Tongue, and the uſe of ſpeech, that might be able to expreſs our Conceptions: whereas theſe men, on the contrary, endeavour to be Obſcure, and Dark. *Robert Flud*, in his *Apology for the Brethren of the Roſie Croſs*, hath gone on very far with this *Celeſtial writing*; the Characters whereof

of he affirmes to be made, in the ſame manner that others are. *In Cœlo, Apologet. Ed. Lug. Bat. An.* 1617. (ſaith he) *inſerti & impreſſi hujuſmodi Characteres, quæ non aliter ex ſtellarum ordinibus conflantur, quam lineæ Geometricæ, & Literæ Vulgares, ex punctis; Superficies, ex lineis; & corpus, ex ſuperficiebus*: at length concluding, that who ſo is able to read theſe Characters, ſhall know not only what ever is to come, but alſo all the Secrets of Philoſophy. *Fol. 62. Quibus hujuſmodi lingua, & Scripturæ Arcanæ, Characterumque abditorum cognitio à Deo conceſſa eſt; his etiam datum erit, veras rerum naturas, mutationes, alterationes, & proprietates ſiderum, omneſq; alias operationes & executiones, oculis quaſi illuminatis legere, & legendo intelligere.*

But of all the Moderns, who have ſpoken of theſe Celeſtial Characters, *Poſtell* is the only man, who ſeemeth to have had the greateſt knowledg in them; as may appear, out of the greateſt part of his Books; among which, that which he hath written upon the *Jethſira*, gives us an Account of what himſelfe had experience of. *Si dixero, me in Cœlo vidiſſe, in ipſis Linguæ Sanctæ Characteribus, ab Eſra primum publicè expoſitis ea omnia quæ ſunt in rerum natura conſtituta; ut vidi, non explicitè, ſed implicitè; vix ullus mihi crediderit: tamen teſtis Deus, & Chriſtus ejus, quia non mentior.* Now that which makes me believe, that this learned man had ſome grounds of this his Confident aſſurance of having ſuch knowledg in the Temple of Wiſdome, is, that beſide the experience which poſſibly he might have had: he had often alſo travailed in the Eaſtern parts; where he had no doubt ſeen the Books of the *Arabians*, which are all full of this kind of Secret learning. And *John Leo*, in his Hiſtory of *Africk*, affirmeth, that, in *Marocca*, there is nothing more common: and the firſt Book which

he

he makes mention of, is a Book written by *Elboni*, an Arabian, the Title whereof is, *ELLYMAHEMORAMITH*: which Book ſcarcely treateth of any thing elſe; and it teacheth particularly, how to deſcribe all the Conſtellations in Arabick Letters, and to picture them Elegantly within little Tables; ſuch as the *Arabians* Hermites do alwaies carry about them, and have them ready for their Uſe, in applying them to the Rules of their *Zairagia*, or Divination. And this confirms that which I ſhall bring hereafter, concerning the *Mahometans* ſearching after no other Figures in the Heavens, then in their own Characters, reading therein what ever is to happen, in a very ſtrange, and unuſual manner. Whence the fore-mentioned *Poſtell*, upon the ſame Book of the *Creation*, ſaith: *Decreti itaque ſunt demum delineati, ſuiſque figuris adumbrati igne divino in aquis Cœli ſcilicet expreſſo ſancti Characteres, & tanta virtute in Cœlis expreſſi, ut poſſit etiam veritas futurorum haberi: cujus ſcientiæ adhuc veſtigium in* Marocho, *et multis alijs Iſmaelitarum civitatibus; licèt ſint apud eos admodùm depravatæ, & adulteratæ figuræ Sanctæ.* I have ſometimes thought, that this Author put forth this Book of his *De Configuratione Signorum Cœleſtium*, as a Preparative only, to make way for the better entertaining of this Doctrine, among the *Europeans*. For having ſhewed, that all the Stars, inſtead of repreſenting the Images of living Creatures, do no more but only make up certain ſquare Figures; it would have been no hard matter afterwards, to have perſwaded men, that theſe Figures were nothing, but Hebrew Letters, the figure whereof comes very near to that of a Square. For if he ſhould have gone to work otherwiſe, and ſhould have endeavoured to have put theſe Celeſtial Letters upon the world, without

without any Preparing of mens Minds to receive them; he would doubtleſs have been taken for an Impoſtor. And he had been formerly ſufficiently cried down; ſo that he needed not to have expoſed himſelf a new, to the Calumny of every black Tongue, by broaching new Propoſitions; which he could never think would down with them, unleſs he had firſt prepared their Pallats to reliſh them. After the world had once been ſatisfied in the Probability of this his Doctrine, he then intended to make a full diſcovery of all theſe Secrets, in his commentaries upon the *Zohar*: wherein he had layed together ſuch Variety of Occult learning, as himſelf witneſſeth in divers places of his Printed Books, as that it was not without reaſon that he ſo earneſtly commended this moſt Excellent Piece to the World, in his Laſt Will and Teſtament, written with his own hand. But ſince I have here made mention both of *Hebrew*, and of *Arabick* Letters; it may very well be doubted, which of the two, this *Celeſtiall writing* is expreſſed in; and which of theſe Languages theſe Letters make up. This doubt therefore I think fit to decide, before I go any further.

The *Iſmaelites*, or *Arabians*, who have never wanted men, that have been very well skilled in all manner of choiſe learning, (though they have fallen ſometimes upon Ridiculous ſtudies alſo:) being moved with a vaine glorious deſire of concealing this truth; namely that their Language depended upon the *Hebrew*; have not only altered their Characters, which were before very like to the Hebrew; but have alſo adulterated their Names: and the better to cover their knavery, have alſo added certain Letters: which the *Hebrew* Alphabet never knew: as their *Sſin*, *Dſal*, *Thſdæ*, or *Tſa*, &c. Inſomuch

ſomuch that a certain Learned man, that was very well skilled in their Language, ſaies: *Poſtel. de Phœn. Char. Arabes, verſutiſſimum hominum genus, & planè Iſmaeliticum, id eſt, adulterinum, poſtquam cognoverunt, ſuas Litteras ortum ducere ab Hebraicis; ſatagerunt non tantum abſolutè diſſimiles forma redde, ſed ordinem etiam perturbare, & nominum bonam partem mutare ſtudurunt.* They have had the confidence alſo to affirme, that their Letters are the firſt that ever were; and that if there be any Myſteries to be found, either in the ſignification or Figure of Characters; we are to look for them no where elſe, but in their Language. For which cauſe, interpreting their Alphabet, they deduce, from the firſt letter, which is *ALIPH*, this Verb *Conjungere*: from the ſecond Letter, which is *BA*, this word, *Inire*: from *TA*, the third Letter, *Producere*: and ſo of the reſt: making up a Prayer out of it, which they ſay, no other Alphabet is able to ſhew. So that it is no marvel, that they are able to produce ſo many ſeveral meanings of words, after this rate of Interpretation; ſeeing that, as *Kirſtenius* ſaith; *Integra Volumina de ſolis Nominibus literarum Alphabeti. Arabici confici queunt: ſed longè adhuc plura de ordine, figura alijſque accidentibus conſcribi poſſent.* Theſe Niceties have made the *Arabians* ſo ſuperſtitious in the Pronunciation of their Letters, as that when they meet with many words united together by the means of an *Aliph*, they will pronounce them all in a breath, though there ſhould be an hundred of them, and though they ſhould be in danger of expiring in the Act. Thoſe that are deſirous after ſatisfaction herein, may have recourſe to the *Arabick Grammer*, Printed in *Rome*. Now, as all ſuperſtition is attended on, by a certaine fooliſh Credulity; ſo are theſe men certainly perſwaded, that the

the Heavens being figured with their Letters, (and not with the *Hebrew*,) but the Alphebet of Heaven, ſee the third Book which doth foreſhew all things to come. And this is the reaſon, that, beſides the diviſion of their letters into *Gutturalls*, or, ſuch as are pronounced in the Throat; into *Vuales* as the *Latines* call them, that are founded in the furtheſt part of the Rooſe of the Mouth; as others are by the Palate; by the Gums; by the Lips; by the Teeth, and the Tongue together; and alſo into ſome, that are pronounced with a kind of Sibilation; others, with a certain ſtammering; and ſome with a gentle turning of the Tongue, which they call *Dſalqijetun*; and the Latines *Flexæ*: into others agen, that are ſhort, long, radical, or trancal, and ſervile: I ſay, that beſides all theſe diviſions, they do yet divide them againe, (the better to accommodate them to this *Celeſtial writing*) into *Schemſijun*, and *Kumrijun*, that is to ſay, into Solar, and Lunar, which are particularly known, by thoſe that obſerve the Rules of the *Zairagia*, it being unlawful for them to deviſe them. And perhaps it is in Obſervation to this Doctrine, that the *Mahometans* do never begin to write the firſt part of a word, at the end of a line, and the reſt of it at the beginning of the next line; as the *Greekes*, and *Latines* uſe to do: but if the ſpace be not ſufficient to hold the whole word, they draw a ſtroak from the laſt Letter of the laſt word, to the end of the line. Now we affirme, that though theſe Letters are very much altered, and corrupted; yet may it notwithſtanding very eaſily be diſcovered, by the Figure of a great number of them, that they have been taken from the *Hebrew*: and even Children may be able to judge of the truth hereof, by comparing, but the Arabick *Hha*, with the Hebrew

He; the *Cha*, with the *Cheth*; the *Ra*, with the *Reſch*; the *Zain*, with the *Zan*; the *Sin*, with the *Schin*; the *Tha*, with the *Teth*; the *Ain*, with the *Aghin*; the *Pha*, with the *Pe*; the *Caph*, with the *Cab*, the *Lam*, with the *Lamed*; the *Vau*, with the *Va*, *&c.* So that conſequently, if we are to ſearch after any Myſteries in theſe Letters, it ought to be, not in a corrupt Copy, but rather in the Original. The ſame is to be ſaid of the *Samaritane* Characters alſo, which are corrupted from the *Hebrew*: and this is ſo certaine a truth, as that it is a Point of infinite preverſeneſs to offer to doubt of it; as I have proved elſe-where in the *Holy Guide*.

The Reaſons brought by the *Ethiopians*, or *Egyptians* in the behalf of their Letters, is not ſo eaſily anſwered, as thoſe of the *Arabians*, and *Samaritans*: for as much as their Letter being only *Hieroglyphicks* expreſſing the figure of an Oxe, of a Horſe, of a Lion, of a Bear, of an Eagle, and in a manner of all other living Creatures; they do (ſay they) repreſent in the Heavens, whatſoever is to come to paſs in this world. And therefore, if there be any thing to be read there above, by means of the Stars; we muſt read it in theſe *Hieroglyphicks*, and in this Language, and not in any other; ſince that in Ancient times in ſtead of Letters, they made uſe of the figures of living Creatures, as we have ſaid in our Preface to this Book. To this it is anſwered, as we have formerly ſaid, that theſe living-Creatures have been repreſented in the Heavens, only by reaſon of a certain Correſpondency, that the Stars of which theſe conſtellations conſiſt, are obſerved to have, with theſe living Creatures upon the Earth: and what other Reaſons of it ſoever are given, they are neither vain, nor fooliſh. Such as are thoſe, alleadged by the

the aforenamed *Lazaro Banelli*; who accommodates the properties of theſe Celeſtial Animals, to ſeveral Kingdomes, over which they rule: as for example, the Conſtellation of *Aries* rules over *France*, *Germany*, *Syria*, *Paleſtina minor*, *Suevia*, and the *Upper Sileſia*; as you may read in our firſt Book. That of *Taurus* governs *Perſia*, the Iſles of the *Archipelago*, *Cyprus*, the Maritime parts of *Aſia Minor*, *Polonia major*, *Ruſſia alba*, *Switzerland*, the Countrey of the *Rhetres*, *Franconia*, *Ireland*, *Lorraine*, and part of *Swethland*. But, to leave this *Italian* to pleaſe himſelf with theſe truths, as our Engliſh Aſtrologers do in their Nativities; and likewiſe *Cæliloq. Mor. Albertus de Marcheſijs de Cottignola*, a *Franciſcan* Fryer, who moralizeth this *Aſtrology* after a way of his own; we affirme, that all theſe Celeſtial living Creatures ſignifie no more then what we have ſaid before; and do therefore by the ſame reaſon conclude, acording to the judgment of the Rabins, that we muſt ſearch after theſe miſteries and heavenly writing and their Characters, made up by the diverſe diſpoſition of the Stars, and only in the Hebrew; and conſequently, no Signification in any other Language, but in the Holy Language: it being moſt proper, that that Language, which was the firſt in the whole World, and which was ſpoken by God himſelf, ſhould give us notice above, what things are hereafter to come to paſs; ſeeing it hath informed us here below, namely in the holy Scriptures, of all things that are paſt. And this concluſion is a moſt true one, ſay the ſame Rabbins, for as much as in a clear, bright night, a man may ſee in the Heavens all the Hebrew Characters perfectly figured: which one cannot do of thoſe ſeveral living Creatures, that are placed there; ſeeing that the Imagination cannot be any whit ſatisfied, when,

for example, in the Stars that make up the Conſtel-
* lation of *Aries*, there are five other to be ſee
* cloſe about it, which by reaſon that they are
* * not compriſed within the Figure of this Beaſt,
* do diſturb the Fancy, and hinder it from ma-
king up the Figure it deſires. The ſame alſo may be ſaid of *Taurus*; for there are Eleven Stars to be ſeen there, which are eſſentially of this Conſtellation; and yet are not brought in, in the Picture of it.

So likewiſe in the Conſtellation of *Gemini* there
* * are Stars belonging to it, which are diſtingui-
* * ſhed from thoſe Nineteen, that repreſent the
* Figure of this Sign: as *Cancer* alſo hath four
* * bright Stars, which lie looſe from thoſe nine,
——— which make up the Image of this living Crea-
* * ture. But as for the Hebrew letters, there is
* nothing to hinder us, from finding them
* diſtinctly deſcribed: and if any one do chance
* * to find either *Arabicke*, or *Samaritane* Letters there; this is ſtill but to returne back to the Original. from whence they were taken.

Firſt then we are to take notice, that the Stars which make up theſe Letters, are not diſpoſed into the order they appear in, at all adventures, nor in any confuſed way, as they ſeem to us to be: but are placed thus, with ſome Deſign, and in a divine Order; God having made all things in full Perfection. Thoſe that underſtand not the Play of *Cheſſe*, ſeeing the pieces ſtand here and there, ſo confuſedly, will be apt to think, no doubt, that they ſtand in that confuſed manner by meer hap hazard, ſeeing that in ſome places there are a great many; and in ſome, very few; and one ſide of the Cheſſe-board is full, and the other ſide quite bare, and in a third place perhaps you ſhall have but two, or three: In a word, this

this difference in the placing of the pieces is ſo great, as that he will certainly conclude, that the whole buſineſs is clearly without any deſigne at all: notwithſtanding that they are all ranked in very exact order; and that there is not the leaſt piece there, but is of uſe, and doth its proper office. After the ſame manner is it with the Stars, which we ſee in the Heavens: for, though in ſome places you ſee many together, and in others but a few; and that the order they ſtand in, looks confuſedly, and in a manner rediculous; yet nevertheleſs is it moſt admirable, in it ſelf, and proceeds from ſome moſt wonderful deſigne; which thoſe men perfectly underſtand, who by this holy Life, are elevated above all that is here below. Thus it is ſtoried of St. *Anthony*, that he perfectly underſtood this *Heavenly Writing*, which we taught before.

Secondly, that although the Stars which are in the eighth Heaven (if at leaſt there be any ſuch thing as an eighth Heaven,) be fixed; yet do they not therefore alwayes compoſe the ſame letters; at leaſt, the greateſt part of them; but they have their changes, according to the diverſe Aſpects of the Planets, Thus thoſe Stars, that ten years ſince, made up, for Example, a *Teth*, ſhall now perhaps make a *Mem*, or a *Lamed*. Which is the reaſon, ſay the *Rabbins*, that *this Writing* ſerves not, but for the ſhewing of thing to come. And by this writing we told Major *Revel*, Captain *Hill*, and Major *Malbrack*, when *Oliver Cromwell* would die, and when the King would come into *England*; and all this was foretold four years before it came to paſs, beſides we did foretell the particular day, when theſe changes would be.

In the third place they ſay, that we are moſt eſpe-

cially to observe what new Stars soever shall appear; because that these do fore-shew the greatest Mutations: God making use of these, in making up, by means of their Aspects, and Conjunctions, New Letters; whereby he either expresseth unto us his wrath, or his mercy: as having determined with himself, to chastise us, if we continue in our sins; and to pardon us, if we repent of them. Thus, before almost all the greatest Mutations, that have happened in the world, have some of these new stars been observed to appear; and they have been such Stars too, as have been really found to be in the very Heavens. Such as was that, observed by *Hipparchus*, 125. years before the time of our Redemption; which Star presaged the end of the *Grecian Monarchy* approaching. Another the like appeared also in *Claudean's* time, in the year of our *Saviour Christ* 388. Another in the time of *Messahalah*, *Haly*, and *Albumazar*, *Arabian* Astrologers; which appeared in the 15. *Degree* of *Scorpio*, and cast forth as great a light, as the Fourth part of the *Moon* could do. Another, in the time of the Emperour *Adrian*; and another also under the Emperour *Otho*; which appeared betwixt the two Constellations of *Cepheus*, and *Cassiopeia*. Another in the year 1264. not far from *Cassiopeia*, tending towards the North: and Another likewise that appeared afterwards, on the Chaire of the same Constellation, about the beginning of *December*, *Anno* 1572. and continued for the space of six moneths. Another, that appeared *Anno* 1596. in the Constellation of the *Whale*: another, of the third Magnitude, observed in the Neck of the *Swan*, *Anno* 1600. and another, that was seen, two years after, in *Pisces* Another, that appeared two years after that, in the Constellation called *Serpen-*

Serpentarius, *An* 1604. and was called by the name of the said Constellation. There are some others besides, which *Licetus*, *De Nov. Astr. & Com. l.* 5. *à Cap.* 6. *ad.* 23: hath collected together, out of *Homer*, *Varro*, St. *Augustine*, *Pliny*, *Albumazar*, *Pherecides*, *Athenæus*, *Eustathius*, *Germanicus*, *Cyprianus*, *Leovitius*, *Cardan*, *Paulus Hajazelius*, *Galilæus*, *Thomas Fienus*, *Cuspinianus*, *Tycho Brahe*, *Gul. Jansonius*, who was his Scholler, *Jo. Kepler*, *Alphetragius*, *David Chytræus*, *Fabricius*, *Hieronymus Munosius*, *Wenceslaus Pantaleo*, *Beyerus*, *Pyrgius*, *Michael Coignetus*, *Cornelius Frangipanus*, *&c.* some of which Authors have particularly observed the truth of this Doctrine which we have here delivered; namely that all these new Stars have been the Fore-runner of the greatest Mutations that have happened: and that in default of these, Comets have appeared; which, though they are easily distinguished from true Stars, and have their place of being in the Aire only; yet have they served to represent, by their diverse Aspects, (according to the Doctrine of the *Rabbines*,) Other Letters, and to foreshew the Disasters that have happened: it being very necessary (say they) to have a special regard to these new lights; which are as a new Letter, which being added to a word, alters the sense of it. As, for Example, in this word AKE, if one add an L, it will be no longer AKE, but LAKE. Or if in the middest of this word AKE, one insert an R, it will alter the word, and make it ARKE. So that we see, one only Letter, as an L, or an R, utterly changeth the whole Sense. In the same manner is it with the Stars; where a new Star added, varieth both the writing, and the sense.

In the fourth place, that we may be able perfectly

ly to underſtand this *Celeſtial Writing*, we muſt exactly obſerve the vertical Stars: for, thoſe which are over a Kingdome, ſaith *Abindan*, do ordinarily ſhew, what ever is like to befall it. And in this ſenſe, it will not be any hard matter to apprehend the meaning of *Cardan*, when he ſaies, ſpeaking of the Star in the Tail of *Urſa Major*, that it hath foreſhewed the changes of all the Great Empires: underſtanding this to be the ſenſe of this Truth, delivered by *Cardan*; that, according to the Doctrine here laid down, this Star, though not Alone, and by it ſelf, yet joyned with others, hath ſhewed theſe changes; making up, by their Conjunction, ſuch Entire words, as did fore-ſhew the fall, or riſe of theſe Empires, either clearly, and plainly; or elſe perhaps, more ſecretly, and Myſtically, as we ſhall ſhew hereafter. Now, as in all ſorts of Writing, there is one certain Letter, both in *Nounes* and *Verbs*, which is more frequent then any other, and hath the Preminence throughout all the ſeveral *Conjugations*, and *Declenſions*; in the like manner in this *Celeſtial writing*, it hath been obſerved, that in all the Mutations of Empires, this Star, in the Taile of the aforeſaid Conſtellation, hath been more eminently noted then any other: Either becauſe it is more frequent, in the diſcourſe of Monarchies, then any other: Or elſe, that it is as the Capital letter, in the moſt ſignificative words; as we ſee there is in all proper Names, of almoſt all the Languages in the World: as for example, in the name of *Heydon*, the firſt letter is greater, then any of the reſt that follow. And thus may we anſwer this queſtion, which ſome may happily make; namely, Why, in this Celeſtial writing, there are both little, and great Stars alſo? If it be further demanded; Why, in this kind of *writing*

ting, there are, in one and the ſame word, great, and ſmal Letters, or Stars, mingled together? It may be anſwered, that the Reaſon is, to make us take more notice of thoſe letters in the word, which are the moſt ſignificative; which is a courſe, that the *Anagrammatiſts* are very well acquainted withall. As, for example, if in the word *Soveraignty*, I would have *VERITY*, to be eſpecially obſerved, I will write the word *Soveraignty*, in this manner, ſoVERaIgnTY: where the letters of the Word *VERITY*, are greater, then any of the reſt. Or if the word *Repreſentative*, I would have, *Preſent*, to be chiefly taken notice of, I would then write the whole word thus, rePRESENTative. We are not then to wonder, if in the Heavens we often ſee two, or three great Stars to go to the Compoſition of a word, wherein there are ſmal Stars alſo: and this is that, which we are to have moſt particular regard unto, (as we have already ſhewed, when they are *Vertical* to any place. And by this means may we be able to give a Reaſon of that, which hath been hitherto Unknown: as, when the Aſtrologers affirm, that when *Caput Algol*, or *Meduſa's* Head, was Vertical to *Greece*; the ſtars did fore-ſhew the Calamities, which afterwards happened unto it, by the Tyranny of the *Mahometans*; without giving us any Reaſon why: no more then they do of their Confidence, in aſſuring us, that the ſame Conſtellation, which will in a ſhort time be Vertical to *France* alſo, fore-ſhews a ſtrange Deſolation, that is to fall upon that Country. Now all theſe diſaſters, though, according as they are foretold, ſo do they certainly come to paſs; yet nevertheleſs is the fore-ſeeing of them grounded meerly upon Experience; neither can the Authors of theſe Predi-

with * * * * * * *In the Figure*

ctions, for the moſt part, give any other Reaſon of them. But now, according to this Doctrine of the *Celeſtial writing*, we know, that theſe Mutations ſhall happen on the Earth, becauſe we ſee, they are written in the Heavens. And this is the Reaſon that *R. Chomer* affirms, that the aforeſaid *Maduſa's* Head, or the ſtars that compoſe it, did foretel the lamentable Deſolation of *Greece*, becauſe that five of the principal Vertical ſtars did for a good while together, make up this word, חרב *Charab*. Which, in the ſecond Conjugation, ſignifies, *To be Deſolate:* underſtanding this, particularly of *Greece*, over which theſe ſtars ſhone; becauſe that the number of its Letters, which are, *Jod*, *Vau*, *Nun*, and which being put together, make up יון *Javan*, that is to ſay, *Greece*, do yield the ſame number, that *Charab* doth: as you may here ſee.

2 2 8

Charab,

Deſtroied Deſolate.

Summ. 12.

5 6 1

י ו ן

Javan.

Greece.

Summ. 12.

According

According to theſe principles, any man may foreſee, by the putting together the Stars of the ſame Conſtellation, the Diſaſters that *France* is threatned with. However it be, *Junctin* a Prieſt and a very excellent Aſtrologer, is bold to utter theſe words: *Illud verò* (ſaith he, ſpeaking of this *Meduſa's* Head) *in Sher. Io. de Sacroboſ. c.* 1. Toleto *nunc*, Apuliæ, & Neapolitanorum *regno eſt verticale*; *moxqui Galliam invadet: quibus ſuam quoque cladem allaturum eſſe, maximoperè eſt verendum.* Now how long before hand, theſe Celeſtial Letters do foreſhew the changes that are to happen; no one Author, that I know of, hath preciſely determined: they only ſay, that before they are *Vertical*, they do foreſhew this change, and whatſoever is to happen: God being willing thus to prepare us for the Evils which are to befall us. And after that they are preciſely Vertical, if our Repentance hath yet found any place in his Mercies; He then cauſeth ſome new ſtar to appear, and by its Intervening, to ſhew (as we have formerly ſaid) a quite contrary thing, to what was before ſignified.

In the fifth place, the fore-named authors affirm, that to be able perfectly to underſtand this *Celeſtial writing*, we muſt know how to diſtinguiſh exactly, which ſtars are *Oriental*, and which *Occidental*, *Meridional*, and *Septentrional*: foraſmuch as theſe quarters of the Heaven are very eſſential in this Reading. For, if any one deſire to know, ſay they, the good Fortune, and Proſperity of a Kingdome, or of any other thing: he muſt then read thoſe Letters which are *Vertical* to him, (or which want not much of being ſo) from the Weſt, toward the Eaſt. And if he would be informed of the Evil accidents, and misfortunes, that ſhall befal a place; he muſt then begin to read, from the North, towards the Weſt.

Now,

Now, why the good fortunes of a place ſhould be read, from the Weſt, towards the Eaſt, rather then from the Eaſt, towards the South: and why the ill fortune is likewiſe to be read, from the North, toward the Weſt; I have not found any reaſon given by any Author. However, I ſhall adventure to give this conjecture at it: namely, that ſeeing that Nature, being at liberty, and not hindred by any thing, alwaies tendeth to the beſt: and that, as *Ariſtotle* ſaith, It would alwayes bring forth Males, as being more perfect creatures then females are, if it were not hindred by ſome repugnant Cauſe: it is moſt proper, that good things, and all perfections, ſhould be read, from the Weſt towards the Eaſt, ſeeing that this is the free and natural motion of the Stars; the other from the Eaſt to the Weſt, being a contrary and forced motion. As for ill fortune, and Diſaſters, they might according to this principle, have been read from the eaſt toward the weſt, had not the Oracle which cannot lye, uttered this wonderful truth: *A Septentrione pandetur malum, Jer.* 1. 14. All evill commeth from the *North*. But, why from the *North* rather than from any other part of the world? The reaſon of this is not ſo eaſily given: yet I conceive it would ſtand with ſound Phyloſophy, to anſwer; that by reaſon of the darkneſſe and gloomineſſe of the Aire of thoſe parts; cauſed by the great diſtance of the Sun; and alſo by reaſon of the evil ſpirits, which are the Authors of ſo much evil, and which inhabite darke places; a man may very reaſonably ſay that all misfortunes come from the North; as being a place, which is full of theſe evill ſpirits, or Demons; as is teſtified in *The Harmony of the World*.

And from hence, it will be an eaſie matter to apprehend the reaſon, why the Ancients figured in theſe

theſe Northern parts of the heaven, a Serpent or Dragon, cloſe by the two Beares, *Vid Theodor. Graminæii Myſt. Aquil.* Seeing that theſe Creatures are the true Hieroglyphicks of Tyrany, Violence, and all manner of Oppreſſion. And certainly, who ever ſhall but run over the Annals, will finde, that all the great deſolations that have ever happened, have come from the Northern Parts. The *Aſſyrians*, or *Chaldeans*, ſet on by *Nabuchadonoſor*, and *Salmanaſar*, have ſufficiently manifeſted the Truth of this, in burning to the ground a City, and a Temple, that was both the moſt Sumptuous, and the moſt holy in the world; and in the utter ruine of a People, whom God himſelf had taken into his own ſpecial protection, and whoſe father he particularly called himſelf. And hath not *Rome*, like a ſecond *Jeruſalem*, in like manner often felt the fury, of this Accurſed Generation of the North; when by the cruelty of *Alaricus*, *Genſericus*, *Totilas*, and the reſt of the *Gothick*, *Hune*, *Vandale* and *Alane* Princes, It ſaw it alters overturned, its ſtately places burnt to aſhes, and its inhabitants conſumed by fire and ſword! Thus hath not this Nation ſpared at all the two Spouſes of the Living God; and doth ſtill torment the latter of theſe, by the Tyrany of the *Turks*, which alſo came out of the *North*. Moſt properly therefore do we, in this *Celeſtial Writing*, begin to read diſaſters, and misfortunes, from the Northern part; ſeeing that *A ſeptentrione pandetur omne malum*, as you may read in our Tables in *The Harmony of the World*. Or elſe we may ſay, that we begin to read on this ſide, becauſe that the Verb תפתה *Tipatach*, which in this propheſie is tranſlated, *Pandetur*, ſignifieth alſo in the Originall *Depingetur*: So that we may render this propheſie in theſe words:

All

All evills ſhall be deſcribed, (or written) *from the Norward.* And if written, then certainly to be read from this ſide.

Now this *Cæleſtial Writing* doth not alwayes repreſent in Words at length, what things are to happen; but ſometimes in a more compendious manner, and by way of Abreviation: in like manner as was that viſion, which appeared to *Belſhazzar*; foreſhewing the deſtruction of his Kingdome, and which was interpreted by *Daniel:* MANE, THECEL, PHARES. And as none but *Daniel,* who was a Juſt Man in the ſight of God, could interpret this Viſion. In like manner, ſay the Jews, it appertaineth only to good men, and not to all manner of perſons whatever, to interpret thoſe things: in like manner ſay the *Jews,* it appertaineth only to good men, and not to all manner of perſons whatſoever, to interpret thoſe things, that are found *Written in the Heavens and in Teleſmes,* which are for the moſt part very obſcure and difficult; and which require, for the perfect interpretation of them, that a man ſhould be skilfull in the GEOMANCY, NOTARICON, and the TEMURAH; which are the three parts of the *Cabale.* The firſt of which (the name whereof גמטריא *Geomantria,* is corrupted from the *Greeke* Γεωμετρία, or elſe this latter from the other;) conſidereth of the numbers that are contained in the *Letters;* and by comparing them with others the like, gives an explication of what was before obſcure. As for example, where it is ſaid in *Geneſes,* concerning the Comming of the *Meſſias,* יוא שילח *Java, Schilo, Shiloh* ſhall come; theſe *Hebrew* Letters make up the number alſo of the Letters of the *Meſſias* משיח *Maſchich:* ſo that the Prophet ſaying, *Donec venerit Schiloh,* it is as much, as if he had ſaid; *Donec*

nec venerit Meſſias. The ſecond part, is of uſe, when the ſeveral Letters of a word do repreſent, each of them a whole word: as in this *deviſe* of the *Romans;* S. P. Q. R. *Senatus populuſque Romanus:* and in this *Hebrew* Name, אדם *Adam;* the firſt Letter whereof ſignifieth אפר *Epher,* Duſt; the ſecond, דם *Dam,* blood; and the third, מרה *Mareh,* Bitterneſſe: Intimating that man is nothing but bitterneſſe and ſorrow; but corrupt blood, and laſtly, but duſt and aſhes, becauſe he was made out of the body of the lapſed Angels; The third and laſt part, (the name whereof, *Notaricon,* is taken likewiſe from the *Latine, Notarius,* or elſe this *Latine* word, from the *Hebrew* נתר *Natar,* which ſignifies, to *Tranſfer* or *Tranſpoſe* a word, very proper to the Art of *Anagrammatiſme;*) is, when either two or more words are united together; or are read backwards or otherwiſe, after the manner of *Anagrams;* or elſe are divided into ſeveral other words, by the Tranſpoſition of the letters: as for example, where God ſaith to the Children of *Iſrael;* ילך מלאכי לפכיך *Jelec, Malachi, Lepanecha, My Angel ſhall go before you:* where it is demanded, what Angel this was? and it is anſwered, that it was *Michael:* becauſe that the Letters of the word מלאכי *Malachi,* Tranſpoſed, make up that Name *Letitia Puer, Letitia Caput, Puella* and *Acquiſitio.* You may ſee many examples of this Nature in my *Harmony of the World,* and in my *Holy Guide.* * * * *

11. We will now diſcover, according to their rulers and *Idea*'s laid down, ſome certain ſecrets of the *Writing* of Angels and *Genii,* which are delivered by *R. Kapol, Chomer,* & *Abiudan,* Noble *Agrippa* which are the four that have written the moſt of this Subject of any. We have formerly ſhewed, how the Stars

of the conſtellation called *Caput Algol*, being Verticall to *Greece*, did foreſhew the deſolation of it. The like We obſerved in the other Stars, when they were Verticall to this Kingdome, and foretold *John Empſon*, Mr. *Errington* and Mr. *Flud*, that in 1660. The King would again come and enjoy his own the 29th of *May*

Thus a little before the Temple of *Jeruſalem* was burnt, and utterly conſumed by *Nabucadnezar*, it was obſerved, that eleven of the Stars, that were the moſt Verticall to it, compoſed for a pretty while togeather, theſe five Letters,



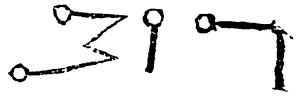
which being joyned together, made up this word, (reading it from the North toward the Weſt,) *Hikſchich*; which ſignifieth, *to reject and forſake without any mercy*: and the number of three of them added together, amounteth to four hundred twenty three, which is the ſpace of time, that this ſtately piece of Building had ſtood. In like manner, a little before the *Jews* ſaw their Scepter caſt down to the ground, and their liberty carried Captive into *Babylon*, five Stars were, for a long time togeather, obſerved to compoſe theſe Myſticall Letters, a word which ſignifieth *Break*, *Caſt Down*, and to *out*. And the number of years that the *Jewiſh* Kingdome had laſted from *Saul* to the Deplorable King *Zedechias*. Neither are the *Jewes* the only people, who have been advertiſed, by this Cæleſtial Writing, of the miſeries that were



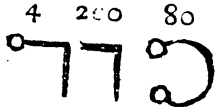
Natq; *Drive*

were to befall them: But all the other Nations of the World might have read in the Heavens in like manner, the evils that have happened unto them; as we have proved.

Thus the *Perſians*, or *Aſſyrians*, who were the ruine of the Monarchy of the Jews, ſaw the Period of their own Empire, after that foure of their Vertical Stars had compoſed theſe three letters, which make up the Number two hundred and eight, which was the time of the Duration of this Monarchy which was founded by *Cyrus*.



The end of the *Grecian* Empire was likewiſe foreſhewed, by foure Starrs, which made



up the Verb nifieth, to in this wonderfull Manner, as that the very ſame Letters did produce alſo the number of years that this Monarchy laſted, which took beginning, at the time that *Alexander* the great ſubdued the laſt *Darius*.

Parad; which ſignifieth *Divide*: and that

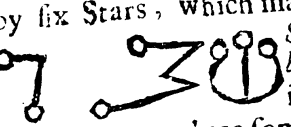
That of the *Athenians* laſted but 490. years; which is the Number of theſe three letters, which foure Stars, that were vertical to this place, did compoſe;

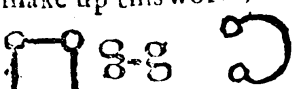


Tſarar, which ſignifieth, *Anguſtiis Affici*. Beſides theſe foure Stars, ſaith *Rabbi Chomer*, there were four other obſerved alſo, which made up two כ כ *Caphs*; I know not why, though ſaith he unleſſe it be, that theſe letters are Fatall, and of ſad *Omen*. I ſhall add my Conjecture here, that poſſibly they might point out theſe two names, *Cecrops*

and *Codrus*; which are the names of those two Kings under whom this powerfull Monarchy had its rise and fall.

The *Romane Consulate* could not maintain its Power beyond the Term of 500. years: because that these bounds were determinately perfixed to it, in this *Book* of Angels by eight verticall Stars, which composed this word,  *Raasch* and which bear this sense; Number: *Cacumen*, 501

The *Monarchy* of *Julius Cæsar*, which was built upon the Ruine of the *Consulate*; as this also was, upon the Ejection of the Kings, was very neer of the same Continuance; and the end of it was in like manner prefixed by six Stars, which made up these Three Letters,  *Scavar*, which signifies, *to break*; the Number whereof is 502.

But that we may produce something, concerning thing yet to Come, R. *Chomer* assures us, that it is now a good while since, that this Writings of Angels hath pointed out the declaring of two great Empires of the East. The first is, that of the *Turks*; over which there are observed seven verticall Stars, which being read from the West to the East, (for it would be a great blessing, to see the ruine of this Empire,) make up this word, *Caah*; which signifieth, *to be Battered, Feeble, Languishing,*  and *Drawing to an end*. But now seeing it may be doubted at what time this Empire shall be reduced to this extremity; the same letters do clearly resolve this doubt. For the middle letter, which is *Aleph*, *Which in number signifieth one, standeth also for one thousand, as the rest of the letters also doe,*

doe, as may be observed out of Hebrew Grammers. Aleph, being made up of Brighter and more sparkling stars, then the Others are, sheweth saith *Chomer*, that its number is the greater; so that in this place it standeth for one thousand, and the first letter signifieth twenty and the last five. So that when this Kingdome shall have accomplished the number of 1025. years, it shall then be overthrown and brought to Ruine. Now if we reckon from the year of our Lord 630. which was the year (according to our Vulgar Computation) wherein the Foundation of this Empire was laid; we shall finde, that it is to last till the year of our Lord, 1654. for the compleating of the aforesaid number 1325. so that reckoning from this present year 1659. this Kingdome is to last but five years longer.

The other Eastern Kingdoms, whose Declining is pointed out by the Stars, according to *Gafferel*, is that of *China*: but this Author delivers himself in such an obscure manner, in discoursing of this of Angels *Writing*; as that, till I understand it better, I shall forbear to set it down. He produceth also diverse others, which doe define the Particular Durations of most of the Kingdomes of *Europe*: all which I may happily communicate to the World hereafter, when I have first seen, how this Temple is affected.

Now that I may freely deliver my own Judgment concerning this *Writing* of Angels, I must take liberty to propose some few Objections, which, I have found may be brought against it.

The first is, that if so be, by this *Writing*, all the Great Mutations in the World may be known; it is possible then, that the End of the World may in like manner be found out by it; as being the greatest,

and moſt Important of all the reſt: ſo that men may by a natural means, attain to the knowledge of this great Secret: which is contrary to the Holy Scriptures.

The ſecond is, that Aſtrologers have been able to foretell many of theſe Mutations, which have afterwards come to paſſe accordingly; and yet have never had any knowledge of this ſtrange kinde of *Writing*: It is therefore Uſeleſſe, and Imaginary.

The third is, that the poſition of the Stars is not ſo eſſential to the Letter, which it is brought to make up; but that the ſame Star may as well make, for Example, a *Reſch*, as a *Daleth*; and ſo of all the reſt; and conſequently, ſeverall men forming ſeveral Characters of the ſame Stars, may draw from them contrary ſenſes, the one to the other.

But to all theſe objections I anſwer briefly thus. To the firſt I ſay, that it is not neceſſary, that this *Writing* of Angels ſhould foreſhew the end of the World; becauſe that God may have reſerved this ſecret to himſelf: Or elſe, that it would really foretell this hereafter; when thoſe other ſignes, ſet down by the Evangeliſts, ſhall ſhew it alſo: it being all one to ſay, that the Stars ſhall forſhew it by ſome certain Writing, as to ſay, that the Sun and the Moon ſhall foretell it by their being darkned.

To the ſecond I anſwer; that the foure grand cauſes, which (according to the opinion of the Aſtrologers) produce the greateſt Mutations; the firſt whereof is, the changing of the *Apogæum* and *Perigæum* of the Planets: the ſecond, the changing of the Excentricity of the Sun, of *Venus*, of *Mercury*, of *Saturn*, of *Jupiter* and of *Mars*: the third, the diverſe figure of the obliquity of the Zodiack; and the fourth the conjunction, chiefly the Great one) of the ſuperiour

ſuperiour Planets: I ſay, that all theſe foure cauſes may for the moſt part, be comprized within this *Writing of Angels*: that is to ſay, that it hath hapned very often, that at what time this Writing of Angels did point out ſome great change, there was at the ſame time alſo a Conjunction of the Superiour Planets, *Saturn* and *Jupiter*, or elſe, ſome one of the three other forenamed cauſes. So that they, not underſtanding any thing of this Writing of Angels imputed thoſe changes which they obſerved to come to paſs, to thoſe four Reaſons only. But that it may clearly appear unto us, that theſe have not been the true cauſes of all theſe changes, we need but have recourſe to the *Chronologies*, and Particular Annals of each ſeveral Kingdome, and compare them with the Aſtrological Obſervations; and we ſhall finde, that the greateſt part of all the grand Mutations have happened, without any Conjunction of the greater Planets, or any of the other Cauſes before ſpecified. So that we muſt neceſſarily flye to ſome other more Certain means, by which we may be able to foreknow, by the Aſpects, and motions of the Stars, all theſe Events. Now this means can be no other, as it ſeemeth, to this *writing* of *Angels* and *Genii*.

To the third Objection, which ſeemeth to have the moſt weight in it, it may be anſwered, that it is true indeed, that a Man may make a *Reſch* of the ſame ſtar, that another man perhaps will make a *Daleth* of: but in this, as in many other things, we are to follow the Tradition of the Ancients, and to reſt ſatisfied with what they have delivered unto us. Otherwiſe, there will not be any certainty at all, in any one of the reſt of the Sciences; eſpecially in Aſtrology: which requireth, that thoſe ſtars which

compoſe, for example, the Conſtellation of *Aries*, or the *Ramme*, ſhould be deſcribed rather in the figure of this Beaſt, then in that of an *Oxe*, or a *Horſe*; and ſo in all the reſt. So that who ever ſhould repreſent the figure of a *Bull*, among the ſtars that belong to the *Ramme*; and the figure of a *Ramme*, among thoſe of the *Bull*; he would deſtroy the very Principles of Aſtrology: notwithſtanding that the ſtars of *Taurus* would as well bear the figure of a *Ramme*, as of a *Bull*. In like manner, he that ſhould make a *Reſch* of ſuch a ſtar, as he ſhould have made a *Daleth* of; notwithſtanding that the ſtar would bear it, yet would he overthrow the Principles of this *writing of Angels and Genii*.

If it be now demanded; who it is, that is to judge of the vaſt number of new Letters that are made daily, by the diverſe Aſpects of the Planets? I anſwer, that it appertaineth to thoſe Men, who are Pioufly, and Religiouſly verſed in this *Angelical writing*; and not to all kind of perſons indifferently.

Chap. XXX.

Of the Sun, *and* Moon, *and their Teleſmaticall conſiderations: Before to let the Figures of Aſtromancy and Geomancy to be Fortunate.*

The Sun, and Moon have obtained the adminiſtration or ruling of the Heavens, and all bodies under the Heavens. The Sun is the Lord of all Elementary vertues; and the Moon by vertue of the Sun

Sun is the miſtreſs of generation, increaſe, or decreaſe. Hence *Albumaſar* ſaith, that by the Sun and Moon life is infuſed into all things, which therefore *Orpheus* cals the enlivening eyes of the Heaven. The Sun giveth light to all things of it ſelf, and gives it plentifully to all things, not only in the Heaven, Aire, but Earth and Deep: whatſoever good we have as *Jamblicus* ſaith, we have it from the Sun alone, or from it through other things. *Heraclitus* cals the Sun the fountain of Celeſtial light, and many of the *Platoniſts* placed the Soul of the World chiefly in the Sun, as that which filling the whole Globe of the Sun doth ſend forth its rayes on all ſides, as it were a ſpirit through all things, diſtributing life, ſenſe and motion to the very Univerſe. Hence the ancient Naturaliſts called the Sun the very heart of heaven; and the *Caldeans* put it as the middle of Planets. The *Egyptians* alſo placed it in the middle of the world, *viz.* betwixt the two fives of the world, *e. i.* above the Sun they place five Planets, and under the Sun, the Moon and four Elements. For it is amongſt the other ſtars the image & ſtatue of the great Prince of both worlds, *viz.* Terreſtiall and Celeſtial; the true light, and the moſt exact image of God himſelf; whoſe Eſſence reſembles the Father, light the Son, heat the Holy Ghoſt. So that the Platoniſts have nothing to hold forth the divine eſſence more manifeſtly by, then this. So great is the conſonancy of it to God, that *Plato* cals it the conſpicuous Son of God, and *Iamblicus* cals it the divine image of divince intelligence. And our *Dionyſius* cals it the perſpicuous ſtatue of God. It ſi s as King in the middle of other Planets, excelling all in light, greatneſs, fairneſs, enlightning all, diſtributing vertue to them to diſpoſe inferior bodies,

and

and regulating and diſpoſing of their motions, ſo that from thence their motions are called daily, or nightly, Southern, or Northern, Oriental, or Occidential, direct, or retrograde; and as it doth by its light drive away all the darkneſs of the night, ſo alſo all powers of darkneſs, which we read of in *Job*; aſſoon as morning appears, they think of the ſhadow of death: And the Pſalmiſt ſpeaking of the Lyons whelps ſeeking leave of God to devour; ſaith, The Sun is riſen, [a] and they are gathered together, and ſhall be placed in their Dens; which being put to flight, it follows, *man ſhall go forth to his labour*. The Sun therefore as it poſſeſſeth the middle Region of the world, and as the heart is in Animals to the whole body, ſo the Sun is over the Heaven, and the world, ruling over the whole Univerſe, and thoſe things which are in it, the very author of ſeaſons, from whence day and year, cold and heat, and all other qualities of ſeaſons; and as ſaith *Ptolemy*, when it comes unto the place of any ſtar, it ſtirs up the power thereof, which it hath in the Aire. So as with *Mars*, [b] heat; with *Saturn*, [c] cold; and it diſpoſeth even the very ſpirit and mind of man; from hence it is ſaid by *Homer*, and approved by *Ariſtotle*, that there are in the mind ſuch like motions, as the Sun the Prince and moderator of the Planets every day bringeth to us; but the Moon, [d] the higheſt to Earth, the receptacle of all the heavenly influences, by the ſwiftneſs of her courſe is joyned to the Sun, and the other Planets, Figures and Stars, every month, and being made as it were the wife of al ſtars is the moſt fruitful of the Stars, and receiving the beams and influences of all other planets and Stars as a conception, bringing them forth to the inferior world as being next to it ſelf; for all the Stars have influence

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influence on it being the laſt receiver, which afterwards communicateth the influences of all the ſuperiors to theſe inferiors, and pours them forth on the Earth; and it more manifeſtly diſpoſeth theſe inferiors, then the others, and its motion is more ſenſible by the familiarity and propinquity which it hath with us; and as a medium betwixt both, ſuperiors and inferiors, communicateth them to them all; therefore her motion is to be obſerved before the others, as the parent of all conceptions, which it diverſely iſſueth forth in theſe Inferiors, according to the diverſe complexion, motion, ſcituation, and different aſpects to the planets and others ſtars; and though it receiveth powers from all the ſtars, yet eſpecially from the *Sun*; as oft as it is in Conjunction with the ſame, it is repleniſhed with vivifying vertue, and according to the aſpect thereof, it borroweth its complexion; for in the firſt quarter, as the Peripatetickes deliver, it is hot and moiſt; in the ſecond, hot and dry; in the third, cold and dry; in the fourth cold and moiſt; and although it is the loweſt of the ſtars, yet it bringeth forth all the conceptions of the ſuperiors; for from it in the heavenly bodies beginneth that ſeries of things, which *Plato* calleth the Golden Chain, by the which every thing and cauſe being linked one to another, do depend on the ſuperior, even until it may be brought to the ſupreme cauſe of all, from which all things depend; from hence is it, that without the Moon intermediating, we cannot at any time attract the power of the ſeperiours. Therefore *Thebit* adviſeth us, for the taking of the vertue of any ſtar, to take the ſtone and herb of that plant, when the Moon doth either fortunately get under or hath a good aſpect on that *Star*.

CHAP

Chap. XXXI.

Of the twenty eight Manſions of the Moon, and their vertues; in Teleſmatical Figures.

And ſeeing the Moon meaſureth the whole *Zodiack* in the ſpace of twenty eight dayes; hence is it, that the wiſe man of the *Indians* and ancienteſt Aſtrologians have granted twenty eight Manſions to the Moon, which being fixed in the eight ſphere, do enjoy (as *Alpharus* ſaith) diverſe names and proprieties from the diverſe Signs and Stars which are contained in them, through which while the Moon wandreth, it obtaineth other and other powers and vertues; but every one of theſe Manſions, according to the opinion of *Abraham*, containeth twelve degrees, and one and fifty minutes, and almoſt twenty ſix ſeconds, whoſe names, and alſo their beginnings in the *Zodiack* of the eight Sphere, are theſe. The firſt is called *Alnath*, that is the horns of *Aries*; his beginning is from the head of *Aries* of the eighth Sphere; it cauſeth diſcords, and journies; the ſecond is called *Allothaim* or *Albothan*, that is the belly of *Aries*, and his beginning is from the twelfth degree of the ſame ſign, fifty one minutes, twenty two ſeconds compleat; it conduceth to the finding of treaſures, and to the retaining of captives; The third is called *Achaomazon* or *Athoray*, that is, ſhowring or Pleiades; his beginning is from the twenty five degrees of *Aries* compleat fourty two minutes, and fifty one ſeconds; it is profitable to Saylers, Huntſmen, and Alchymiſts; The fourth Manſion is called *Aldebaram* or *Aldelamen*, that is, the eye

eye or head of *Taurus*; his beginning is from the eight degree of *Taurus*, thirty four minutes, and ſeventeen ſeconds of the ſame *Taurus* being excluded; it cauſeth the deſtruction and hindrances of Buildings, Fountains, Wells, of Gold-mines, the flight of creeping things, and begetting diſcord. The fift is called *Alchataz* or *Albachay*; the beginning of it is after the twenty one degree of *Taurus*, twenty five minutes, fourty ſeconds; it helpeth to the return from a journey, to the inſtruction of ſchollars, it confirmeth edifices, it giveth health and good will: The ſixth is called *Alhanna* or *Alchaya*, that is the little ſtar of great light; his beginning is after the the fourth degree of *Gemini*, ſeventeen minutes, and nine ſeconds; it conduceth to hunting and beſieging of Towns, and revenge of Princes, it deſtroyeth Harveſts and Fruits and hindreth the operation of the Phyſitian. The ſeventh is called *Aldimiach* or *Alarzach*, that is, the Arm of *Gemini* and begineth from the ſeventeenth degree of *Gemini*, eight minutes and thirty four ſeconds, and laſteth even to the end of the ſign; it confereth gain and friendſhip, its profitable to Lovers, it ſcareth flies, deſtroyeth Magiſteries. And ſo is one quarter of the heaven compleated in theſe ſeven Manſions; and in the like order and number of degrees, minuts and ſeconds, the remaining Manſions in every quarter have their ſeveral beginnings; namely ſo, that in the firſt ſign of this quarter three Manſions take their beginnings, in the other two ſigns two Manſions in each; therefore the ſeven following Manſions begin from *Cancer*, whoſe names are *Alnaza* or *Anatrachya* that is miſty or cloudy, *viz.* the eighth Manſion; it cauſeth love, friendſhip, and ſociety of fellow travellers, it driveth away Mice and afflicteth Captives,

tives, confirming their impriſonment. After this is the ninth called *Archaam* or *Arcaph*, that is the eye of the Lyon; it hindreth Harveſts and travellers and putteth diſcord between men. The tenth is called *Algelioche* or *Albgebh*, that is the neck or forehead of *Leo*; it ſtrengtheneth buildings, yeideth love, benevolence and help againſt enemies; the eleventh is called *Azobra* or *Ardaf*, that is, the hair of the Lyons head; it is good for voyages, and gain by merchandize, and for redemption of Captives; the twelfth is called *Alzarpha* or *Azarpha*, that is the tayl of *Leo*; it giveth proſperity to Harveſts, and Plantations, but hindreth Seamen, but it is good for the bettering of ſervants, Captives and companions The thirteenth is named *Alhaire*, that is Dog-ſtars, or the wings of *Virgo*; it is prevalent for Benevolence, gain, voyages, Harveſt, and freedom of captives; the fourteenth is called *Achureth* or *Arimet*, by others *Azimeth* or *Alhumech*, that is the ſpike of *Virgo*, or flying ſpike; it cauſeth the love of marryed folk, it cureth the ſick, its profitable to Saylors, but it hindreth journies by land; and in theſe the ſecond quarter of Heaven is compleated. The other ſeven follow, the firſt of which begineth in the head of *Libra*, *viz.* the fifteenth Manſion, and his name is *Agrapha* or *Algarpha*, that is, covered, or covered flying; its profitable for the extracting of treaſures, for digging of pits, it helpeth forward divorce, diſcord, and the deſtruction of houſes and enemies, and hindreth travellers. The ſixteenth is called *Azubene* or *Ahubene*, that is, the Horns of *Scorpio*, it hindereth Journyes and Wedlock, Harveſts and Merchandize, it prevaileth for redemption of captives. The ſeventeenth is called *Alchil*, that is, the Crown of *Scorpio*, it bettereth a bad fortune,

tune, maketh love durable, ſtrengtheneth buildings, and helpeth Seamen: The eighteenth is called *Alchas* or *Altob*, that is the heart of *Scorpio*; it cauſeth diſcord, ſedition, conſpiracy againſt Princes and mighty ones, and revenge from enemies, but it freeth captives and helpeth edifices; the nineteenth is called *Allatha* or *Achala*, by others *Hycula* or *Axala*, that is, the tayle of *Scorpio*; it helpeth in the beſieging of Cities and taking of Towns, and in the driving of men from their places, and for the deſtruction of Seamen, and perdition of captives. The twenteith is called *Abnahaya*, that is a beam; it helpeth for the taming of wild beaſts, for the ſtrengthening of priſons, it deſtroyeth the wealth of ſocieties, it compelleth a man to come to a certain place. The one and twentieth is called *Abeda* or *Albeldach* which is a deſert; it is good for Harveſts, gain buildings and travellers, and cauſeth divorce; and in this is the third quarter of Heaven compleated. There remaineth the ſeven laſt Manſions compleating the laſt quarter of Heaven; the firſt of which being in order to the two and twentyeth, begineth from the head of *Capricorn*, called *Sadahacha* or *Zodeboluch*, or *Zandeldena*, that is a Paſtour; it promoteth the flight of ſervants and captives, that they may eſcape, and helpeth the curing of diſeaſes; the three and twentieth is called *Zabadola* or *Zobrach* that is ſwallowing; it maketh for divorce, liberty of captives and the health of the ſick; the twenty fourth is called *Sadabath* or *Chadezoad*, that is the ſtar of fortune; it is prevalent for the benevolence of marryed folk, for the victory of Souldiers, it hurteth the execution of Government, and hindreth that it may not be exerciſed: The twenty fifth is called *Sadalabra* or *Sadalachia*, that is a Butter-fly

or

or a ſpreading forth; it helpeth beſieging and revenge, it deſtroyeth enemies, maketh divorſe, confirmeth priſons and buildings, haſteneth meſſengers, it conduceth to ſpels againſt copulation, and ſo bindeth every member of man, that it cannot perform his duty; the twenty ſixth is called *Alpharg* or *Phragal Mocaden*, that is the firſt drawing; it maketh for the Union and love of men, for the health of captives, it deſtroyeth priſons and buildings; The twenty ſeventh is called *Alcharya* or *Alhalgalmoad*, that is the ſecond drawing; it encreaſeth Harveſts, Revenues, Gain, it healeth infirmities, but hindreth buildings, prolongeth priſons, cauſeth danger to Seamen, and helpeth to infer miſchiefs on whom you ſhall pleaſe; the twenty eight and laſt is called *Albotham* or *Alchaley*, that is *Piſces*; it encreaſeth Harveſts and Merchandize, it ſecureth travellers through dangerous places; it maketh for the joy of marryed couples, but it ſtrengtheneth priſons, and cauſeth loſs of treaſures; and in theſe twenty eight Manſions do lye hid many ſecrets of the Wiſdome of the Ancients, by the which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every Manſion his reſemblances, images, and ſeals, and his preſident intelligences, and they did work by the vertue of them after diverſe manners.

Chap. XXXII.

Of the true motion of the heavenly bodies to be obſerved in the eight Sphere, and of the ground of Planetary hours, that agree with the Rulers, Idea's and Genii of Geomancy.

Whoſoever will work according to the Celeſtial opportunity, ought to obſerve both or one of them, namely the motion of the Stars, or their times; I ſay their motions, when they are in their dignities or dejections, either eſſential or accidental; but I call their times, dayes and hours diſtributed to their Dominions: Concerning all theſe, it is abundantly taught in the books of Aſtrologers; but in this place two things eſpecially are to be conſidered and obſerved by us. One, that we obſerve the motions and aſcenſions and windings of Stars, even as they are in truth in the eight ſphere, through the neglect of which, it happeneth that many ere infabricating the Celeſtial Images, and are defrauded of their deſired effect; the other thing we ought to obſerve, is about the times of chooſing the planetary hours; for almoſt all Aſtrologers divide all that ſpace of time from the Sun-riſing to ſetting into twelve equal parts, and call them the twelve hours of the day; then the time which followeth from the ſetting to the riſing, in like manner being divided into twelve equal parts, they call the twelve hours of the night, and then diſtribute each of thoſe hours to every one of the Planets according to the order of their ſucceſſions, giving alwayes the firſt hour of the day to the Lord of that day, then to

every one by order, even to the end of twenty four hours; and in this diſtribution the Magicians agree with them; but in the partition of the hours ſome do diſſent, ſaying, that the ſpace of the riſing and ſetting is not to be divided into equal parts; and that thoſe hours are not therefore called unequal, becauſe the diurnal are unequal to the nocturnal, but becauſe both the diurnal and nocturnal are even unequal amongſt themſelves; therefore the partition of unequal or Planetary hours hath a different reaſon of their meaſure obſerved by Magicians, which is of this ſort; for as in artificial hours, which are alwayes equal to themſelves, the aſcenſions of fifteen degrees in the equinoctial, conſtituteth an artificial hour: ſo alſo in planetary hours, the aſcenſions of fifteen degrees in the Eclipticke conſtituteth an unequal or planetary hour, whoſe meaſure we ought to enquire and find out by the tables of the oblique aſcenſions of every region.

CHAP. XXXIII.

How ſome artificial things, as Teleſmes, Images, Seals, and ſuch like, may obtain ſome vertue from the Celeſtial and Terreſtrial bodies.

SO great is the extent, power and efficacy of the Celeſtial bodies, that not only natural things, but alſo artificial when they are rightly expoſed to thoſe above, do preſently ſuffer by that moſt potent agent, and obtain a wonderful life, which

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

Chap. XXXIV.

Of the Teleſmes made upon Mettals, what vertues they being ingraven, receive from the Stars.

But the Celeſtial Images, according to whoſe likeneſs, Images of this kinde are framed, are very many in the Heavens: Some viſible and conſpicuous, others only imaginable, conceived and ſet down by *Egyptians*, *Indians* and *Chaldeans*; and their parts are ſo ordered, that even the figures of ſome of them are diſtinguiſhed from others: for this reaſon they place in the Zodiack circle twelve general Images, according to the number of the ſigns: of theſe they conſtituting *Aries*, *Leo*, and *Sagittary*, for the fiery and oriental triplicity, do report that its profitable againſt Feavors, Palſie, Dropſie, Gout, and all cold and Phlegmatick infirmities, and that it makes him who carrieth it to be acceptable, eloquent, ingenious and honorable, becauſe they are the Houſes of *Mars*, *Sol*, *Leo* and *Jupiter*. They made alſo the image of a Lion againſt Melancholly Phantaſies, the Dropſie, Plague, Feavors, and to expel diſeaſes, at the hour of the *Sun*, the firſt degree of the ſign of *Leo* aſcending, which is the face and Decanate of *Jupiter*; but againſt the ſtone, and diſeaſes of the Reins, and againſt the hurts of beaſts, they made the ſame image when *Sol* in the heart of the Lion obtained the midſt of heaven: and again, becauſe *Gemini*, *Libra*, and *Aquarius* do conſtitute the Æxial and Occidental Triplicity, and are

are the houſes of *Mercury*, *Venus*, and *Saturn*, they are ſaid to put to flight diſeaſes, to conduce to friendſhip and concord, to prevail againſt Melancholly, and to cauſe health; and they report that *Aquarius* eſpecially freeth from the Quartane. Alſo, that *Cancer*, *Scorpio* and *Piſces*, becauſe they conſtitute the watry and Northern Triplicity, do prevail againſt hot and dry Feavers; alſo againſt the Hectick, and all Cholerick paſſions; but *Scorpio*, becauſe amongſt the members it reſpecteth the privy parts, doth provoke to luſt: but theſe did frame it for this purpoſe, his third face aſcending, which belongeth to *Venus*; and they made the ſame againſt Serpents and Scorpions, poyſons, and evil ſpirits; his ſecond face aſcending, which is the face of the *Sun*, and Decanate of *Jupiter*; and they report that it maketh him who carrieth it, wiſe, of a good colour; and they report that the image of *Cancer* is moſt efficacious againſt Serpents, and poyſons, when *Sol* and *Luna* are in Conjunction in it, and aſcend in the firſt and third face; for this is the face of *Venus*, and the Decanate of *Luna*; but the ſecond face of *Luna*, the Decanate of *Jupiter*: They report alſo that Serpents are tormented when the *Sun* is in *Cancer*: Alſo that *Taurus*, *Vergo*, and *Capricorn* becauſe they conſtitute the earthly and Southern Triplicity, do cure hot infirmities, and prevail againſt the Synocal Feaver; it maketh thoſe that carry it grateful, acceptable, eloquent, devout and religious, becauſe they are the Houſes of *Venus*, *Mars*, and *Saturn*: *Capricorn* alſo is reported to keep men in ſafety, and alſo places in ſecurity, becauſe it is the exaltation of *Mars*.

Chap XXXV.

Of the Teleſmaticall Images *of the Faces, and of thoſe Images which are without the Zodiack.*

THere are beſides in the Zodiack thirty ſix Images, according to the number of the faces, of the which (as *Porphyry* ſaith) *Teucer* the *Babylonian* long ſince wrote, who was a moſt ancient Mathematician, after whom the *Arabians* alſo wrote of theſe things. Therefore it is ſaid, that in the firſt face of *Aries*, aſcendeth the image of a black man, ſtanding and cloathed in a white garment, girdled about, of a great body, with reddiſh eyes, and great ſtrength, and like one that is angry; and this image ſignifieth and cauſeth boldneſſe, fortitude, loftineſſe and ſhameleſneſſe; in the ſecond face aſcendeth a form of a woman, outwardly cloathed with a red garment, and under it a white, ſpreading abroad over her feet, and this image cauſeth nobleneſſe, height of a Kingdom, and greatneſſe of Dominion: in the third face ariſeth the figure of a white man, pale, with reddiſh hair, and cloathed with a red garment, who carying on the one hand a golden Bracelet, and holding forth a woden ſtaff, is wreſtleſſe and like one in wrath, becauſe he cannot perform that good he would. This image beſtoweth wit, meekneſſe, joy and beauty: In the firſt face of *Taurus* aſcendeth a naked man, an Archer, Harveiter or Husbandman, and goeth forth to ſow, plough, build, people, and divide the earth, according to the rules of Geometry; in the ſecond face aſcendeth a naked man, holding in his hand a key;

key; it giveth power, nobility and dominion over people: in the third face, aſcendeth a man, in whoſe hand is a ſerpent, and a dart, and is the image of neceſſity and profit, and alſo of miſery and ſlavery. In the firſt face of *Gemeni* aſcendeth a man in whoſe hand is a rod, and he is as it were, ſerving another; it granteth wiſdome and the knowledg of numbers and arts in which there is no profit: in the ſecond face aſcendeth a man, in whoſe hand is a Pipe, and another being bowed down: digging the earth: and they ſignifie infamous and diſhoneſt agility, as that of Jeſters and Juglers; it alſo ſignifies labours and painful ſearchings: In the third, aſcendeth a man ſeeking for Arms, and a fool holding in the right hand a Bird, and in his left a pipe, and they are the ſignifications of forgetfulneſſe, wrath, boldneſſe, jeſts, ſurrilities, and unprofitable words: In the firſt face of *Cancer* aſcendeth the form of a young Virgin, adorned with fine cloaths, and having a Crown on her head; it giveth acuteneſſe of ſenſes, ſubtilty of wit, and the love of men: in the ſecond face aſcendeth a man cloathed in comely apparrel, or a man and woman ſitting at the table and playing; it beſtoweth riches, mirth, gladneſſe, and the love of women: in the third face aſcendeth a man, a hunter with his Lance and Horne, bringing out dogs for to hunt; the ſignification of this is the contention of men, the purſuing of thoſe who fly, the hunting and poſſeſſing of things by armes and brawlings. In the firſt face of *Leo*, aſcendeth a man riding on a Lion, it ſignifieth boldneſſe, violence, cruelty, wickedneſſe, luſt and labours to be ſuſtained. In the ſecond aſcendeth an image with hands lifted up, and a man on whoſe head is a crown; he hath the appearance of an angry

gry man, and one that threatneth, having in his right hand a ſword drawn out of the ſcabbard, and in his left a buckler; it hath ſignification upon hidden contentions and unknown victories, and upon baſe men, and upon the occaſions of quarrels and battels: in the third face aſcendeth a young man in whoſe hand is a whip, and a man very ſad, and of an ill aſpect; they ſignifie love and ſociety, and the loſſe of ones right for avoiding ſtrife.

In the firſt face of *Virgo* aſcendeth the figure of a good maid, and a man caſting ſeeds; it ſignifieth getting of wealth, ordering of diet, plowing, ſowing and peopling; in the ſecond face aſcendeth a black man cloathed with a skin, and a man having a buſh of haire, holding a bag; they ſignifie gain, ſcraping together of wealth and covetouſneſſe; In the third face aſcendeth a white woman and deaf, or an old man leaning on a ſtaff; the ſignification of this is to ſhew weakneſſe, infirmity, loſſe of members, deſtruction of trees, and depopulation of lands.

In the firſt face of *Libra* aſcendeth the form of an angry man, in whoſe hand is a Pipe, and the form of a man reading in a book; the operation of this is in juſtifying and helping the miſerable and weak againſt the powerful and wicked: In the ſecond face aſcend two men furious and wrathful, and a man in a comely garment, ſitting in a chair; and the ſignification of theſe is to ſhew indignation againſt the evil, and quietneſſe and ſecurity of life with plenty of good things: In the third face aſcendeth a violent man holding a bow, and before him a naked man, and alſo another man holding bread in one hand, and a cup of wine in the other; the ſignification

tion of theſe is to ſhew wicked luſts, ſingings, ſports and gluttony.

In the firſt face of *Scorpio*, aſcendeth a woman of good face and habit, and two men ſtriking her; the operations of theſe are for comelineſſe, beauty, and for ſtrifes, treacheries, deceits, detractations, and perditions; in the ſecond face aſcendeth a man naked, and a woman naked, and a man ſitting on the earth, and before him two dogs biting one another; and their operation is for impudence, deceit and falſe dealing, and for to ſend miſchief and ſtrife amongſt men; in the third face aſcendeth a man bowed downwards upon his knees and a woman ſtrikeing him with a ſtaff, and it is the ſignification of drunkeneſſe, fornication, wrath, violence and ſtrife.

In the firſt face of *Sagitarius* aſcendeth the form of a man armed with a coat of male, and holding a naked ſword in his hand; the operation of this is for boldneſſe, malice, and liberty: In the ſecond face aſcendeth a woman weeping, and covered with cloaths; the operation of this is for ſadneſſe and fear of his own body. In the third face aſcendeth a man like in colour to gold, or an idle man playing with a ſtaff; and the ſignification of this is in following our own wills, and obſtinacy in them, and in activeneſſe for evil things, contentions and horrible matters.

In the firſt face of *Capricorn* aſcendeth the form of a woman, and a man carrying full bags; and the ſignification of theſe is for to go forth and to rejoyce to gain and to loſe with weakneſſe and baſeneſſe: in the ſecond face aſcendeth two women and a man, looking towards a bird flying in the Aire; and the ſignification of theſe is for the requiring

thoſe

thoſe things which cannot be done, and for the ſearching after thoſe things which cannot be known. In the third face aſcendeth a woman chaſt in body and wiſe in her work, and a banker gathering his mony together on the table; the ſignification of this is to govern in prudence, in covetouſneſſe of money and in avarice.

In the firſt face of *Aquarius* aſcendeth the form of a prudent man, and of a woman ſpinning; and the ſignification of theſe is in the thought and labour for gain, in poverty and baſeneſſe: in the ſecond face aſcendeth the form of a man with a long beard; and the ſignification of this belongeth to the underſtanding, meekneſſe, modeſty, liberty and good manners: in the third face aſcendeth a black and angry man; and the ſignification of this is in expreſſing inſolenſe, and impudence

In the firſt face of *Piſces* aſcendeth a man carrying burthens on his ſhoulder, and well cloathed; it hath his ſignification in journeys, change of place, and in carefulneſſe of getting wealth and cloaths: in the ſecond face aſcendeth a woman of a good countenance and well adorned; and the ſignification is to deſire and put ones ſelf on about high and great matters: in the third face aſcendeth a man naked, or a youth, and nigh him a beautiful maid, whoſe head is adorned with flowers, and it hath his ſignification for reſt, idleneſſe, delight, fornication, and for imbracings of women. And thus far concerning the images of faces. Beſides theſe, there are as yet three hundred and ſixty images in the Zodiack, according to the number of the degrees, whoſe forms *Petrus de Abano* hath deſcribed: without the Zodiack there are alſo general Figures, which *Hyginius* and *Aratus* deſcribe for us, and very many particular

ticular ones, according to the number of faces and degrees, exiſting therein, of all which to ſpeak, it would be too long; but of theſe the more principal are accounted, *Pegaſus* which prevaileth againſt the diſeaſes of horſes, and preſerveth horſmen in battle; Then is *Andromache*, which begetteth love betwixt husband and wife, ſo that it is ſaid even to reconcile adulterers: *Caſſiopeia* reſtoreth weak bodies, and ſtrengtheneth the members; *Serpentarius* chaſeth away poyſons, and cureth the bitings of venemous beaſts: *Hercules* giveth victory in war; the *Dragon* with both the *Bears* maketh a man crafty, ingenious, valiant, acceptable to the gods and men: *Hydra* conferreth wiſdom and riches, and reſiſteth poyſons. *Centaurus* beſtoweth health and long old age: *Ara* concerveth chaſtity, and maketh one acceptable to the gods; *Cetus* maketh one amiable, prudent, happy both by ſea and land, and helps him to recover his loſt goods: the *Ship* afordeth ſecurity in the waters; the *Hare* prevaileth againſt deceits and madneſſe; the *Dog* cureth the Dropſie, reſiſteth the Plague, and alſo preſerveth from beaſts and fierce creatures. *Orion* granteth victory: The *Eagle* giveth new honours, and preſerveth the old. The *Swan* freeth from the Palſie and the Quartane: *Perſeus* freeth from Envy and Witchcrafts, and preſerveth from Lightnings and Tempeſts: The *Hart* preſerveth Phrenetical and mad people. And thus much may ſuffice to have been ſpoken.

CHAP.

Caap. XXXVI.

Of Teleſmes and how to make them.

, TWas a Rule the trembling Heathen went by, to undertake nothing (nothing anew eſpecially) *inauſpicato*; without ſome *ominus performance*, we may call it what we pleaſe, but they did it upon grounds throughly concern'd in experience and effect, ſtill attaining their end by what darke and ſecret wayes of cooperation ſoever brought to paſs, as undiſcovered to themſelves as us.

To the matter in hand, the firſt was the *propitiation* of the place by *reconciling* the *Genius* with a reſpective *Sacrifice*, ἐπὶ δὲ θυσίαις ἐγχωρίοις ἐξιλεώσαντο δαίμονας &c ſaith *Heſychius Mileſius* concerning the foundation of *Byzantium*.

Like Ceremonies were performed by *Alexander* at the building of *Alexandria*, as *Arrian* in the third book of his *Expedition*. *Arian.* Αναβασ. Αλεξανδ. p. 52.

Such are often remembred by *Joannes Antiochenus*, and out of him repeated by the *Faſti iculi*, *George Cedren*, and others.

But I chuſe to inſtance a leſs known paſſage out of *Abdilphaker* in his *Arabick Hiſtory* of the Foundation of *Antioch*.

When *this* was laid by *Antiochus* the King, it *happened* that whatſoever the *workmen* dug up by *day*, was *again* thrown in by *night*, and they were affrighted

ted from the *work* by *a dreadful* Apparition. The King *call'd* for the *Aſtrologers* and *wiſemen*, who after *Sacrifice* rightly *performed*, *diſcovered* an appearance of *Almarick* or *Mars*. It was agreed therefore אנהס יבנון עלי אסמה היכאר עטימא ויצנפון עליה צורתה ותנעלח אלמרינה עלי טאלעה *that a magnificent Temple ſhould be erected to his name,*

[a] *and his ſtatue there ſet up, and that the foun-*
* *dation of the City ſhould be laid under his Aſcen-*
* *dent,* [a] *&c. Alſo an Anniverſary of three dayes*
* * *feſtival was inſtituted, &c.* and the Au-
* thor ſaith, that theſe things continued חתי טהר עיסי אבן מרים צלי אללה עריה וסלם *until the Manifeſtation of Jeſus the Son of Mary. Peace and the Prayer of God be upon him.*

This Tradition of the *Arabian* includes another manner of the Ancients laying the foundation of their Metropolitan Cities under a *certain Configuration* of the *Heavens*, the moſt propitious that could be erected for the time being.

So *Muazzus* the Top of *Fatimæan* family, cauſed the City of *Gran Cairo* to be ſet up under the ſame Aſcendent of *Almarick* והו קאהר אלפלך that as *Mars* had a coercive power in the ſuperior world, ſo the City might be *Coactrix Orbis* here below, therefore the name of it was called *Alchahira*, as the Note upon *Elmacinus* in the *Tarich Mulſliminorum*. *lib.* 3. *p.* 227.

The Aſcendent of a City (ſaith *Haly*) is that ſign *cujus aſcenſione quis incipit collocare primarium lapidem, which riſeth in the Horoſcope at the laying of the firſt Stone.*

The Art of this is to be taken out of the firſt part of *Apoteleſmatical Conſtruction*, called by *Ptolemy*, *Catholicon*, *Tetrabib.* 1. Where he appointeth his Aſtrologer

loger in giving judgement of the Accidents of a City, to take knowledg of the *Sun* and *Moon's* place in the *Zodiack*, which they had ἐν ταῖς καταρχαῖς ἢ κτίσεων, at the *laying* of the *foundation*, καὶ μάλιστα τὸ ὡροσκοπεῖν, but eſpecially of the *Aſcendent* as the moſt principal *Angel*: And the *Figures* of *Geomancy*.

According to theſe Rules *Tarucius Firmicus* caſt the Nativity of *Rome*, and *Vettius Valens* an Aſtrologer of *Antioch*, that of *Conſtantinople*, the *figure* whereof, is extant in a Greek Manuſcript in the *Vatican*. The *Horoſcope* was *Cancer*, [b] and the Aſtrologer, judged by the appearences that the *City* ſhould ſtand 702. years, as the *Vatican book*, as *Hedren* and others, 696. which if it be taken of thoſe years, ἐν οἷς τὰ τῆς πολιτείας ἐτηρεῖτο ἔθη καὶ κατάστασις, in which the City *flouriſhed under a full ſtate of diſcipline*; the *Aſtrologer* was not ſo much out, as *Glycas* thinketh. And moreover before the taking of the City by *Mahomet* the ſecond, a great Conjunction was obſerved under the *Horoſcope*. But in aſſigning the Aſcendent of this City, the *Greekes* and *Arabians* agree not, nor the *Arabians* themſelves. For in the Tables of *Alkas*, *Conſtantinople* is ſet under אלמיזאן *Libra*, [c] in *Ben. Iſaac's* Geography under אלתור *Taurus*, [d] and though the ſame place may have ſeveral *Horoſcopes*, yet to ſo much variety it will be hard to reconcile the matter.

This Superſtition hath been as commonly and more lately practiſed in the *Weſt*.

At the inſtauration of *Rome* by *Paul* the third, *Gauricus* drew the *Figure* of the *Heavens*. *Vincentius Campanatius* obſerved the time by his *Aſtrolabe* toward the inſtant whereof he cryed out with a loud voice. *Ecce, adeſt hora præciſa decima ſexta fere*

[b] * *
* *
* *
* *
[c] *
[d] *
* *
*

fere completa. Then immediately *Ennius Verulanus* the Cardinal *laid* the firſt *ſtone*.

The curious may ſee ſeveral Nativities of Cities, Forts, and Caſtles, with the Judgements given in *Gauricus*, *Junctin*, *Garcæus*, &c.

The Figure of the *Old Lodging* at *Merton* Colledge is yet to be ſeen in one of the Wardens Windowes. I ſet it not here down, becauſe it is already done by another, in his Book called Sir. *Chr. Heydon's* defence for Aſtrology.

Theſe Catholical Nativities were ſo much beleeved in by the *Ancient* Kings, ſaith *Haly*, that they enquired into the *Genitures* of all the principal *Nati* under their dominions, where if the *Planets* were found to look with a malitious eye upon the *Nativity* of the Kingdome, *Interficicubant eum puerum, quod ejus Regnum erat contra Regnum ipſorum*.

It may be ſeen alſo what *Zonaras* hath reported of *Tiberius* and *Domitian*, *Tom.* 2. *Annal. p.* 174. & 198.

Now becauſe that in the *Nativities* of *Cities* ὡς ἐπὶ τῶν γενέσεως as in the *Genitures* of men, (ſaith *Ptolemy*) the Aſtrology is the ſame.

Therefore after conſideration had of the life and being of the City from the *Horoſcope*, the next care taken was of the κλῆρος τῆς τύχης, or *part of Fortune*, the ſecond *Aſcendent*, ſo called in the Figures of men, or the *Horoſcopus Athlorum*.

The *Part of Fortune* found out, was myſteriouſly included in a Statue of Braſs, τελεσικῶς, *Teleſmatically* prepared. The Rites were, *Jo. Antioch. A pure Virgin was offered up in Sacrifice. A Statue of the Virgin ſet up, impoſed upon with a New and ſecret Name, and Sacrifice done to that.* And all this διὰ ἀρχιερέως καὶ τελεστῶν εἰς τύχην καὶ καθαρισμὸν τῆς πόλεως. For ſo

ſo the Statue was called *The Fortune of the City.*

So in *Seleucus* his foundation of *Antioch*, θυσίαν ποιήσαι κόρην παρθένον ὀνόματι Ἀιμάθην στήσας ἀνδριάντα χαλκῆν τῆς σφαγιάσεως κόρης τύχην τῇ πάλαι ἐυθέως ποιήσας αὐτῇ τῇ Τύχῃ θυσίαν, &c.

The like Ceremonies were obſerved by the ſame *Founder* at the building of *Apamea*. θυσίαν ποιήσας ἣν αὐτὸς μετεκάλεσεν ὀνόματι Πέλλαν, &c.

The *Fortune* of old *Byzantium* was called Κηρών, *Cerae*. When this was repaired into *Conſtantinople*, the Emperour's Statue was ſet up. βασάσσαν τῇ δεξιᾷ αὐτῆ χειρὶ τὴν Τύχην τῆς αὐτῆς πόλεως ἣν ἐκάλεσεν Ἄνθουσαν. *Holding in his right hand the Fortune of the City which he called Anthuſa.* But the Sacrifice was not as before.

The *Emperour* offered up ἀναίμακτον θυσίαν, *Incruentum Sacrificium*, ἀλλὰ τῷ θεῷ: A Sacrifice without blood, and not to the *Fortune of the City*, but to *God himſelf.*

Briefly thus: The founders of old, at the building of their principal Cities, Caſtles, or the like, cauſed their Aſtrologers to find out a *luckie poſition* of the *Heavens*, under which the firſt ſtone might be laid. The *Part* of *Fortune* found out in this *firſt Figure* was made the *Aſcendent* of another. The firſt judged of the lively hood and duration. The ſecond of the outward Glory and *Fortune* of the City under the influence of this latter configuration, they erected a *Statue* of *Braſs* into which this *Fortune* and Genius of the City was to be called by Art. Thus ſpirited with this ſecret power, it was diſpoſed of in ſome eminent or receſſeful place of the City, and lookt upon as that thing which was only concern'd in the *fortune* and *fatality* of all.

Such a one was the Trojan *Palladium*, no διοπετὲς, ſaith *Joannes Antiochenus*, but ξόανον τετελεσμένον, or as *John Tzetzes* quoteth the place of *Lycophron*, ὠροσκοπία καλλίστη, *Teleſmatically conſecrated or under a good Horoſcope* by Aſius *the Philoſopher, and preſented to the founder Trous*, εἰς νίκην καὶ φυλάττοντα τὴν πόλιν ἔνθα κεῖται ἀπαρέγκλητον, *i. e. as a Statue enabled by Art to preſerve the City wherein it ſhould be laid up in a victorious and impregnable ſtate.*

Olympiodorus relateth from *Valerius Governour Thracia* under *Conſtantius* the *Emperour*, περὶ ἀνδριάντων ἀργυρῶν τετελεσμένων εἰς Βαρβάρων ἀποκάλυσιν, *of certaine Silver ſtatues laid up under the confines of Thracia and Illyria, Teleſmatically conſecrated againſt the incurſions of the Barbarians*, which at command of *Valerius* being dugge out and taken away μετ' ὀλίγας ἡμέρας τὰ ἄρτι Γότθων μέχρι πόσων ἐπετρέχει τὴν Θρᾴκην, &c. *within a few dayes after all Thracia and Illyria was over runne by the Gothes and Hunnes*

I ſay then of the *Claudi* and the *Cæci*, that they were no other then thoſe τὰ πάλαι ἀγόμενα στοιχειώδη τῆς πόλεως φυλακτήρια, Statuary Teleſmes ſo much celebrated of old (as *Nicetas*) which unleſs they kept the City, the watchman laboured but in vain.

They were placed by the *Aſtrologers* in ſome convenient Receſs of the Fort, and had doubtleſs made good the place againſt *David's* men, but that as the great Sooth-ſayer himſelf confeſſed, *There was no enchantment againſt Jacob, nor divination againſt Iſrael, Numb.* 22. 23.

The uſual interpretation of this place is (and 'tis the beſt of the bad) that the *Jobuſites* truſting themſelves to the invincible condition of their Fort, brought up Lame and Blind men to caſt a ſcorne

upon. *Davids* approaches. Therefore his ſoul hated them. I am ſure I have made the beſt of this conſtruction, and yet he that ſhall run it through all the circumſtances of the Text, will find it to be as impertinently caſt up, as that of the *Chaldee*, which inſtead of Images rendreth by way of Paraphraſe, the sinners and ungodly *Jebuſites*. Which ſome of the Hebrews endeavour to follow, but at an intolerable diſtance. Read *Gregories* Notes

I ſhall not want for a very conſiderable part of them, who though they have not lighted upon the very ſame, yet have ſaid enough as to the cleerneſs and advancement of that ſenſe and meaning, which I have reſolved upon. In the *Celi Jakar* you'l find that the *Lame* and the *Blind* may be taken for *Images*, R. *Solomon* ſaith expreſly הם הצלמים that they were ſo, and R *David* that they were צלמי הנחשה. *Images of braſs*. R. *Eſay* as R. *David* and *Levi Ben Gerſon* ſay moreover ——— That the *Blind* and the *Lame* were Images written upon with the oath which *Abraham* and *Iſaac* made to *Abimelech*, and that they were call'd *Blind and Lame, becauſe they had eyes and ſaw not, they had feet and walkt not, &c.*

But as concerning the conceipt of *Abraham* and *Iſaacs* oath to *Abimelech*, I leave it at large. That which I take from them is, that they were *Images* of *Braſs*. and the reaſon why they were called the *Blind and the Lame*, which if it had not been ſuggeſted by them, yet is the very phraſe of the ſcripture.

They were the *Stoichiodæ* or *Conſtellated Images of Braſs*, ſet up in the Receſs of the Fort, called in ſcorn (as they were hated by *Davids* ſoul) the *Blind* and the *Lame*. Yet ſo ſurely entruſted with the keeping of the place, that if they did not hold it out, the *Jebuſites* ſaid they ſhould not come into the houſe,

houſe, that is, they would never again commit the ſafety of the Fort to ſuch *Paliadiums* as theſe. Therefore they (that is, the *Jebuſites*) ſaid the *Blind* and the *Lame*, &c.

When the *Arke* was taken Captive and detained by the prophane *Philiſtines*. *the hand of God was ſore upon them, and ſmote them with Hæmorhoides, & ebullierunt villæ & agri in medio Regionis illius, & nati ſunt mures, & facta eſt confuſio mortis magna in civitate.* So the *vulgar* Arabick, the ancient *Greek Copies* have it not. The *later* agree not, ſome *Hebrew Copies* acknowledg it not, ſaith *Mendoza*, as if there were any that did 'Tis found indeed in the *Dras*, as *Chimhi* hath obſerved And it cannot be denyed to the Romaniſts, but that it ſeemeth to be wanting, but by no means to be ſo ſupplyed 'Twere better the Arke ſhould ſhake ſtill, then that *Uzzah* ſhould hold it up. Howſoever 'tis true, that there was a plague of *Mice*, as wel as of *Hæmorhoides* Concerning which th *Astrologers* being conſulted, gave counſel that there ſhould be made *five golden Images* of the *Mice*, and as many of the *diſeaſes*, to give *glory to the God of Iſrael* number was according to the number of the but for the thing it ſelf, the expoſitors paſs lightly over it, or ſtop the mouth with a miſtery, perceiving no more of the ſenſe, then a bare treſpaſs offering, but wonder withall, and not without cauſe, what glory could accrew to the God of *Iſrael* from ſuch a homely preſent as the counterfeit of a Mouſe, or that which is worſe. A thing which the holy Ghoſt here vouchſafed not to call by its own name, for the *Keri* is *Teborecem*, *Anorum Veſtrorum*. But the meaning of the Images is *Stoichiotical*, and to be given out of the *Teleſmatical Traditions*.

Τὰ ἐν τῇ γενέσει καὶ φθορᾷ εἴδη (ſaith *Ptolomy* in the Καρπὸς) πάσχει ὑπο τῶν οὐρανίων εἰδῶν διὰ τοῦτο χρῶν ται τούτοις οἱ στοιχειωματικοὶ, τὰς ἐπεμβάσεις τῶν ἀστέρων σκοπεῦντες ἐπ' αὐτά. i. e. *the general and corruptible formes* are affected by the *Celeſtial*, which *therefore the Taliſman*, make uſe of *by obſerving the entrance of the Stars into them.*

The meaning is (ſaith *Hæli Aben Rodoan*) or as the *Hebrew* tranſlation, (*Abis Giafar*) that the formes of things here below are *anſwered* with the like figurations above, and that the Celeſtial *formes* have a ruling influence upon the ſublunary: for example, the *Scorpion* and *Serpent* in heaven upon thoſe in earth. Therefore the *Sapientes imaginum inſpicibant quanda planeto de ſub radiis ſolis egrediebatur, & ingrediebatur hos vultus, eumque in aſcendent ponebant, & vultum quem intrabant ſculpebant in Lapide, & miſcebant cum eo alia ad hæc neceſſaria faciebanque cum eo ex aptatione vel deſtructione quod volebant, &c.* Obſerved when a planet was out of his Combuſtion, and entred into any of theſe formes, then placing the planet in the Horoſcope, they engraved the forme upon a ſtone then adding what elſe was neceſſary, they fitted it to preſervation or deſtruction, as they pleaſed &c.

Theſe conceipts the Greeks termed στοιχειώσεις otherwiſe Τελέσματα, from whence the Arabick *Taliſmath*. The *Chaldeans* from the word in the Text *Tſalmanija* Images. An experiment of the force is ſtood wn by *Hali* upon his own knowledge, practiſed upon a *Saracens* ſervant *in diebus Camorchæ Regis*. The ſervant had been ſtunge with a *Scorpion* and was cured by his Maſter with a *Stone of this kind* engraven upon with the figure of a *Scorpion*. And the *Saracen* ſaid, that the figure was cut when the Moon was

* was in the *ſigne Scorpio*, and that the ſign was in
* one of the foure Angles. And this Figure in
* the firſt.

* The mightieſt in operation of this ſort was *Apollonius Tyaneus*, a man of that note in the Heathen ballance, that *Hierocles* the *Stoick*, put him into the Scale with Chriſt himſelf, nay he accounted him the better man of the two, but which is ſufficiently returned upon him by *Euſebius Pamph. Cont. Hieroclem*

But the *performances* of this man had ſuch appearances of wonder, that they extorted this doubt from the Orthodox themſelves, Εἰ θεὸς ἐστὶ δημιουργὸς καὶ δεσπότης τῆς κτίσεως, πῶς τὰ τοῦ Ἀπολλωνίου Τελέσματα ἐν τοῖς μέρεσι τῆς κτίσεως δύναν ται; καὶ γὰρ θαλάττης ὁρμὰς καὶ ἀνέμων φορὰς καὶ μυῶν καὶ θηρίων ὁπλορμὰς ὡς ὁρῶμεν κωλύουσιν, &c. *If God be the Creato and Lord of the World, how comes it to paſs that* Apollonius *his Teliſmes have ſo much over-rul d the courſes? for we ſee that they alſo have ſtilled the waves of the Sea, and the r ging of the Winds, and prevailing againſt the noyſome flies and incurſions of wilde beaſts, &c.* See *Gregrory's* Notes theſe Obſervations are his, and who dare deny the Authority of ſo good an Author

And though *Philoſtratus* in that large *Legend* of his life hath no memory of theſe things, yet they are conſtantly aſcribed unto this name by *Codin. Cedren. Heſychius, Olympiodorus*, the Greek *Mſ.* cited by *Leunclavius*, The *Chronicon Alexandrinum* and *John Tzetzes*, C. 60. of his third *Chiliad*. *quod omnino legendum* (ſaith *Scaliger*) *ſiquidem horum* στοιχείων *notitiam habere placet, & ſane lectio non injucunda. Nam in illo capite Apollonius ſculptura Culicum & Ciconiarum, culices Antiochiam, Ciconias Eyzantium ingredi prohibuit.*

But a fuller Tradition of this matter I ſhall here

ſet down out of *Dominus* cited by *Joannes Antiochenus Melala* in the tenth Book of his Chronographie.

Ἦν δὲ τοῖς χρόνοις τῆ βασιλειας τῦ αὐτῦ Δομιτιανῦ ὁ σοφώτατος Απολλενιος ὁ Θυανευς, καὶ ἤκμαζε περιπολεύων καὶ παν ταχῦ ποιῶν Τελέσματα εἰς τὰς πόλεις καὶ εἰς τὰς χώρας, ὅτις ὑπὸ τῆ Ρώμης ἐξελθῶν κατέσλαβε τὸ Βυζάντιον, καὶ εἰσελθὼν εἰς Βυζάπολιν, τὴν νῦν λεγομένην ἐντυχῶς Κωνσαντινόπολιν, ἐποίησε καὶ ἐκεῖ Τελέσματα περικλησεὶς ὑπὸ τῶν Βυζαντίων, τὸ τῶν Πελαργῶν, καὶ τὸ τῦ Δύκε ποταμῦ τῦ μέσε τῆς πόλεως παρερχομένε, καὶ τὸ τῆ χελώνης καὶ τὸ τῶν ἵππων, καὶ ἄλλα τινὰ θαυμασα: καὶ λοιπὸν ἀπὸ τῦ Βυζαντίε ἐξελθὼν ἐποίει εἰς τὰς ἄλλας πόλεις ὁ αὐτὸς πολλὰγιες Τελέσματα, καὶ ἦλθεν ὅπ τὴν Συριαν ἀπὸ Τυάνων, κὴ εἰσην θεν ἐν Αντιοχείᾳ τῇ μεγάλη. καλιπτησον αὐτὸν οἱ Αντιοχεῖς κτήτορες ποιῆσαι κακεῖ Τελέσματα περὶ ὧν ἐδέοντο, καὶ ἐποίησεν εἰς τὸν Βόρρᾶν ἄνεμον, θήσας τὸ αὐτὸ Τέλεσμα κὴ τὴν ἀνατολικὴν τόρταν.

In the ſame times of the Reigne of Domitian, flouriſhed the moſt learned Apollonius Tyaneus *who got himſelf a great name by travelling about and making Teleſmes in all places where he came, for the Cities and the Countries. From* Rome *he went to* Byzantium, *and entring into that City of* Byzus (*now more happily called* Conſtantinople) *he made there alſo many Teleſmes at the inſtance of the Citizens, as that againſt the ſtorkes, againſt the river* Lycus *which paſſeth by through the middle of the City, that againſt the Tortoiſes, that againſt Horſes and other ſtrange things. Then afterward leaving* Byzantium *he went and did the like in other Cities. From* Tyanis *he came into* Syria, *and ſo to* Antioch *the great, where alſo he was deſired by the chief men of the City to make ſuch Teleſmes as the had need of. And he made one againſt the Northern wind, and ſet it up upon the Eaſt part of the City.*

The Author goeth on, and at large deſcribeth *Apollonius* his charmes againſt the Gnats and Scorpions,

ons, adding moreover that *Apollonius* walking upon a day with the chief men of the City to obſeve the ſcituation of the place, happened upon a ruinous Pillar, and enquiring into the purpoſe of that, the Citizens related unto him, that in the dayes of *Caius Cæſar* when the City had been ſhaken with an Earth-quake Δεισιδαίμων τις φιλόσοφος τελεσὴς ἐπόιησε τὸ τέλεσμα τῦτο, ὥσε δονεμένην τὴν πόλιν ὑπὸ σεισμῶν πίπλειν, σήσας τὸνδίονα καὶ ὑποράνω αυτῦ σηθάειον μαρμάρεινον, καὶ ἐν τῷ σήθει αυτῦ ἔγραψεν Ασεισα, Απτωτα. καὶ τυφωνικῦ τυρὸς ὑπὸ τ ἀστραπῆς γενομένε καυθὲν τὸ ἐπάνω τῦ κίονος σηθάειον ἔπεσε. *One Debborius a Taliſman to prevent the falling of the City in caſe an Earth quake ſhould happen again, ſet up this pillar and upon that a marble Pectoral inſcribed* Ασεισα, Απτωτα, *but which in proceſs of time had been conſumed by lightning, &c.* The Citizens therefore were earneſt with him, to ſet up a new Teleſme, but *Apollonius* fetching a deep ſigh ἀνεβαλετο τῦ ποιῆσαι ἄλλο Τέλεσμα περὶ σεισμῶν *refuſed to make any further Teleſmes againſt the Earth-quakes*; but the Citizens being urgent upon him, he took writing Tables and foretold as followeth. Καὶ σὺ τάλαινα Αντιόχεια δὶς πάθτις, ἀλλα καὶ πάλιν ἐλεύσεταί σοι καιρὸς, ὅτε δὴ ἐπ᾽ πήμασι κείσῃ σειαμῖες, δὶς δ᾽ ὕδ᾽ πυεὶ κάυσῃ ὁπαρ᾽ ἀιγιαλοῖς Ορόντησι εἰμὴ παλιν πάθοις.

And thou miſerable City of Antioch *ſhalt ſuffer twice, and a third time ſhall come upon thee, wherein thou ſhalt be conſumed by fire, even in that part by which Orontes runneth. And it may be thou ſhalt ſuffer yet once more.*

This written, he delivered the Tables to the Citizens, and departed into *Seleutia*, and from thence into *Egypt*, Καθὼς Δομνί ὁ σοφώτατος συνεγράψατο ταῦτα.

But the moſt concering *Teleſme* to the matter in hand that againſt the Scorpions, ὁμοίως δὲ ἐποίησε τέλεσμα ἐν αὐτῇ τῇ πόλει (Ἀντιοχείᾳ τῇ μεγάλῃ) καὶ διὰ τὸν Σκορπίους, ἵνα μὴ τολμᾷν αὐτοὺς πλησιάζειν τῇ χώρᾳ. καὶ ἔστηκε τὸ αὐτὸ Τέλεσμα ἐν μέσῳ τῆ πόλεως, ποιήσας χαλκοῦν Σκόρπιον, καὶ χώσας αὐτὸν πῆξας ἐπάνωι κίονα μικρὸν, καὶ ἐγένοντο ἀφανεῖς οἱ Σκόρπιοι ἐκ τῆς ὁσείας Ἀντιοχείας πάσης. Apollonius *cauſed an Image of a Scorpion to be molten in braſſe, that treacherous ſign Scorpeo Aſcended, and in Geomancy this figure was in the firſt het a and ſet it up upon a little pillar in the midſt of the City of Antioch, and the Scorpions vaniſhed out of all their Coaſts.*

A like Teleſme to this was ſet up at *Tempſa* a City of *Syria Apamea*, that which *Ptolomy* calleth Ἔμισα. In the middle of this, ſaith an *Arabick* Geographer, a ſtone there is ſet up in a wall, having upon it the figure of a Scorpion, and when any one is bitten, he bringeth Clay and taketh out the figure, which having applied to the place affected, he is immediately cured.

In the nether Region of Grand *Cairo* the *Crocodiles* were harm'leſſe, in the upper they deſtroyed the Inhabitants. To provide againſt this, the *Taleſmans* caſt a leaden Crocodile which written upon with an Ægyptian charm they buried in the foundation of a Temple. This for a long time defended the people, but when at the command of *Achmet Ben Tolon* the *Caliph*, the *leaden image* was melted, the *Crocodils* returned to their own malice again.

The Τύχη τῆ πόλεως, or fortune of *Byzantium* ſtood with one foot in a ſhip of braſſe, the Statue concern'd the generall *Genius* of the whole City. The Ship was a *Teleſme*, erected againſt the dangers of that tempeſtuous Sea, and while it ſtood entire ſtilled the

the rage, but ſome parts here of being (none knew how) bro en off and conveyed away, the Sea began to be as unruly as before. The cauſe whereof being curiouſly enquired after and diſcovered, the broken pieces were ſolicitouſly ſearched, found out and put together again, and forthwith the winds and ſeas obe ed.

Ἵνα δὲ γνῶιεν ἀκειβῶς εἰ τοῦτο ὡς ἀληθῶς τὸ τῶν πλοίων ἐισπλε κώλυμα ἦν, ἐφορῆτο ὕδατις τὰ μέρη τῆς νηὸς ἐκείνης, καὶ ὅσαι πρὸ νηῶν ἔτυχον τότε εἰσπλέουσαι πνεύματι ὕδατις βίᾳ γεγόνασιν ἐπιφόρητοι ἐντεῦθεν ἐβοεαύθησαν ἐκ τῆ θροθῆναι τῶ χαλκῆν νῆα ἐκείνην τὴν κωλύμην γένεθαι εἰς τὸ πόλιν εἰσπλο πρὸ πλοίων πρὸ φορτηγῶν, καὶ τῶ καῦν ἐκείνην ἐπιμελείας ἀξιώσαντες ἀνοκώνιταν, *i e.* And that it might be certainly known, that this indeed was the cauſe why the Ships could not ſafely arrive, the pieces of the braſſe were again taken away. Thenceforth whatſoever veſſels toucht upon the Coaſt were driven back by the violence of the winds. This confirm'd them in opinion that the breaking of the braſen ſhip, was that which hindred their Carriages from comming up to the City. They therefore cauſed the ſhip to be moſt carefully repaired.

Theſe *Conſecrations* (for ſo alſo they are called) were more uſually but not only practiſed in the Eaſt. For *Gregory* of *Tours* reporteth, that at the repairing of a Bridge in *Paris*, there was found the Images of a *Serpent* and *Dormouſe* in braſſe, and that at the taking away of theſe, the Serpents and the Mice came up in great number. More might be added of the *Serpentina columna*, and the *Statua Equeſtris ahenea*, ſet up (this latter) againſt the Plague in *Conſtantinople*, the deſtruction whereof, hath been followed with fearfull and *pe iodicall mortalities*. But enough

enough hath been ſaid, *Mizaldus* may be ſeen, and the late Author of Occult Philoſophy.

If we draw all up, the ſum will be the Antient Rite of Averruncation, That in caſe a City or Country ſhould be infeſted with any Plague either of Diſeaſe or noxious Creature, the Taliſmans were conſulted and deſired to erect an Image of the Plague under a certain influence of Cœleſtial Configuration.

And this I ſaw was the cauſe why the Philiſtin Aſtrologers gave councel, that golden Images ſhould be made of the *Hæmorrhoides* and the Mice that marred the Land, to give glory to the God of *Iſrael*.

The Teleſme againſt the Mice according to *Paracelſus*, is to have this manner of Conſecration. *Make an Iron Mouſe under the Conjunction of Saturn and Mars, in the houſe of Jupiter, Saturn, Conjunction Mars* in *Sagitarius Imprint upon the belly* Abamatatox, *&c. Then place the Teleſm in the middle of the houſe, and the Vermin ſhall inſtantly leave the place.* Moreover then ſo he promiſeth. Take a live Mouſe and tye it to the Iron Image, and it ſhall dye immediately. But I undertake not that the *Golden Mice* were ſo ceremoniouſly conſecrated; yet that they had a Teleſmaticall way of *Preparation* anſwerable to the beginnings and mediocrity of the Art, my own reaſon, and above that the weight of *Maimons* words induce me to conclude.

In the East Angle.

In the mid Heaven.

I ſay (ſaith he) *of that of* Samuel *concerning the Images of the Hæmorrhoides, that they were ſo called, not ſo much from their external form*

form, as from a ſecret influence within, remediall againſt the Plague in the hinder parts

In the fourth.

The Aſtrologers had perceived that this God had been pleaſed with the Brazen Serpent, which *Moſes* the Taleſman (ſo they would account him) ſet up upon a pole in the Wilderneſſe, *Numb.* 21. 8. And I need not ſtick to affirm, that this braſen Serpent againſt the fiery Serpents was the firſt occaſion (I ſay not given) but taken, of all theſe Teleſmatical practiſes.

And thus alſo we may come to know (See *Plinie lib* 10. *C.* 27 *Cyrenaici* Achorum. *Deum muſcarum multitudine peſtilentiam inferente, invocant*, why the God of *Ekron* was called by the name of *Baal zebub*, that is, βαλλ μυίας (as the Lxx) or the Fly God. The Greeek Copies of the Evangeliſts for the moſt part read βεεζεβοὺλ *Beelzebeul*, *Deus* or *Belus Stercoreus*. So they Printed *Arabick* and the Hebrew *Tranſlation* of St *Mat*. But I preſume not originally. And ſo Saint *Hierome* obſerved, for ſeeing the Idiom of *Zebul* is *Syriack*, it would have been expected, that that Paraphraſe ſhould not have read as it doth, (& undoubtedly ought) *Feelzebub*.

But for the reaſon, if any could be given, *Scaliger* was likely to give as good as another, and yet his reaſon is; that the Scripture put this name upon the God of *Ekron* by way of *deriſion*, *quod in Templo Hieroſolymitano Muſcæ carnes victimarum non liguriebant, quum tamen Gentium fana a muſcis infeſtarentur propter nidorem victimarum.*

True indeed it is out of the *Pirke Avoth*, that a Fly was never ſeen in the *Slaughter-houſe* of the Temple. And it was a priviledg of the Jewiſh Sacrifices above

above thoſe of the Heathen. But that therefore the God of *Ekron* ſhould be call'd the Fly-God. is a reaſon below that mans ſagacity. He was properly ſo called, as the moſt learned *Selden* But for the cauſe he confeſſeth, *Nequeo dicere, nec mihi quis alius opinor ſatis poteſt*

But the *Ekronites* were peſtered with noiſome flyes; To avert this Nuſance the Aſtrologers ſet up the Image of a fly Teleſmatically endued; the people finding the benefit of this ἀπομύιον made it a God: The *Iſraelites* themſelves did as much to the Braſen Serpent.

It will be to the purpoſe here to add a not much unlike accident of Heathen ſtory noted by the Scholiaſt of *Ariſtophanes* in Ἀχαρνῆς to theſe words of the Poet.

Ὁ ξανθίας ϖ φαλλὸν.

He telleth you there, that *Phallus* is, ξύλον ἐπ' μηκες ἔχον ἐν τῷ ἄκρῳ σκύτινον αἰδοῖον ἐξηρτημένον, ἵσα τὸ δὲ ὁ φαλλὸς τῷ Διωνύσῳ. *A long pole fitted at the top with a* coriaceum virile pudendum, *and that this uſed to be ſet up in honour to* Bacchus, &c. It was a kinde of *Priapus*, the Figures whereof I had rather you ſhould ſee in the Marbles.

It hapneth (ſaith the Scholiaſt) *that ſome of theſe Images were brought from* Eluthera, *A City of* Bœotia *to* Athens οἱ δὲ Ἐλικοὶ οὐκ ἐδέξαντο μετὰ τιμῆς ϖ θεὸν, ἀλλ' οὐχ ἁμιδῖγε αὐτοῖς ταῦτα βελευσαμένοις ἀπέβη. *And the* Athenians *did not ſo duly and honourably receive the god, but this raſh advice of theirs did not ſo well ſucceed unto them.*

Μηνίσαντος γὰρ τοῦ θεοῦ, νόσον κατέσκηψεν εἰς τὰ αἰδοῖα τῶν ἀνδρῶν, καὶ τὸ ἄλγος ἀνήκεστον ἦν· ὡς δὲ ἀπεῖ τὸν περὶ τῶν νόσων κρείττω δεινομένην πάσης μαγγανείας καὶ τέχνης ἀπεσάλησαν θεωροὶ μετὰ ϖυθοῦς· οἱ δὲ ἐπανελθόντες ἔφασαν ἴασιν

ἴασιν εἶναι μόνην ταύτην εἰ δία πάσης τιμῆς ἄγοιεν ϖ θεόν. πειθέντες ἓν τοῖς ἠγγελμένοις οἱ Ἀθηναῖοι, φαλλὸς ἰδίᾳ ϖ καὶ δημοσίᾳ κατεσκάσαν καὶ τούτοις ἐγέρσιον ϖ θεὸν, ὑϖόμνημα ϖοιέμενοι τῶ ϖάθους

For the angry God ſtruck them with an incurable diſeaſe in the ſecret parts *which being given over as impoſſible to be dealt with by any Art or Legerdemain, they made haſt to ſend to the* Oracle, *and this anſwer was returned, that the only way to be rid of the diſeaſe was to receive the god with all reverence. The* Athenians *perſwaded by this, made themſelves* Images *of theſe things,* (φαλλοὶ) *privately and publickly, and with theſe they did honour to the God in memory of the* Diſeaſe. Here next follows the Teleſmes of the Planets, Signes, Rules and *Genii* Superior and Inferior.

Teleſmatical Images of ♄ *and* Zazel.

THey are made for the moſt part with tall, lean, and ſlender bodys, 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, of a black ſhining colour: their motion is the moving of the winde, with a kind of Earth quake: their ſign is white earth, whiter then any ſnow.

The particular forms are, from ♈ *and* ♒ Cambiel *and* Hanael *and their Figures.*

VIZ.

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 Teleſmes *of Jupiter, and* Hiſmael.

THe Images of Jupiter, they make with a Body Sanguine and cholerick, of a middle ſtature, with a horrible fearful motion; but with a milde countenance, a gentle ſpeech, and of the colour of Iron. The motion of them, is flaſhings of Lightning and Thunder; their ſign is, they ſay, there will appear men about, who ſhould ſeem to be devoured of Lions.

Their particular forms are from ♃ *and* ♐ Advachiel *and* Amnixiel *by theſe Figures.*

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

After this manner do Superiour and Inferiour powers communicate. *The*

The Teleſmatical *forms of Mars and* Barzabel, *when by Art and Nature united*

THey appear in a tall body, cholerick, 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 ſign Thunder and lightning about the Figures.

Their particular ſhapes are, from ♈ *that falſe ſign* ♏ Malchidael *and* Barchiel *by theſe Figures.*

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.
Wooll.
A Cheeſlip.

The Teleſmatical *Figures of the Sun, and* Sorath.

THe Images of the Sun are for the moſt part made 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 ſign is to move the perſon to ſweat that makes them.

But

But their particular forms are, from ♌ *and* ♈ Verchiel *and* Malchidel, *But* Verchiel *governes both theſe Figures.*

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

The ſhapes of the Teleſmes *of Venus, and* Kedemel.

THey ſay their *Teleſmes* are of middle ſtature, with an amiable and preſent countenance, of colour white or green, the upper part golden. The motion of them is as it were a moſt clear *Star*. For their ſign, there will ſeem to be maids playing with the Image, which will provoke and allure him that calleth them to play.

But their particular forms are, from ♉ *and* ♎ Halmodel *and* Zuriel

A King with a *Serpent* 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

The Teleſmes *of Mercury, and* Taphthartharath.

THe Images of *Mercury* are made 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-colored clouds. For their ſign, they cauſe and bring horror and fear unto him that makes them.

But their particular ſhapes are, from ♊ *and* ♍ Ambriel *and* Hamaliel *in theſe Figures.*

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

The forms of the Teleſmes *of the Moon, and* Haſmodai.

THey are for the part moſt made of Silver in a great and full body, ſoft and phlegmatick, 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 Figures.

And their particular ſhapes are, from Cancer *and* ♉ Muriel *and* Haſmodel *and their Figures 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.

Chap. XXXVII.

Of the Teleſmes, of Saturn *and* Zazel.

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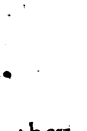
But now, what Images they did attribute to the Planets, although of theſe things very large volumes have been written by the Ancient wiſe men, ſo that there is no need to declare them here, notwithſtanding I will recite a few of them; for they made, from the opperations of *Saturn*, *Saturn* aſcending in a ſtone, which is called the Loadſtone, the image of a man, having the countenance of an Hart, and Camels feet, and ſitting upon a chair or

or Dragon, holding in his right hand a ſithe, in his left hand a Dart; which image they did hope would be profitable for prolongation of life; for *Albumaſar* in his book *Sadar*, proveth that *Saturn* conduceth to the prolongation of life: where alſo he telleth that certain regions of *India* being ſubject to *Saturn*, there men are of a very long life, and dye not, unleſſe by extream old age: They made alſo another Image of *Saturn* for length of dayes, in a ſaphire at the hour of *Saturn*, *Saturn* aſcending or fortunately conſtituted, whoſe figure was an old man ſitting upon an high chair, having his hands lifted up above his head, and in them holding a fiſh or Sickle, and under his feet a bunch of Grapes, his head covered with a black or dusky coloured cloth, and all his Garments black or darke coloured: They alſo make this ſame Image againſt the Stone and diſeaſes of the Kidneys, *viz.* in the hour of *Saturn*. *Saturn* aſcendeth with the third face of *Aquarius*: they made alſo from the opperations of *Saturn*, an Image of the encreaſing in power, *Saturn* aſcending in *Capricorn*; The form of which was an old man leaning on a ſtaff, having in his hand a crooked ſickle, and cloathed in black. They alſo made an Image of melted Copper, *Saturn* aſcending in his riſing, *viz.* in the firſt degree of *Aries* or which is more true in the firſt degree of *Capricorn*, which Image they affirm to ſpeak with a mans voice; They made alſo out of the operations of *Saturn*, and alſo *Mercury*, an Image of caſt metall, like a beautifull man, which they promiſed would foretell things to come, and made it on the day of *Mercury*, on the third hour of *Saturn*, the ſign of *Gemini* aſcending, being the houſe of *Mercury*, ſignifying prophets, *Saturn* and *Mercury* being in conjunction in *Aquarius*

in the ninth place of Heaven, which is alſo called God: Moreover let *Saturn* have a Trine Aſpect on the Aſcendent, and the moon in like manner, and the Sun have an Aſpect on the place of Conjunction. *Venus* obtaining ſome Angle may be powerfull and occidental; let *Mars* be combuſt by the Sun, but let it not have an Aſpect on *Saturn* and *Mercury*; for they ſaid, that the ſplendor of the powers of theſe Stars was diffuſed upon this Image, and it did ſpeak with men, and declare thoſe things which are profitable for them.

Chap. XXXVIII.

Of the Teleſmes of Jupiter *and* Kedemel.



From the operations of *Jupiter*, they made for prolongation of life, an Image in the hour of *Jupiter*, *Jupiter* being in his exaltation fortunately aſcending, in a clear and white ſtone, whoſe figure was a man crowned, cloathed with garments of a Saffron Colour, riding upon an Eagle or Dragon, having in his right hand a dart, about as it were to ſtrike it into the head of the ſame Eagle or Dragon. They made alſo another Image of *Jupiter* at the ſame convenient ſeaſon, in a white and clear ſtone, eſpecially in Cryſtall, and it was a naked man Crowned, having both his hands joyned together and lifted up, as it were deprecating ſomething, ſitting in a four-footed chair, which is carried by four winged boys, and

and they affirm that this image encreaſeth felicity, riches, honor, and conferreth benevolence and proſperity, and freeth from enemies; they made alſo another Image of *Jupiter* for a religious and glorious life, and advancement of fortune; whoſe figure was a man having the head of a Lyon, or a Ram and Eagles feet, cloathed in Saffron coloured cloaths, and he was called the Son of *Jupiter*.

Chap. XXXIX.

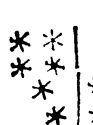
Of the Teleſmes of Mars *and* Barzabel.



From the operations of *Mars* they made an Image in the hour of *Mars*, *Mars* aſcending in the ſecond face of *Aries*, in a Martial ſtone, eſpecially in a Diamond; The form of which was a man armed, riding upon a Lyon, having in his right hand a naked Sword erected, carrying in his left hand the head of a man; they report, that an image of this kinde rendreth a man powerfull in good and evill, ſo that he ſhall be feared of all; and whoſoever carryeth it they give him the power of enchantment, ſo that he ſhall terrify men by his looks when he is angry, and ſtupifie them; they made another image of *Mars* for the obtaining of boldneſſe, courage and good fortune in warrs and contentions, the form of which was a ſouldier armed and crowned, girt with a ſword, carrying in his right hand a long Lance; and they made this at the hour of *Mars*, the firſt face of *Scorpio* aſcending with it.

Chap. XL.

Of the Taliſmans *of the* Sun, *and* Sorath.

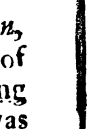


FRom the operations of the *Sun*, they made an Image at the hour of the *Sun*, the firſt face of *Leo* aſcending with the *Sun*, the forme of which was a king crowned, ſitting in a Chair, having a Raven in his Boſome, and under his feet a Globe; he is cloathed in Saffron coloured cloathes; They report that this Image rendreth men invincible, and honorable, and helps to bring their buſineſſes to a good end, and to drive away vain dreams; alſo to be prevalent againſt feavers, and the plague; and they made it in a Balanite ſtone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately aſcendeth; They made another Image of the *Sun* in a Diamond, at the hour of the *Sun*, it aſcending in his exaltation; the Figure of which was a woman crowned with the Geſture of one Dancing and Laughing, ſtanding in a Chariot drawn with four Horſes, having in her right hand a Looking-glaſs, or Buckler, in the left a ſtaffe leaning on her Breaſt, carrying a flame of fire on her Head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corneoll ſtone at the hour of the *Sun* aſcending in the firſt face of *Leo*, againſt Lunatick paſſions which proceed from the combuſtion of the Moon.

CHAP.

Chap. XLI.

Of the Taliſmans, and of Venus.



FRom the operations of *Venus* they made an Image, which was available for favor, and benevolence, at the very hour it aſcending into *Piſces*, the form of which was the Image of a woman having the head of a Bird, and feet of an Eagle, holding a dart in her hand. They make another Image of *Venus* for to get the love of women, in the *Lapis Lazulus*, at the hour of *Venus*, *Venus* aſcending in *Taurus*, the figure of which was a naked Maide with her hair ſpread abroad, having a Looking-glaſs in her hand, and a chain tyed about her Neck, and nigh her a handſome young man, holding her with his left hand by the chain, but with his right hand making up her hair, and they both look lovingly on one another, and about them is a little winged boy holding a ſword or a dart. They made another Image of *Venus*, the firſt face of *Taurus* or *Libræ* or *Piſces* aſcending with *Venus*, the figure of which was a little Maide with her hair ſpread abroad, cloathed in long and white garments, holding a *Laurel* Apple, or flowers in her right hand, in her left a Combe. Its reported to make men pleaſant, jocund, ſtrong, chearfull and to give beauty.

Cahp. XLII.

Of the Teleſmans of Mercury, *and* Taphthar-tharath.

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

Chap. XLIII.

Of the Teleſmes *of the* Moon, *and* Haſmodel.

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

Chap. XLIV.

Of the Images of the Head and Tayle of the Dragon of the Moon.

THey made alſo the Image of the Head and Tayle of the Dragon of the *Moon*, namely betwixt an Æriall and fiery Circle, the likeneſs of a Serpent, with the Head of an Hawke tyed about them, after the manner of the great letter *Theta*, and they made it when *Jupiter* with the Head obtain'd the midſt of Heaven: which Image they affirm to availe much for the ſucceſs of Petitions, and would ſignifie by this Image a good and fortunate Genius, which they would repreſent by this Image of the Serpent; for

for the Egyptians and Phenitians do extoll this creature above all others, and ſay it is a divine creature and hath a divine nature; for in this is a more acute ſpirit, and a greater fire then in any other, which thing is manifeſted both by his ſwift motion without feet, hands or any other inſtruments, and alſo that it often reneweth his age with his skin, and becometh young again: but they made the Image of the Tayle like as when the *Moon* was Ecclipſed, in the Tail, or ill affected by *Saturn* or *Mars*, and they made it to introduce, anguiſh, infirmity and misfortune; and they called it the evil Genius; ſuch an Image a certain Hebrew had included in a golden Belt full of Jewels, which *Blanch* the daughter of the Duke of *Borbon* (either willingly or ignorantly) beſtowed on her husband *Peter* King of *Spain*, the firſt of that name, with which when he was girt, he ſeemed to himſelf to be compaſſed about with a Serpent; and afterwards finding the Magicall virtue fixed in the girdle, for this cauſe he forſook his wif.

Chap. XLV.

Of the Teleſmaticall *Images of the Manſions of the* Moon.

THey made alſo Images for every Manſion of the *Moon*; in the firſt for the deſtruction of ſome one, they made in a Iron ring the Image of a black man in a garment made of hair, and girdled round, caſting a ſmal Lance with his right hand; they ſealed this in black Wax, and perfumed it with liquid Storax, and wiſhed ſome evil to com. In the ſecond, againſt the wrath of the Prince, and for reconcilation

tion with him, they ſealed in white Wax and Maſtick, the Image of a King crowned, and perfumed it with Lignum Aloes; In the third, they made an Image in a ſilver ring, whoſe table was ſquare, the figure of which was a woman well clothed, ſitting in a Chair, her right hand being lifted up on her Head; they ſealed it and perfumed it with muske, Camphire and *Calamus Aromaticus*. They affirmed that this giveth hapy fortune and every good thing. In the fourth, for revenge, ſeparation, enmity and ill will, they ſealed in red Wax the Image of a Souldier ſitting on an Horſe, holding a Serpent in his right hand; they perfumed it with red Mirrhe, and Storax; in the fifth, for the favour of Kings and Officers, and good entertainment, they ſealed in Silver the Head of a man, and perfumed it with Sanders; in the ſixth, for to procure love betwixt two, they ſealed in white Wax two Images inbracing one another, and perfumed them with Lignum Aloes and Amber; in the ſeventh, for to obtain every good thing, they ſealed in *Silom*, the Image of a man well clothed, holding up his hands to Heaven as it were praying and ſupplicating, and perfumed it with good Odors; In the eight, for victory in War, they made a ſeal of Tin, being an Image of an Eagle, having the face of a man, and perfumed it with Brimſtone. In the ninth, to cauſe infirmities, they made a ſeal of Lead, being the Image of a man wanting his privy parts, ſhutting his eyes with his hands; and they perfumed it with Roſin of the Pine. In the tenth, to facilitate child-bearing, and to cure the ſick they made a ſeal of Gold, being the head of a Lyon, & perfumed it with Amber: In the eleventh, for fear, reverence and worſhip, they made a ſeal of a plate of Gold, being the image of a man riding on a Lyon, holding the ear thereof in his left hand, and in the right,

right, holding forth a bracelet of Gold, and they perfumed it with good Odours and Saffron. In the twelfth, for the ſeparation of Lovers, they made a ſeal of black Lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lyon, and *Aſſa fetida*. In the thirteenth, for the agreement of married couples, and for the diſſolving of the Charms again Copulation, they made a ſeal of the images of both, of the man in red Wax, of the woman in white, and cauſed them to imbrace one another, perfuming it with *Lignum Aloes* and *Amber*. In the fourteenth, for divorce and ſeparation of the man from the woman, they made a ſeal of red Copper, being the image of a Dog biting his tail, and they perfumed it with the hair of a black Dog, and black Cat. In the fifteenth, for to obtain friendſhip and good will, they made the Image of a man ſitting, and inditing of letters, an perfumed it with Frankincenſe and Nutmegs. In the ſixteenth, for to gain much Merchandizing they made a ſeal of Silver, being the image of a man ſitting upon a Chair, holding a ballance in his hand, and they perfumed it with well ſmelling ſpices. In the ſeventeenth, againſt Theeves and Robbers, they ſealed with an Iron ſeal the Image of an Ape, and perfumed it with the hair of an Ape. In the eighteenth, againſt Feavors and pains of the belly, they made a ſeal of Copper, being the image of a Snake, holding his tail above his head, and they perfumed it with Harts-horn, and reported the ſame ſeal to put to flight Serpents, and all venemous Creatures from the place where it is buried. In the nineteenth for facilitating birth, and provoking the menſtrues, they made a ſeal of Copper, being the image of a woman, holding her hands upon her face;

face; and they perfumed it with *Liquid Storax*. In the twentieth, for hunting, they made a ſeal of Tin, being the Image of *Sagittary*, half a Man, and half an Horſe, and they perfumed it with the Head of a Woolf. In the twenty one for the deſtruction of ſome body, they made the image of a man with a double countenance, before and behinde, and they perfumed it with Brimſtone and Jet, and did put it in a box of Braſs, and with it Brimſtone and Jet, and the hair of him whom they would hurt. In the two and twentieth, for the ſecurity of Runaways, they made a ſeal of Iron, being the Image of a man with wings on his feet, bearing an helmet on his head, and they perfumed it with *Argent vive*. In the three and twentieth, for deſtruction and waſting, they made a ſeal of Iron, being the image of a Cat, having a Dogs head, and they perfumed it with the hairs of a Dogs head, and buried it in the place where they did pretend to hurt. In the four and twentieth, for the multiplying of Heards of Cattle, they took the horn of a Ram, Bull, or Goat, or of that ſort of Cattle which they would increaſe, and ſealed it in burning with an Iron ſeal, the Image of a woman giving ſuck to her Son, and they hanged it on the neck of that Cattle who was the leader of the flock, or they ſealed it in his horn. In the five and twentieth, for the preſervation of Trees and Harveſts, they ſealed in the wood of a Fig-tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and did hang it on the tree. In the ſix and twentieth for love and favor, they ſealed in white Wax and Maſtick, the image of a woman waſhing and combing her haires, and they perfumed it with things ſmelling very well. In the ſeven and twentieth for to deſtroy Fountains,

Pits,

Pits, Medicinal Waters and Baths, they made of red Earth the image of a man winged, holding in his hand an empty Veſſel, and perforated, and the image being burnt, they did put in the Veſſel *Aſſa fetida*, and liquid *Storax*, and they did overwhelm and bury it in the Pond or fountain which they would deſtroy. In the eight and twentieth, for to gather Fiſhes together, they made a ſeal of Copper, being the Image of a Fiſh, and they perfumed it with the Skin of a Sea-fiſh, and did caſt it into the water, whereſoever they would have the fiſh to gather together. Moreover together with the foreſaid Images, they did write down alſo the names of the Spirits and their Characters, and did invocate and pray for thoſe things which they pretended to obtain.

CHAP. XLVI.

Of the Images of the fixed Behenian *Stars.*

BUt now for the operations of the fixed Stars, according to *Hermes* opinion, under the head of *Algol*, they made an Image whoſe Figure was the head of a man with a bloody Neck; they report that it beſtoweth good ſucceſs to Petitions, and maketh him who carrieth it bold and magnanimous and preſerveth the members of the body ſound: alſo it helpeth againſt Witchcraft, and reflecteth evil indeavours and wicked incantations upon our adverſaries. Under the conſtellation of *Pleiades*, they

they made the image of a little Virgin, or the figure of a Lamp; its reported to increaſe the light of the Eyes, to aſſemble ſpirits, to raiſe Winds, to reveal ſecrets and hidden things: Under *Adlebora*, they made an Image after the likeneſs of God, or of a flying man; it giveth riches and honor: Under the Goat they made an Image, the Figure of which was as it were, a man willing to make himſelf merry with Muſical inſtruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the Teeth: Under the greater *Dog ſtar*, they made the image of an Hound and a little Virgin; it beſtoweth honour and good will, and the favor of men, and Ærial ſpirits, and giveth power to pacifie and reconcile Kings, Princes, and other men: Under the leſſer *Dog-ſtar* they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of ſpirits, and men; it giveth power againſt Witchcrafts, and preſerveth health: Under the Heart of *Leo*, they made the Image of a Lion or Cat, or the Figure of an honorable Perſon ſitting in a Chair; it rendreth a man temperate, appeaſeth wrath and giveth favour: Under the tail of *Vrſa Major* they made the image of a penſive Man, or of a Bull, or the Figure of a Calf; it availeth againſt incantations, and maketh him who carrieth it ſecure in his travels: Under the wing of *Corvus*, they made the image of a Raven, or Snake, or of a black Man cloathed in black; this maketh a man cholerick, bold, couragious, full of thoughts, a Backbiter, and cauſeth naughty dreams; alſo it giveth the power of driving away evil ſpirits, and of gathering them together; it is profitable againſt the malice of Men, Devils and Winds: Under the Spike they made the

image

image of a Bird, or of a man laden with Merchandize: it conferreth riches, and maketh one overcome contentions, it taketh away ſcarcity and miſchief: Under *Alchameth* they made the image of an Horſe or Wolf, or the Figure of a man dancing; it is good againſt Feavers, it aſtringeth and retaineth the blood: Under *Elphrya*, they made the image of a Hen, or of a man crowned and advanced; it beſtoweth the good will and love of men, and giveth chaſtity. Under the heart of *Scorpio* they made the image of a man armed, and with a coat of Male, or the Figure of a *Scorpion*; it giveth underſtanding and memory, it maketh a good colour, and aideth againſt evill ſpirits, and driveth them away, and bindeth them: Under the Vulture, they made the image of a Vulture or Hen, or of a traveller, it maketh a man magnanimous and proud, it giveth power over devils and beaſts. Under the taile of *Capricorn* they made the image of an Hart or Goat, or of an angry man; it beſtoweth proſperity, and increaſeth wrath. Theſe are the images of ſome of the fixed Stars, which they command to be graven on their ſtones under them.

CHAP.

CHAP. XLXVII.

Of Images, the figure whereof is not after the likeneſſe of any Celeſtial figure, but after the likeneſſe of that which the minde of the worker deſires, as you ſhall finde in the ſecond and third book.

THere remains as yet another manner of Images not according to the ſimilitude of Celeſtial figures, but acording to the ſimilitude of that which the mind of the worker deſires, of whoſe they are the effigies, and repreſentation: So to procure love we make images embracing one the other: to diſcord, ſtriking one the other; to bring miſery, or deſtruction as dammage to a man, or houſe, or City or any thing elſe, we make images diſtorted, broken in members, and parts after the likeneſſe and figure of that thing which we would deſtroy or damnifie; And Magicians adviſe us that in caſting or engraving images we would write upon it the name of the effect; and this on the back when evill, as deſtruction; on the belly when good, as love. Moreover in the forehead of the image let be writen the name of the ſpecies or Individuum which the image repreſents, or for whom or againſt whom it is made. Alſo on the breaſt let the name of the ſign or face aſcending, and Lord thereof be written; alſo the Names and Characters of its Angels. Moreover in making the image, they adviſe that prayer for the

effect for which it is made, be used. All which *Albertus Magnus* in his *Speculo* affirms. Now they use the images being made, diversly according to the vertues thereof; Sometimes they hang them in a Chimney over the smoak, or upon a tree that they be moved by the wind; sometimes with the head upward, and sometimes downward; sometimes they put them into hot water, or into the fire. For they say, as the workers of the images do affect the image it self, so doth it bring the like passions upon those to whom it was ascribed, as the mind of the operator hath dictated it. As we read that *Nectanabus* the Magician made images of ships with wax after that manner and art, that when he drowned those images in water, that the ships of his enemies were in like manner drowned in the Sea and hazarded. Now that part of Astrology which is writ concerning elections, teacheth us that the constellations also are to be observed for the making of images, and your Metal must be Spermatick and Calloe, before it can receive the Astral Agent.

Chap. XLVIII.

Of certain Celestial observations and the practise of some Telesmatical Images.

I Will now shew thee the observation of Celestial bodies, which are required for the practise of some of these kind of images; So to make any one fortunate, we make an image in which these are fortunate, *viz* the significator of the life thereof, the givers of life, the signs, and Planets. Moreover let the ascendent, the middle of the heaven, and the lords

lords thereof be fortunate: also the place of the sun & place of the Moon, part of fortune & Lord of conjunction or prevention made before their nativity, by depressing the Malignant Planets But if we will make an image to procure misery, we must do contrarywise, and those which we place here fortunate, must there be infortunate, by raising malignant stars. In like manner must we do to make any Place Region, City, or house fortunate. Also for destroying or prejudicing any of the foresaid; Let there be made an image under the ascension of that man whom thou wouldst destroy and prejudice, and thou shall make unfortunate, the Lord of the house of his life, the lord of the ascending & the moon, the lord of the house of the moon, and the lord of the house of the Lord ascending, and the tenth house, and the lord thereof. Now for the fitting of any place, fortunes in the ascendent thereof, and in the first and tenth, and second, and eighth house, thou shall make the lord of the ascendent, and the lord of the house of the Moon fortunate. But to chase away certain Animals from certain places, that they may not be generated, or abide there, let there be an image made under the ascension of that Animal, which thou wouldst chase away, and after the likeness thereof, as if thou wouldest chase away *Scorpions* from any place, let an image of the *Scorpion* be made the sign of *Scorpio* ascending with the Moon, & thou shalt make unfortunate the Ascendent and lord thereof, and the Lord of the house of *Mars*; and thou shall make unfortunate the lord of the ascendent in the eighth house, and let them be joyned with an aspect malignant, opposite, or quadrant: and let there be writ upon the image the name of the ascendent, of the lord thereof, and of the Moon, and of the

lord of the day, and of the lord of the hour. And let there be a pit made in the middle of the place, from which thou wouldſt drive them; and let there be carried into it, ſome of the earth taken out of the four corners of the ſame place, and let the image be buried there with the head downward, with ſaying, this is the burying of the *Scorpions*, that they may not come into this place, and ſo of the reſt. So for gain let there be made an image under the aſcendent of the nativity of the man, or under the aſcenſion of that place to which thou wouldeſt appoint the gain, and thou ſhall make the lord of the ſecond houſe, which is in the houſe of ſubſtance to be joyned with the Lord of the aſcendent in the Trine or Sextile, and let there be a reception amongſt them; thou ſhall make fortunate the eleventh and the lord thereof, and the eighth; and if thou canſt, put part of the fortune in the aſcendent or ſecond; and let the image be buried in that place, or carried from that place, to which thou wouldeſt appoint the gain. Alſo for concord and love, let there be an image made in the day of *Jupiter* under the aſcendent of the nativity of him whom thou wouldſt have be beloved, make fortunate the aſcendent and the tenth, and hid the evil from the aſcendent; and thou muſt have the Lord of the tenth, and planets of the eleventh fortune, joyned to the lord of the aſcendent, from the Trine or Sextile with reception; then make an other image for him whom thou wouldeſt ſtir up to love; conſider if he be a friend or companion of him whom thou wouldſt have be beloved; and if ſo, let there be an image under the aſcenſion of the eleventh houſe from the aſcendent of the firſt image; but if the party be a wife, or a husband, let it be made under the

the aſcention of the ſeventh; if a brother or a ſiſter, or a couſin, let it be made under the aſcenſion of the third, and ſo of the like; and put the ſignificator of the aſcendent of the ſecond image, joyned to the ſignificator of the aſcendent of the firſt image, and let there be betwixt them a reception, and let the reſt be fortunate, as in the firſt image; afterwards joyn both images together into a mutual embracing or put the face of the ſecond image to the back of the firſt image, and let them be wrapt up in ſilk, and caſt away or ſpoiled. Alſo for ſucceſſe of Petitions, and for the obtaining of a thing denyed or taken or poſſeſſed by an other, let there be an image made under the aſcendent of him who petitions for the thing; and cauſe that the lord of the ſecond be joyned with the lord of the aſcendent from a Trine, or Sextile, and let there be a reception betwixt them, and if it can be, let the lord of the ſecond be in the obeying ſigns, and the lord of the aſcendent in the ruling, make fortunate the aſcendent, and the lord thereof, and take heed that the lord of the aſcendent be not retrograde or combuſt, or falling, or in the houſe of oppoſition, *i. e.* in the ſeventh from his own houſe; let him not be hindred by the malignant, let him be ſtrong and in an angle; Thou ſhalt make fortunate the aſcendent, and the lord of the ſecond and the Moon; and make another image for him that is petitioned to, and begin it under the aſcendent belonging to him, as if he be a King or a Prince, begin it under the aſcendent of the tenth houſe from the aſcendent of the firſt image; If he be a Father under the fourth; if a Son under fifth and ſo of the like; and put the ſignificator of the ſecond image, joyned with the lord of the aſcendent of the firſt image, from a Trine or Sextile, and let him re-

ceive it, and put them both ſtrong and fortunate without any let; make all evill fall from them. Thou ſhalt make fortunate the tenth and the fourth, if thou caſt, or any of them; and when the ſecond image ſhall be perfected, joyn it with the firſt, face to face, and wrap them in clean linnen, and bury them in the middle of his houſe, who is a Petitioner under a fortunate ſignificator, the fortune being ſtrong, and let the face of the firſt image be toward the North, or rather toward that place where the thing petitioned for doth abide; or if it happen that the petitioner goeth forward towards him, with whom the thing petitioned for is, let him bring the images with him as far as he goes. And let there be made an image of dreams, which being put under the head of him that ſleeps, makes him dream true dreams concerning any thing that he hath formerly deliberated of; and let the figure of that be the figure of a man ſleeping in the boſome of an Angel, which thou ſhall make in the Lyon aſcending, the Sun keeping the nineth houſe in *Aries*; thou ſhalt writ upon the breaſt of the man, the name of the effect deſired, and in the hand of the Angel, the name of the intelligence of the Sun. Let the ſame image be made in *Virgo* aſcending, *Mercury* being fortunate in *Aries* in the nineth houſe, or *Gemini* aſcending in *Mercury* being fortunate, and keeping the nineth houſe in *Aquarius*; and let it be received from *Saturn* with a fortunate aſpect, and let the name of the ſpirit of *Mercury* be writ upon it. Let alſo the ſame be made in *Libra* aſcending. *Venus* being received from *Mercury* in *Gemini* in the nineth houſe, by writing upon it the Angel of *Venus*. Beſides alſo, let the ſame image be made in *Aquarius* aſcending. *Saturn* fortunately poſſeſſing the nineth houſe

houſe in his exaltation, which is in *Libra*, and let there be writ upon it the Angel of *Saturn*. Moreover let there be made in *Cancer* aſcending, the Moon being received by *Jupiter* and *Venus* in *Piſces*, and being fortunately placed in the ninth houſe, and let there be writ upon it the ſpirit of the Moon. There are alſo made Rings of dreams of wonderful efficacy; and there are rings of the Sun, and *Saturn* and the conſtellation of them is when the Sun or *Saturn* aſcend in their exaltations in the ninth houſe and when the Moon is joyned to *Saturn* in the ninth houſe, and in that ſign, which was the ninth houſe of Nativity; and let them be writ upon the rings, the name of the ſpirit of the Sun, or *Saturn*. Let this which hath been ſpoken ſuffice concerning images; for now thou mayſt find out more of this nature of thy ſelf. But know this, that ſuch images work nothing, unleſs they be ſo vivified that either a Natural, or Celeſtial, or Heroical, or Animaſtical, or Lemoniacal, or angelical vertue be in them, or aſſiſtant to them. But who can give a ſoul to an image, or make a ſtone to live, or mettal, or wood, or Wax? and who can raiſe out of ſtones children unto *Abraham*? Certainly this Arcanum doth not enter into an Artiſt of a ſtiffe neck; neither can he give thoſe things which hath them not. No body hath them but he who doth (the Elements being reſtrained, nature being overcome, the Heavens being over-powered) tranſcend the progreſs of Angels and comes to the very Archetype it ſelf, of which being then made a cooperator may do all things, as we ſhall ſpeak afterwards.

CHAP.

Chap. XLIX.

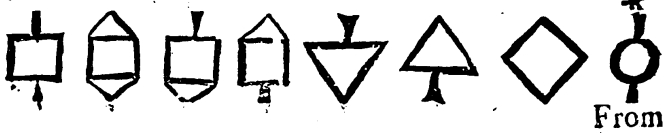
Of the Geomantick *and* Teleſmatical *Characters which are made after the rule and imitation of Celeſtial, and how with the table thereof they are deduced out of Geomantical Figures.*

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

The Characters of Saturn *and* Zazel,

♄ *and* ☽

From a Priſon



From

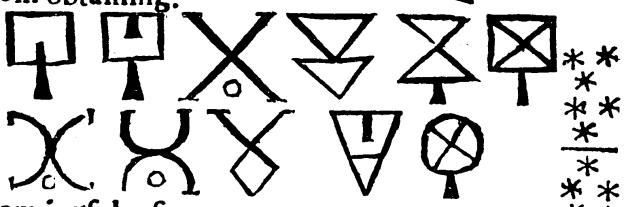
From Sadneſs



The Characters of Jupiter *and Hiſmael*

♃ and

From obtaining.



From joyfulneſs



The Characters of Mars *and* Barzabel

♂ *and*

From Red



From a Boy.



The Characters of the Sun *and* Sorath

☉ and

From a greater Fortune



From

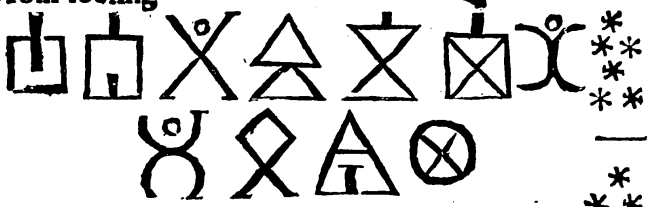
From a lesser Fortune



The Characters of Venus *and* Kedemel

♀ *and*

From loosing



From a Girle,



The Characters of Mercury *and* Taphthartharath.

☿ *and*

From Conjunction



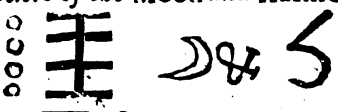
From White



The

The Characters of the Moon *and* Hasmodai.

From the way



From the People



The Characters of the head of the Dragon.



The Characters of the tayle of the Dragon.



Of

Of the friendſhip and emnity of Rulers, that you may know what Figures love each others Company and Aſpects in the Houſes.

Rulers.	Friends.	Enemies.
☉ *Zazel*	*Hiſmael, Sorath, Taphthartharath, Haſmodai.*	*Barzabel,* and *Kedemel.*
☾ *Hiſmael*	*Zazel, Sorath, Kedemel Taphthartharath, Haſmodai.*	*Barzabel.*
♂ *Barzabel*	*Kedmel.*	*Haſmodai, Zazel Hiſmael, Sorath, Taphthartharath*
☿ *Sorath*	*Hiſmael, Barzabel, Kedemel, Taphthartharah, Haſmodai.*	*Zazel.*
♃ *Kedemel*	*Hiſmael, Sorath, Barzabel, Taphthartharath, Haſmodai.*	*Zazel.*
♀ *Taphthartharath.*	*Zazel, Hiſmael, Sorath, Kedemel, Haſmodai.*	*Barzabel.*
♄ *Haſmodai.*	*Hiſmael, Sorath, Kedemel, Taphthartharath.*	*Zazel,* and *Barzabel.*

A Table

A Table of the Fortitudes and Debilities of the Rulers, Idea's and Figures in the twelve Parts, or Houſes of the Earth.

Eſſential Dignities.		Debilities.	
In Houſes or Reception by Houſe	5	*In Detriment*	5
In Exaltation or Reception thereby	4	*In fall*	4
In Triplicity	3	*Peregrine*	5

All the Rulers, Idea's and Figures are thus to be underſtood, *Barzabel* and his Idea *Malchidael* and *Puer* command the firſt Houſe, *Kedemel* the ſecond &c. This Table properly belongs to the twenty fifth Chapter of this Book.

Fortitudes.		Weakneſſes.	
In the tenth or firſt Houſe	5	*In the twelfth*	5
In the ſeventh, fourth and eleventh	4	*In the eighth or ſixth*	2
In the ſecond and fifth	3		
In the ninth	2		

A Table

A Table of the Parts of Fortune Dignities.	Debilities.
In Company with Acquiſitio in the nineth or with Puella in the ſeventh. 5	*In the firſt, ſixth tenth and eleventh, with* Carcer, Triſtitia *or* Rubeus 5
In △ *to the ſecond, ſeventh, nineth or twelfth* 4	*With* Cauda Draconis 3
In ſextile to Hiſmael *and* Kedemel 3	*In oppoſition to the Figures of* Zazel 4
With Caput Draconis 3	*In* □ *or* ☍ *of* Zazel *and* Barzabel 3
In the firſt or tenth Houſes 5	*In the twelfth* 5
In the ſeventh, fourth, or eleventh Houſes. 4	*In the eighth* 4
In the ſecond or fifth 3	*In the ſixth* 4
In the third 1	
If with Puella, Albus, Populus via, Fortuna Major *and* Minor Conjunctio, Acquiſitio *or* Letitia, *it is ſo much the ſtronger.*	

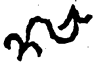
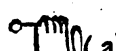
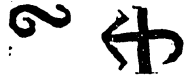
And thus muſt you obſerve your Figures, Fortitudes and Debilities before you begin to make any *Teleſme* or give Judgement upon an Queſtion: And now let us go forward.

CHAP.

CHAP. L.

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

WE have ſpoken above of certain manner of Images made not after the likeneſſe of Celeſtial Images, but according to the emulation of that which the minde of the Operator doth deſire. In like manner alſo it is to be underſtood of Characters; for ſuch like Characters are nothing elſe then images ill deaticulated; yet having a certain probable ſimilitude with the Celeſtial images, or with that which the mind of the Operator deſires, whether that be from the whole image, or from certain marks thereof expreſſing the whole image. As the Characters of *Aries* and *Taurus* we make thus from th ir horns ♈ ♉ Of *Gemini* from imbracing ♊. of *Cancer* from a progreſs and regreſſe ♋, of *Leo. Scorpio*, and *Capricorn*, from their tail ♌ ♏ ♑ of *Virgo*, from Spike ♍ ♏ of *Libra* from a ballance ♎ of *Sagitarius* from a dart ♐, of *Aquarius* from Waters ♒, and of *Piſces* from Fiſhes ♓. In like manner the Character of *Saturn* ♄ is made from a Sickle of *Jupiter*, ♃ from a Scepter of *Mars* from a bolt ♂ of the Sun ☉ from

from roundneſs, and a golden brightneſſe ☉  of *Venus* from  a lookinglaſſe ☿, of *Mercury*  from a Wand  of the *Moon*  from her horns of increaſing and decreaſing ☽. Beſides, of theſe, according to the mixtions of Signes and Stars, and Natures, are made alſo mixed Characters, as of a fiery Triplicity  of Earthly  of Aiery  of Waterry  alſo according to the hundred and twenty Conjunctions of Planets, reſult ſo many compound Characters of various Figures; as of *Saturn* and *Jupiter*, *viz.* thus,  or thus  or thus of *Saturn* and *Mars*,  or thus  of *Jupiter* and *Mars*,  or thus  of *Saturn Jupiter* and *Mars*,  or thus, And as theſe are exemplified by two and three, ſo alſo of the reſt, and of more may they be framed: after the ſame manner

manner may the Characters of other Celeſtial images aſcending in any face or degree of ſignes, be compendiouſly drawn after the likeneſſe of the images, as in theſe which are made according to the way of imitation, of that which the minde of the Operator deſires, as to love, the figures be mixed together imbracing and obeying one the other, but to hatred, on the contrary, turning away the one from the other; contending, unequall, looſed. But now we will here ſet down thoſe Characters which *Hermes* aſſigned to the fixed Stars, and Behenii, and they are theſe.

 The head of *Algol*.

 The Pleiades.

 Aldaboram.

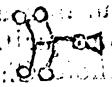
 The Goat Star.

 The greater Dog-Star.

 The leſſer Dog-Star.


The heart of the Lyon.


The Taile of the Bear.


The Wing of the Crow.


Spica.


Alcameth.


Elpheia.


The heart of the Scorpion.


The Vulture falling.


The Taile of Capricorn.

CHAP.

CHAP. LI.

That no Divination without Astromancy and Geomancy is perfect.

WE have spoken in the foregoing Chapters of the divers kindes of Divinations: But this is to be noted, that all these require the use and rules of Astrology, as a key most necessary for the knowledge of all secrets: and that all kindes of Divinations whatsoever have their root and foundation in Astrologie, so as that without it they are of little or no use; yet Astrological Divination, in as much as the Celestials are causes and signes of all those things which are, and are done in these inferiours, doth give most certain demonstrations by the scituation, and motion onely of Celestial bodies, of those things which are occult or future; of which we shall in this place speak no further, since of this Science huge Volumnes have been wrote by the Ancients, and are every where extant. Therefore whether the Physiognomists look upon the body, or countenance, or forehead, or hand, or the Soothsayer searcheth by dreams or Auspicia, that the judgment may be right, the figure of heaven is also to be enquired into. From the judgements whereof, together with conjectures of similitudes and signes, are produced true opinions of the significators. Also if any prodigie shall appear, the Figure of heaven is to be erected; also such things are to be enquired after, which have gone before in the revolutions of years from great Conjunctions, and Eclipses: then also the Nativities, beginnings, in-

tronizations, foundations, and revolutions, perfections, directions of Princes, Nations, Kingdomes, Cities, when theſe ſhall appear, and upon what place of the Celeſtiall figure theſe fell; that by all theſe at length we may come to a rational and probable ſignification of theſe things. After the ſame manner, but with leſſe labour, we muſt proceed in the Expoſition of dreams. Moreover, they that being diſtempered foretell future things, do it not but as they are inſtigated by the ſtars, or inferiour inſtruments of theſe, whence their Predictions muſt at length be imputed to the Celeſtials, as we read in *Lucan* the old Prophet *Tuſcus*,

> *The Lightnings motion, and the veins which are*
> *Fibrous, and warm, and motion of a fair*
> *Plume wandring i'th' aire, being taught* ——

After the City was viewed, the Sacrifice ſlain, the inſpection into the intrails did at length by the diſpoſitions of the Celeſtial ſtars pronounce judgment. Alſo Geomancy it ſelf the moſt accurate of Divinations, which divines by points of the Earth, or any other ſuperfices, or by a fall, or any other power inſcribed, doth firſt reduce them to Celeſtial figures. Read the *Harmony of the World*.

There is nothing in the whole buſineſſe of Phyſiognomy, Aſtromancy and Geomancy that hath more perplexed our new Artiſts then this Subject concerning Images, or Figures made under ſome certain Conſtellations. The greateſt part of them therefore have rejected the Practice of theſe Operations, as Vain and Superſtitious: yet ſome others, who are not ſo overſwayed with Paſſion, have both allowed, and defended it; though they have, I confeſſe ſuffered

fered for it, in their repute: inſomuch that *Galeottus*, who is acknowledged by *Paulus Jovius* to have been one of the moſt learned, and knowing men of his time; onely for having undertaken the Defence of this Truth, (as we ſhall make it hereafter appear) hath been handled by ſome, like any baſe, inconſiderable Fellow; and *Camillus* accounted no better, then an Atheiſticall Wretch. And this is the uſage they beſtow upon all the ableſt men: whereas they ought rather to anſwer their Arguments pertinently, and to ſhew the inſufficiency of them, if they can: but ſee the miſcheif of it. If any of theſe men can chance to be in company, where there is any mention made of the moſt able Schollers, or there be any Queſtion ſtarted, concerning any of thoſe Choice Points of Learning, for which theſe men have been Deſervedly ranked above the Herd of Vulgar Brains; you ſhall have ſome giddy-headed fellows, that will not ſtick to ſay, without bluſhing, that they never wrote any thing of any worth at all, nor ever underſtood the matter they handled. I my ſelf have heard one ſay, that *Marſilius Ficinus* underſtood not any thing of *Plato*'s Doctrine; nor *Averoës* of *Ariſtotles*: and that the Wits of theſe Times are much quicker, then thoſe of the Ages paſt. And now, Reader, thou mayeſt judge what *Democritan* Aſtermongers ſome of our Almanack-makers are.

It may be here Objected, that this Author, whoſe practice we have alledged, was a Suſpected perſon; and that his Writings are not free from Magick. This Objection I ſhall take occaſion to anſwer, at another time; and ſhall at preſent produce ſuch Figures onely, as have been made by men, that are beyond all Exception.

Junctin, upon the Sphear of *Sacroboſco*, affirms, that his Maſter, who was a Carmelite, named *Julianus Kiſtorius a Prato*, one that was not any whit ſuperſtitious, was intreated by a Friend of his, to make one of theſe Images, for the cure of the Cramp, which he was very much ſubject to. This learned man, reſenting his Friends ſufferings, taught him the manner how to make one: ſo that He, not content to make onely one; made divers of them, when the Moon was in the Signe *Cancer*; and that with ſo good ſucceſſe, and with ſuch certainty, as that he immediately found the benefit of it. *Confecit*, ſaith he, *plures imagines, pro ſe, & amicis ſuis: quibus effectis, unam pro ſe accepit, & liberatus eſt.* The ſame he reports of a certain Florentine, a very Pious man; who made one of theſe *Teleſmans*; for to drive away the Gnats; which he did with good ſucceſſe. *Nocolaus Florentinus*, ſaith he, *vir religioſus, fecit in una conſtellatione annulum, ad expellendum Culices, quas vulgo* Zanzaras *dicimus, ſub certis & determinatis imaginibus; & uſus fuit conſtellatione Saturni infortunati, & expulit Culices.* What more can be ſaid, both for the Innocence, and Power of theſe Figures? Let who will condemn thoſe that defend this Truth, and cry down theſe Teſtimonies: for my part, I ſhall ever acknowledge them to be both Certain and Naturall; and do with all proteſt, that I ſee nothing in it, that is above the Power of Nature.

The ſecond means which I have propoſed to my ſelf to uſe, for the proving of the Power of theſe Figures, is, the Power and Vertue of the Reſemblance, that there is betwixt the Scorpion and its Image, and the Conſtellation that bears the name of this living Creature. I ſhall then prove this Vertue, by an Induction of that which Reſemblance alone produceth

duceth, throughout all Arts and Sciences, as *Divinity, Philoſophy, Phyſick, Aſtromancy, Geomancy, Divination of Dreams, Painting, Sculpture Muſick, &c.*

Thoſe then, that are well skilled in the Secrets of the Theology of the Ancients, aſſure us, that thoſe that firſt ſet up Images in their Temples, reſembling the ſhapes of Angels that have appeared upon Earth, had no other deſign in ſo doing, ſave onely the more eaſiely to invite down thoſe Bleſſed Spirits, by the force of the Reſemblance. And I know not whether or no, by the very ſame Vertue of Reſemblance, which is found betwixt God and Men; (*Faciamus hominem ad imaginem, & ſimilitudinem noſtram:*) it hath not rightly been affirmed by ſome Divines, that the Son of God would nevertheleſs have become man, (yet without ſuffering death) though *Adam* had never fallen. But ſpeaking of things, as they are now at preſent, we know, that *Jeſus Chriſt* is found in the midſt of thoſe, that ſpeak, with Faith, of his Name: becauſe that when we ſpeak with Affection of any One, we repreſent him to our ſelves in our Imagination. When therefore, ſpeaking of *Jeſus Chriſt*, we fancy him as he is; he is inſtantly preſent with us, appearing to our Hearts at that very inſtant, that we there frame his Image by our Imagination. So true it is, that the reſemblance hath the Power to work Wonders, even upon him that hath Dependance upon no other, and is not under any Power, or Law. But ſuch Conceptions as theſe are to be entertained with all Piety and Humility; and propoſed with ſuch Sanctity, as becomes thoſe that ſpeak of ſo Adorable a Subject.

Philoſophy alſo lets us ſee the Vertue of this Reſemblance, in the buſineſſe of the Imagination. For if a woman with Childe did but ſtrongly fix h

Imagination on upon any Object, during the Act of Copulation, the Child will aſſuredly bear the perfect Image of the ſame. Every Child knows the Story of the Princeſſe, that conceived and brought forth a Black-Moore, though her ſelf and her Husband were both of them fair; only, becauſe there was a Moore pictured on the Teſter of the Bed. So if the Mother in the Act, either ſtrongly fancy Robbing, Killing or Love, the Child will be either a Theef, Murtherer, or an Amorous perſon: if ſhe fancy Travelling, he will be a Traveller, if Dancing, or playing on the Lute, he will be very Apt for theſe things; and ſo of the reſt. And we ſee by daily experience, the effects of the ſtrong Deſires and Longings of Mothers, during the time of their being with Child, upon their Children; on whom the ſtrength of their Imagination hath imprinted the Reſemblance of the ſame thing that they have deſired. And hence they ſay it is, that the Children that are got upon a married Woman, by ſome other Man then her own Husband, ſhall notwithſtanding have the perfect reſemblance of her Husband; becauſe that, during the Act of Generation, her mind ſtills run on him, fearing leſt he ſhould come, and catch them at it. You may further ſee the wonderful effects cauſed by the power of the Imagination, learnedly diſcourſed on, by *Paracelſus*, *Marſilius Ficinus*, *Picus*, *Mirandula*, *Toſtatus*, *Valeſius*, and *Medina*.

Phyſick likewiſe obſerves the Admirable Effects, Read the *Holy Guide*; cauſed by Reſemblance: witneſs thoſe Herbs, which aſſwage the griefes of thoſe parts of our body, whoſe Image they bear, (as we have already ſaid:) or elſe which cure thoſe Diſeaſes, whoſe figure, or colour they bea... Thus Lentils,

Lentils, and Rape-ſeed cure the ſmal Pox in Children; becauſe that the Grains are like to the ſpots of this Diſeaſe. And Rhubarb, which is of a yellow colour, expels Choller, which is of the ſame colour. In a word, thoſe Plants which are Barren, or Fruitful, as *Porta* ſaith, do render thoſe that uſe them, Barren, or Fruitful: the Fair, makes them Fair; the Deformed, make them Deformed; the Imperfect, make them imperfect: ſo that he concludes, with *Theophraſtus*; *Accedunt ſtirpium aliquot genera deficientium, vel folio, vel radice, vel aliis partibus, eademque ratione membrii illis noſtri corporis reſpondentibus, infeſta, noxiaque ſunt* The ſame he alſo affirms of living Creatures. *Eadem ratione ad animalia tranſeundo, ſi aliquibus membris deficiſſe videmus, eadem membris noſtris adverſantur.* For which reaſon, the eating of thoſe Creatures which have no blood, does waſt ours; and ſo of all the other parts. And it is obſerved that in *France* there are more Lepers, then in any other Kingdome, by reaſon of the great ſtore of Hogs-fleſh that is eaten there: So true it is, that our bodies become like unto that, which we uſe to feed on. And for this reaſon alſo is *Hercules* ſaid to have been very ſtrong, becauſe he fed upon the Marrow of Lions, the ſtrongeſt among Beaſts.

Aſtrology alſo ſhews the Vertue of Reſemblance, judging of the Qualities of the Child, by thoſe of the Stars. For *Mars* caſting forth a glittering, red light, makes the Child that is borne under its influence, of a red colour alſo. *Saturn*, [a] who is of a pale, faint colour, makes him pale, and wan. *Jupiter*, [b] *Venus*, [c] which caſt forth bright, clear, and pleaſant beams, makes the Child beautiful, and pleaſant. The like is obſerved alſo in other Qualities; ſo that, if

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——the Signs be high, and in their *Apogæum*, the
b Child (ſay the Arabians) ſhall be in like man-
* * ner of a Tall and great ſtature: if they are
* Low, he ſhall be Low, and of a little Stature.
* As concerning Motion, *Saturne*, which hath a
* * ſlow and heavy one, makes the Child likewiſe
c heavy and Lazy: the *Moon*, which hath a
——ſwift motion, makes him light, and inconſide-
* rate. You may have the fuller proſecution
* * of this Diſcourſe, in thoſe two Learned Itali-
* ans, *Cardan*, and *Porta*: who confidently af-
* firme, that a man may likewiſe foretel certain-
ly, any other the like Qualities that a Child ſhall be ſubject to, by the figures of Aſtromancy and Geomancy. Thus a man may conclude, that we ſhall ſee Armies, Battels, and Wars break forth, after that Launces of fire, Swords, Trumpets and Bucklers have been ſeen to appear in the Aire: And chiefly, when a Comet hath appeared; of which it is uſually ſaid, *Nunquam impunè viſus Cometa.* And ſo likewiſe we may conclude, there will be great Effuſion of Blood, if all theſe Meteors are Redder then Ordinary: or, when the Sun and Moon, in the time of an Eclipſe, ſeem bloody. And if they be Pale and Wan, and of a dead colour, we may conclude there will follow great Mortality by the Peſtilence, which makes thoſe, that are infected with it, pale, wan and colourleſs.

Obſerve *Eugenius Theodidactus*, theſe are his own words, tranſlated. Now whereas he calls this an *Inchanted ſtone*, and ſaies, that it was placed there by a *Magitian*; you muſt note, that he there ſpeakes according to the Senſe of the Inhabitants, who knew not how to give any other account of the thing; as not underſtanding any thing at all of the Na-

Natural reaſon of it; as we have ſaid. At *Byzantium*, which is now *Conſtantinople*, there were many of theſe *Teleſmatical Figures* to be ſeen: but the fury of War hath demoliſhed them all, to the great Prejudice of the Inhabitants. Sultan *Mahumet* alſo cauſed one of them to be broken to peices, which was a *Brazen Horſe*, with a Horſeman upon him; which is certainly reported to have preſerved the City from Peſtilence, and all Contagion of the Air: but ſince that time, this diſeaſe hath raged ſo fiercely, as that in the ſpace of four Months, *Leunclavius*, who was preſent, affirmes, that there died a hundred and fifty thouſand perſons: and every year, in the Months of *July*, and *Auguſt*, the like effect, in a manner, is to be ſeen. In a word, all *Aſia* was full of theſe figures; the Uſe whereof was at length, known to the *Europæans* alſo for the *Druides*, as the learned *Frey* reports, uſed theſe *Teleſmans* with good ſucceſs; and even our Grandfathers have aſſured us, that it was an Ancient Tradition; that where the *Fairies*, the *Druides* Wives inhabited; there neither Hail, nor Stormes ever ſpoiled the Fruits. And the reaſon, in my opinion, was, becauſe they uſed to make of theſe *Teleſmans*. Now of late, many learned men have reſcued from Oblivion theſe Figures; and *Paracelſus* did take ſo much pains herein, as that he made diverſe of them; and thoſe of ſuch Vertue, as that they preſerved thoſe that wore them, from the Peſtilence; as many in *Germany* have had experience of. And that I may not wander far abroad, I am informed that for certain, Mr *Laneau* preſerved from this Diſeaſe, all thoſe to whom he gave any of theſe *Teleſmans*; which he made according to thoſe, deſcribed by *Marſilius Ficinus*. Thoſe alſo which *Paracelſus* calls *Zeuexton*, by a made Name,

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(it being the cuſtome of this Author, to deviſe new Words) are made with exceeding great Art. In one of them there is a Scorpion, and a Serpent figured: and he ſaith it muſt be made when the Sun, and the Moon enter into the ſign of *Scorpio*. [a] In another you have a great number of little holes, within an Oval. You may ſee the Figures of them in our Chimical *Holy Guide*.

[a] *In Aſtromancy and in the firſt Houſe of Geomancy.*

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The wonderful effects, which have been alwaies obſerved to have been wrought by *Teliſmatical* Figures, have ſo perplexed the minds of thoſe men, who account every thing to be Magick, which themſelves are not able to comprehend; as that, without making any Diſtinction at all, betwixt power which is Natural and lawful; and that which our Faith permits us not to meddle with; they have boldly publiſhed, that, what Vertue ſoever proceeds from Figures, is utterly Diabolical. But when they perceived, that knowing Men would hardly ſit down ſo; and that it concerned them to produce ſome Reaſons, to prove that theſe Figures can have no Natural Power at all; they have at length brought theſe following ones; though they are built on very weak foundations, as we ſhall make it appear.

The firſt is, that Reaſon it ſelf tels us, that theſe Operations cannot be Totally natural, but rather ſuperſtitious and dangerous; ſeeing that, to reduce them to a full, and entire effect, there are ſome certain words to be uſed; which have no power at all, eſpecially over things which have no Senſe; and that therefore, the making of them ought to be forbidden and rejected, as the Church hath ordained.

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To anſwer fully, and in order, both to this objection, and to the reſt that follow, I ſay; that, in the firſt place, we are to take notice; that, in the matter of theſe figures, we have already condemned all Words, and all other Superſtitions: ſo that, to avoid a tedious Repetition, the Reader muſt call to mind, what hath already been ſaid to this. As for the Church, it never yet rejected the True and lawful Power of figures, ſuch as we have deſcribed it; as may appear out of the writings of thoſe two learned Men, *Tho. Aquinas*, and Cardinal *Cajetan*. And if the Fathers have ſometimes condemned it; it was not till they ſaw that it was ſo mixed with ſuperſtition (that I ſay not, Abominations) that they conceived they ſhould never otherwiſe be able to divert men from the Practice of it, but by condemning it utterly: as *Moſes* likewiſe did, in forbidding abſolutely the Graffing on a Tree of a different kind, only to keep them from that ſin, which was uſually committed at that Action; And that it may appear that the bare figures have not been uſed alwaies, without any Application of words and Ceremonies; ſuch as were not only Vain, but Ridiculous alſo; we may take notice, that in *Ægypt* when they would cauſe Haile to ceaſe, which might have been effected by the Vertue of a bare *Teleſme* only; it was thought Neceſſary, that four naked Women ſhould lye along upon the ground on their backs: and lifting up their feet on high, they were to pronounce ſome certain words, and ſo the Haile would ceaſe. *Quatuor Mulieres* (ſaid they, as *R. Moſes* reports) *jaceant in terra ſuper dorſum ſuum nudæ, et erigant pedes ſuos, et dicant talia verba, et operentur iſtud; grando, deſcendens ſuper locum illum, recedet ab eodem loco.* This Ridiculous Ceremony was taken from

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the Poſture of ſome *Teleſmatical Figure*, which ſerved to divert ſtormes of Haile; whereon, ſaith *Chomer*, was graven the Image of *Venus* lying along. Beſides, ſome Ignorant perſons having lighted upon ſome of the Characters, which the Ancients had invented, that ſo they might conceal their Philoſophical Secrets, from the unworthy Rabble; (ſuch as are thoſe wherewith the Chymiſts books are full:) not knowing the Original of them, and believing that they had ſome ſecret Vertue in them, they graved them on *Teleſmes*. Such perhaps was the Ægyptians *Serapis*, which had on its breaſt the ſo much Celebrated Letter *Tau*. This inſcribing of Cifres, and Characters, brought alſo along with it this beliefe; that ſeeing there were Letters written upon *Teleſmes*, they might certainly then be read alſo: and hence did this ſuperſtition take Riſe, of ſpeaking words in the making of theſe figures; and afterwards, of letting alone the figure, and uſing the bare words only: as it is reported of *Trallianus*, who uſed theſe words for the Cure of the Chollick; φεῦγε, φεῦγε, ἡ χολή. And *Homer* writes, that the bleeding of *Ulyſſes* his wound was ſtopped, by uſing certaine words: as likewiſe that of *Orcondates* was, in *Heliodorus*; who, with *Strabo*, affirmes, that the Indians and Ethiopians, uſe no other way of curing their Diſeaſes. *Froiſſart* aſſures us, that he hath ſeen theſe Ceremonies practiſed in his time: and even in Our dayes, they are uſed but too often, eſpecially by Superſtitious Women. But at laſt there were ſome that made more eſteeme of Characters, then of plain Words, conſidering with themſelves what the power of figures was. Thus *Pliny* reports, that *M. Servilius* made uſe of theſe two Letters, *M*, and *A*, to keep himſelf from being blear-eyed: and *Eudoxia* the Empreſs, being

being in Travel with a Child, deſired, (as *Cedren* reports) to have certain Letters applyed to her Belly, for to bring forth the dead Child: but it was all in vain; for it coſt her, her life. To conclude, theſe things having been invented only for the concealing of ſome Secrets, as we have ſaid, (after *Roger Bacon*, who ſaith, *Quæ Philoſophi ad invenerant in operibus artis, & Naturæ ut ſecreta occultarent ab indignis*;) they were afterwards turned into Superſtition, by thoſe who mixed them with the Images, and made uſe of them beyond the power of Nature; and that too with ſo Damnable Ceremonies, as that the very thought of them is irkſome. Read the *Harmony of the World*, *Lib.* 2.

Now that the Practice of making theſe figures was never forbidden, but only to keep us off from thoſe Abominations, that were uſually hereby committed (the invention being nevertheleſs natural, as we have ſhewed; and the things themſelves having been very Innocently uſed by good Men, without the aſſiſtance of any other Power, ſave that of Nature) we may perceive by a like example, in the command that was given, of not Graffing on a tree of a different kind. For it was given for no other Reaſon (that I may here paſs by thoſe, which are brought by interpreters, both of Greek and Latine, which are many times very wide of the Text) but only to turne away the Jews from thoſe filthineſſes and abominations, which they uſually committed at this kind of Engraffing. The Latine words will in ſome ſort hide the uncleanneſs of the diſcourſe of theſe Villanies: you ſhall have them therefore out of the above named *Rabbi Moſes*, a man of very great knowledg in theſe Traditions: *Dixerunt ergò, quòd in horâ quâ inſeritur una ſpecies in alium, oportet ut non amus inſerendus*

inſerendus ſit in manu alicujus mulieris pulchræ, & quòd vir aliquis carnaliter cognoſcat eam præter morem naturalem. Et dixerunt, quòd in tempore illius actus debet mulier inſerere ramum in arbore. From hence a man might conclude it was, that God, to ſet a mark upon the foulneſs of this Crime, would have the very Trees themſelves alſo to have ſome ſenſe of it. For, if a Whore planted an Olive tree, (ſaith one of the learned'ſt Prelates of *Italy*, according to the Opinion of the Naturaliſts) it would never bear any Fruit. *Oliva*, ſaith he, *a Meretrice plantata, vel infructuoſa perpetuo manet, vel omnino areſcit.* Now, to Engraffe any Tree what ever, is a thing both Natural, and of it ſelf indifferent: nevertheleſs it was forbidden, meerly to avoid the Sin which Nature abhors. *Propter hoc igitur*, is the concluſion of the fore-cited Jew, *prohibitæ fuerunt commixtiones, ſcilicet inciſio arboris in aliam ſpeciem, ut elongemur à cauſis Idolatriæ & fornicationum.* And the like cauſe hath alſo moved thoſe men, that have condemned figures; though they are both Natural, and the making of them lawful; as we have already ſhewed. Now the reaſon why they have been alſo rejected by ſome of the more learned ſort, was either to give way to the Rigour of the *Inquiſition*; as the *Italians* and *Spaniards* have done: or elſe, for want of having taken the pains to examine them; as *Gul. Pariſienſis*, *Gerſon*, and diverſe others; whoſe Objections alſo, which they conceive to be Invincible ones, we ſhall likewiſe anſwer.

The Second Objection is grounded upon the fooliſhneſs, and Impertinence of the words that are uſed about theſe *Teleſmes*; at the making whereof, Ignorant people do ſtill uſe ſome certain Words, which ſay they, are very neer bordering upon Idolatry. But

But we have already anſwered, in the precedent Chapter's that we do not at all defend the follies of the Superſtitious; but do rather freely condemn their Obſervations, and all words, that tend to ſuperſtition. In the ſame Chapters alſo we have rejected part of the fooleries, delivered by *Vellanovenſis*: and that we may not have any ſcruple unſatisfied, we do alſo here condemn thoſe, which are brought by *Antonius Mizaldus*: as namely, where he affirmes, according to *Ptolomy*, that for to drive away Serpents, you muſt prepare a ſquare Plate of Copper, and graving two Serpents on it; when the ſecond face of *Aries* is Aſcendent, you muſt ſay theſe words: *Ligo Serpentes per hanc Imaginem, ut nemini noceant, nec quenquam impediant, nec diutiùs, ubi ſepultæ fuerit, permaneant.* As alſo where he ſaies, according to the ſame *Ptolomy*, that, to drive away Rats and Mice, you muſt grave the Image of them upon a Plate of Tin or Copper, when the third face of *Capricorne* is aſcendent; ſaying, *Ligo omnes Mures per hance Imaginem, ut nullus, in loco ubi fuerit, manere poſſit.* So likewiſe for to gather together, and catch fiſhes, you muſt engrave the Image of a fiſh, upon a piece of Lead or Tin, when the firſt face of *Aquarius* or of *Piſces* is aſcendent, ſaying: *Ligo & adjuro omnes Piſces qui ſunt in Flumine* (with all naming the River) *ad tractum baliſtæ, ut ad hanc Imaginem veniant, quojeſcunque in eus aqua poſita fuerit.* And ſo alſo for the driving of Wolves away, either out of a Wood or from a Sheep-coat, you muſt grave upon a Plate of Copper or Tin, the Image of a Wolfe, with his feet tied, and two Maſtives ſeeming to bark at him, when the ſecond face of *Sagittarius* is Aſcendent; and you muſt withall ſay thus: *Exterminio per hanc Imaginem omnes Lupos, qui ſunt in hac Vella, aut*

nemore (calling the Wood or the Sheep-house by it's name) *ut non remaneat aliquis eorum in illo.* As likewise, in the last place, to render a Huntsman fortunate in his Game, you must grave upon a peice of Tin, Silver or Copper, the Image of a Huntsman, having in his hand a Bow bent, and ready charged with an Arrow; graving it under the sign of *Sagittarius*, whose Image he representeth, and saying: *Per hanc Imaginem ligo omnes feras Silvestres, cervos, apros, lepores, ut nulla meam venationem jubterfugiat, quin optatam portionem & prædam mihi semper relinquat.* I have set down so many of these words, that Men may take notice of them to avoid them, and to give warning of them to those that are inquirers after such things; who might happily have lighted on them in the Authors own writings, which are full of Superstitions. For, besides that the manner of making them is Ridiculous, it is also as far different from the true way that is to be observed in making them, as Hell is from Heaven. So that I cannot much wonder at the Ill Luck of a Friend of mine; who saies, that of above a hundred of these *Telesmans* that he had made, according to these vaine Rules here delivered, he never saw any one of them answer his Expectation. But I desiring him to make one, according to the Directions I gave him; he presently saw the effect follow. And *M. Robert Turner* a learned Physician makes them right, and the learned *Eugenius Polymo*, who is yet living, and may be askt the question) hath sworn to me, that he hath cured a most Intollerable pain in the Reins, by one of these true *Telesmans*: so much doth it concern us to be able to distinguish, betwixt the true, and false ones. We reject therefore this foppish way of making them, delivered by the said *Mizaldus*

zaldus, as well in the places above cited, as in some others: as namely in the 44. & 93 *Aphorismes* of the second Century; the 98 *Aphorisme* of the third Century; and the 47. *Aphorisme* of the ninth: in which places he makes use of words both vain and superstitious, and also of most false principles: which is the Reason, why no man could ever, by using them, attain to the end he proposed. Now I have formerly said, that we condemne all Figures and Words, that are mixed with Superstition, in these *Telesmatical Figures* only: for, as for those Ceremonies and words, which are piously used; as for example, To cause a storme of Haile to cease; a man may use them without any suspicion at all, according to the Judgement of some Divines. The manner is thus described by *Wierus*. Having first made the sign of the Cross, against the Lightning, Haile, Thunder or Tempest, you must take three Halle-stones, of those that first fell, and cast them into the fire, in the name of the Holy Trinity; and having repeated the Lords Prayer two or three times over, you must read the Gospel of St. *John*: which being ended, you must make the sign of the Cross, over against the Cloude, and the Thunder, on every side; and make the same also upon the ground, toward the four quarters of the World: and after that the *Exorcist* shall have said three times, *Verbum caro factum est*, adding to it, as often these words; *Per Evangelica dicta fugiat tempestas esta*; if the Tempest were raised out of malice, saith *Wierus*, it will cease. But let us leave the determination of this matter till some other time; only observing at present, that there hath crept in Superstition here also, as well as into the business, we now treat of.

The third Objection is grounded upon the Impotency of the matter ingraved. For, how can an Image, which is dead, and without motion, give motion to others, and have ſuch operations, as are attributed unto it? Thus it is argued by *Gulielmus Pariſienſis*, againſt theſe Figures. *Quomodo Imago mortua, & omni modo inapprehenſa, omnique modo immobilis, moveret viventes? aut qualiter præſtat Scientiam, quæ nec habuit. nec actu, nec potentia eam habet certiſſimum eſt? Gerſon* ſaies the ſame, and brings in a manner, all the very ſame Arguments, in a Book that he hath written again a certain Phyſitian of *Montpelier*, who graved upon a piece of Gold, the Image of a Lyon, for the Cure of the Stone.

To this I anſwer, that the Image of it ſelf, is dead, and without any motion: but that by the Vertue of the Stars, under which it was made, it hath acquired new qualities, which it had not before: or elſe, that the matter being before indued with ſome qualities that were proper for ſuch an effect, it is diſpoſed for ſuch an effect by a Semblable figure, and its qualities are excited. *Itaque ars*, ſaith, *Marcilius Ficinus, ſuſcitat inchoatam ibi virtutem, ac dum ad figuram redigit, ſimilem ſuæ cuidam cœleſti figuræ, tunc ſuæ illic ideæ prorſus expenit; quam ſic expoſitam Cœlum ea perficit virtute qua cæperat, exhibens quaſi ſulphuri flammam.* Thus many things, if they are not excited, work not at all: as for inſtance, to make ſome Herbs to ſmel, you muſt cruſh them betwixt your fingers. So *Amber*, which hath received from the Heavens, the property of drawing Straws to it; yet unleſs it be a while rubbed and chafed, it is not able to do it. The *Bezaar* or *Bezohar* Stone (which *Marcilius Ficinus* ſaies, ſignifies as much as, *A morte lebrans*: though this be an Etymology as Unknown,

Unknown, as Untrue) which is Naturally indued with the power of expelling poyſon, becomes alſo a very Soveraign remedy againſt it. That of the Scorpion, if there be firſt graved on it the Figure of a Scorpion, under the influence of the Celeſtial conſtillation of the ſame name. [a] The flint Stone

[a] gives not its fire, unleſs you ſtrike it: in a word

* * there is ſcarcely any thing, but requires to be

* Excited and Awakened up to its work, even

* * as low, as Artificial things; many whereof ap-

* * pear not at all, unleſs there be Art uſed to diſcover them: as we may ſee, for Example, in Letters written with the juyce of *Citrons, Figs, Onyons, Salt Almonick*, and many other things; which muſt be either held before the Fire, or elſe dipped in Water, that they may be read. In like manner alſo is it neceſſary, that the vertue of Metals and of Stones ſhould be excited by the Celeſtial Rayes, for the rendering them apt to effect that which we deſire. Now that theſe Rayes are ſo powerful, as that they are able to penetrate Stones, and into the bowels of the Earth, we have already proved; and ſhall here confirme it, by the teſtimony of *Bonaventure*: *Dicunt Philoſophi, quod corpus cæleſte, mediante ſuo lumine influit uſque ad profundum terræ, ubi mineralia corpora generari habeit. Et, quantum ad hoc verum dicunt.* When Teſtimonies are grounded upon experience, they cannot poſſibly then be denied: and we know that the Sun penetrates very far into the Earth, and there gives life to Plants, and living Creatures too; which, when we ſee taken up, aſtoniſh us very much; as appeares out of *Georgius Agricola*, and the learned *Liceti*, who is ſtill Profeſſor at *Padua*. As for Subterraneous fires, we find them but too often governed by the Stars, to our great diſadvantage: as

you may obſerve out of the third book of *Seneca's Nat. quæſt. c.* 19. Who alſo in another place, ſaies, that *Philip* having ſent men down into an old Gold-mine, to ſee if the Covetouſneſs of Man had yet left there any thing undiſcovered; they perceived Rivers running along thoſe deep Caverns, and many other Prodigious ſights: by which we may be certainly aſſured, that the Heavens do operate through every part of the Univerſe. *Deſcendiſſe illos*, ſaies this learned Author, *cum multo lumine, & multos duraſſe dies: deinde longa via fatigatos, vidiſſe flumina ingentia, & conceptus aquarum inertium vaſtos, pares noſtris; nec compreſſos quidem terra ſupereminente; ſed liberæ laxitatis, non ſine horrore viſos.* And thoſe, that write of the Riches of *America*, aſſure us, that the mine of *Ptoſi*, where Gold is generated, is ſo hollow and ſo deep, that nothing can more fitly repreſent the dreadful Image of Hell. If then the Stars do operate, within the bowels of the Earth, upon living Creatures, Plants and Metals, why not upon Stones alſo? I do therefore account the Concluſion of *Hieron. Hangeſt*, an Ancient, Learned, Sorboniſt, to be moſt True; who, ſearching after the Reaſon of *Gamahes*, concludes (after a long diſpute) that the Figure or painting on them, proceeds from two cauſes; from the Stars, and from the Property of the Earth. See here his own words. *Quid igitur dicendum ſit? reſpondeo, ex duplici radice poſſe contingere. Una modo ex radice ideirea, ſecundum Aſtrologorum authoritatem, multis experimentis comprobatam. Alio modo, ex radice inferiore, &c.* Now this power or vertue of the Stars, works indifferently upon all things; which Conſideration hath moved many that ſtand up for the power of Figures, to believe that all ſorts of Stones, Metals, or other matter indifferently, if it be graved, ved, and wrought according to the Rules before devered, would work the ſame effects. For, as Fire heateth all things that are ſet before it; in like manner do the Stars Operate, ſay they, upon all things indifferently. But I hold the firſt Opinion to be the Truer, and more certain: not, that this later is falſe; but, becauſe the effect here is ſlower. For, the Fire will indeed heat all things, that are placed near it: but if the matter be indiſpoſed, the heat will not work ſo ſpeedily: as we ſee in green Wood, and in a Pibble-ſtone, which requireth a longer time to grow hot in, then a Brick doth: and ſo in all other things. It is required then, to the end that the Stars may opperate the more eaſily; and in leſs time, that the matter be before hand indued with ſome quality, that is proper to the effect which we have propoſed to our ſelves; and have alſo ſome Sympathy with thoſe Celeſtial ſigns, which we intend to make uſe of. Read the *Holy Guide*.

You may ſee this Sympathy, and the wonderful Correſpondence that there is, betwixt Stones, Minerals, Herbs Plants, Flowers, Taſts, Smels, Colours, Beaſts, Fiſhes, Birds, and all things elſe, and the ſtars, in *Georgius Venetus* his Book, *De Harmonia Mundi*, and in the learned Comment of *M Moreau*, a Phyſitian, upon *Schola Salernitana*; the reading whereof, in all ſorts of books what ever, is truly very Admirable.

The fourth Objection, which is brought by the above-named Authors, is; that if this Art of preparing Images be certaine, and their vertue ſo great as is ſaid; the *Egyptians*, *Arabians* and *Perſians*, who were the firſt inventers of them, would then have made themſelves Lords of the whole Earth, in ſubduing all their Enemies: which thing they have

not done; but contrariwiſe have themſelves all been Conquered.

To this I anſwer, that no Image, or *Teleſmatical Figure* can poſſibly be Capable of operating ſo great an effect: they may indeed poſſibly excite, in ſome ſmal meaſure, the courage of Combatants, and make them leſs fearful of the Terrours of War; but theſe qualities alone will never be ſufficient, for the obtaining of a Victory. If any here urge againſt me the ſtory of *Nechonabo*, who is ſaid to have drowned all his Enemies Ships, by making certain little Veſſels of Wax, and then drowning them: I anſwer, ſuppoſe theſe things were ſo: yet it could not be from hence concluded, that theſe effects were wrought by the vertue of the Stars; but rather by ſome evil Angels, to whom God may have given ſome ſuch power. *Gulielmus Pariſienſis* utterly denies theſe ſtories to be true; as indeed they are meerly Fabulous: neither do I believe theſe is any one of them that hath any truth in it. If it be returned upon us, that there is nothing in them, but a man may believe, ſince poſſibly they might be true: I anſwer, that many things might have been, which never yet have been: as, for inſtance, there might have been more *Suns*, and more Worlds then one.

The fifth Objection is, that it is neceſſary that Natural Agents ſhould, ſome way or other, touch the thing they are to Operate upon: but a Figure, which cureth the ſtone, Chollick, or any other diſeaſe, toucheth not at all the Part affected, the Vertue of it therefore cannot be Natural.

The anſwer to this Objection is ſo eaſie, that, without troubling our ſelves to reckon up, with *Scotus*, the ſeveral wayes of *Touching*, we need no more

more but give an inſtance in a *Hot Bricke*. For as a Bricke receives heat from the Fire, without touching either Cole, or Flame; in like manner doth an Image receive the influence of the Stars, without touching any Part of the Heavens. In a word, all the touching which is here found, is only a *Virtual touching*; as we ſee in the Sun, which, doth nevertheleſs warm it by its Vertue. And as a Bricke, heated either by the Sun, or by Fire, doth afterwards operate upon any other body, cummunicating its Vertue to it, if it be applied unto it: in the ſame manner doth a Figure or Image operate upon another body, communicating the influences, which it hath received from the Stars unto it, if it be in like manner applyed, either by a Corporeal, or by a Virtual touching only. I ſhall not here produce the Miraculous operation of the *Weapon ſalve*, which cures a wound, at a hundred Leagues diſtance, if it be but applied to the Weapon that made it; and that you dreſs it, as you would do the Wounded Perſon: as it is proved by Sr. *Kenelme Digby*. If I ſhould have made uſe of this Example, I ſhould never have been quiet from having it thrown in my Teeth, that the Operation of this *Magnetical Unguent* is Superſtitious and Diabolical. This is the whole burden of the Ignorant Rabble, who impute, whatever they find to carry wonder with it, to the operation of evil ſpirits: and yet I have been aſſured by Dr. *Turner* a Phyſitian, that this very operation was Natural; and that himſelf had made uſe of it, with good ſucceſs, and on a very good man. Now if our Nativity Merchants deny, that the operation of a *Teleſmatical* Image, which is buried under ground, can be Natural; becauſe that it is kept in by the Earth, which covers it: he may as well conclude,

clude, that the operation of a Needle touched with a Load-ſtone is alſo Diabolical; ſeeing that although it be a hundred fathoms deep within the Earth, yet will it alwayes turn it ſelf towards the Pole. This Compariſon is ſo much the more preſſing, becauſe that the moſt of the learned believe, that this Vertue of the Load-ſtone is communicated unto it, by that part of the Heavens, which the Needle points to. So true it is, that there is nothing more powerful, then the influences of the ſtars, when they have once made an impreſſion upon things here below.

The ſixth Objection ſtrikes at the power, which we have attributed to reſemblance: for, there is not any where (ſay our Star Men) a nearer Tye and Correſpondence, then in the Love of a Mother and her Child: and yet if a Mother drown her ſelfe, the Child will not preſently do ſo too; and ſo he concludes: *Quanto minus igitur in tam diverſis, ut ſunt Imago & Imaginatum, nulla ligatura, inter ea erit, quæ cogat, ut quod patitur Imago, patiatur & Imaginatum.*

I know very well, that this Author makes uſe of Argument againſt *Nectanabo*: but ſeeing that he brings it alſo againſt *Teleſmatical Images*; I anſwer, that theſe Images (as we have already ſaid) have no power at all over our Wills. Now, to drown ones ſelfe, or, not to drown ones ſelf, is an Action which depends wholly upon the Will. But if a Child reſemble the Mother, as well in the Lineaments of the Face, as in the Actions of the Soul; there is no doubt, but that this reſemblance may have very much power, both as well on the paſſions of the minde, as on thoſe of the Body, which proceed from

from within: as it is often obſerved. And even in our dayes, We have heard of two young Children, which were Brothers, at *Venaton*, an Epiſcopal City in *Italy*, who by reaſon of their being ſo perfectly like one another, if one of them were ſick, the other was ſo too: as, for example, if one began to have a Pain in the Head, the other would preſently feel it: If one of them were a ſleep, or ſad; the other could not hold up his head, or be merry: and ſo of the reſt, as I have been aſſured by Collonel *Rovel* a very honeſt man, and a Gentleman of the ſame City.

The ſeventh Objection, brought by the *Athieſts*, is, that if at any time theſe *Teleſmatical* ſtones have been known to cure the bitings of *Serpents*, and the ſtinging of *Scorpions*; this effect proceeded not at all from the ſtars, but from ſome ſecret Properties in the ſtone, whereon the Figure of a *Scorpion*, or *Serpent*, was graved.

This Objection is anſwered in two words. I ſay then, that we have already proved, that the ſtars have power to communicate this vertue to the ſtone; and alſo, that it is not at all Natural to it, and proceeding from its own proper Vertue: becauſe that, before it was figured and prepared under certain Conſtellations, it had no ſuch Vertue at all. And indeed, to what end ſhould a man take ſo much pains in graving and preparing it under diverſe Aſpects of the ſtars, if it had as much Vertue before? To what purpoſe alſo ſhould the Inhabitants of the Country of *Hamptz* in *Turkie*, trouble themſelves to take the Impreſſion of a *Scorpion* that is figured upon a ſtone in a certain Tower, in a piece of Potters Clay, if ſo be the Clay it ſelf had the ſame Vertue before? We ſay therefore, that it had not any

Vertue

Vertue before, proper for ſuch an opinion; and that this Vertue was communicated unto it, by the ſtone in the Tower; and to the ſtone, by the ſtars.

I ſhall not here examine the Arguments of the Star Monger, which are to be ſeen under the Title of the 56. Page, which is, *Quod omnia iſta quæ fiunt per Imagines, maligniſſimè fiant*: becauſe that in this Chapter he treats only of *Speaking Images*, or Statues; ſuch as was that ſpeaking Image of a man, which is falſly ſaid to have been made by *Albertus Magnus*: But the Images we ſpeak of, are quite another thing; as is alſo their power. So that there is nothing wanting now, to the full Vindication of them from falſhood, and all other Caluminies, by *Athieſts*.

The laſt Objection is indeed the moſt difficult of all the reſt; ſeeing that the Vertue, which we find Imprinted in a *Teleſman*, ſeemes to ſurpaſs the power of Nature. Nevertheleſs we are able to make it appear, that there is nothing Extraordinary in it, by inſtancing in the Load-ſtone; which having communicated it's Vertue to a piece of Iron, this piece of Iron communicates it afterwards to another, in drawing it to it ſelf, and retaining it. In like manner may a *Teleſmatical* figure communicate it's vertue to another figure, which ſhall have received impreſſion from it; which ſhall afterwards have the power to work the ſame effects: only the difference is, we can give a Reaſon of this later, though not of the former. For, the *Teleſman* is, as a Brick, made very hot, which is able to heat another Brick, though not with ſo much force, as the Fire does: and the ſame is to be ſaid of the Print of a *Teleſman* in Clay, which can never be ſo powerful in operation,

tion, as the *Teleſman* it ſelfe; which is heated, or penetrated, by the Beams of the Stars.

We conclude then, that we may Naturally, and without the aid of ſpirits, prove, by the ſecrets of Nature, not only the power of the Images, but of many other operations alſo, which are more wonderful. As, for example, to ſend Newes to our friends, in leſs then an hours ſpace, above an hundred Leagues off: as *Trithemius Abbas*, and *Bartholemy Cordelier*, and after him *Robert Flud*, have undertaken to do. To do ſuch Miraculous things, by the help of Looking-glaſſes, as we would think to be utterly impoſſible: ſuch as were thoſe ſtrange operations, which *Robert Bacon* undertook to do in the number *Nine*; by which he promiſed the Pope, that if he would furniſh him with ſuch a Summe of Money, as the charge of making them would require he ſhould be able to annoy the *Turkes* more by theſe Glaſſes, then by an Army of a hundred thouſand Men. Briefly, if *Ariſtotle* had not informed us, that the Image in the Aire which inſeparably followed a certain man, ſo that he could never be rid of it, was Natural: would it not preſently have been concluded, that it was ſome familiar ſpirit, or ſome *Demon*, that took upon it the Figure of this Man? And yet nevertheleſs, this was only the effect of the Man's own weakneſs of ſight; which being unable to penetrate the *Medium* of the Aire, it's beames were reverberated, in like manner as in a Looking-glaſs; ſo that, when ever his Eyes were open, he ſtill ſaw his own Image in the Aire. Which makes me to be of their opinion, who indeavour to vindicate the Ancients, from the Imputation of Magick, and to think that the Works which they did, and which are commonly accounted Diabolical, proceeded meerly

meerly from ſome Natural principle: and I am ſeriouſly of this mind, that there can be nothing more Rediculous, then to have recourſe to Spirits. For, beſides that *Campanella*, *Riolanus*, *Symphorianus*, *Campegius*, and many others aſſure us, that, whatſoever they may have done, yet they have never obſerved any thing that was ſupernatural, at leaſt in thoſe works, which are ſaid to proceed from ſpirits: We our ſelves may do, without their Aid, whatſoever they can do; ſeeing that they have no advantage over us, but operate only by applying active things to paſſive; like as we do. We conclude therefore with the learned Lord *Bacon*. *Non igitur oportet nos uti Magicis illuſionibus, cum poteſtas Philoſophiæ doceat operari quod ſufficit.*

You now know your Mettals muſt be firſt made Spermatick and Callo, the better to receive the Aſtral Agent, as you may read in the *Holy Guide*. I have for the truths ſake, and to juſtifie my innocent and former *Diſcourſes*, added to them this little piece, which perhaps is ſuch, and hath in it ſo much as the *World* hath not yet ſeen publiſhed. It is not indeed the tenth part of what I had firſt deſign'd, but ſome ſober conſiderations made me forbear, as my ſuddain and abrupt cloſe will inform you. Howſoever, what I now reſerve, as to *Philoſophical Myſteries* may be im arted hereafter in our *Regio Lucis*; and for the *Roſie Crucian*, we ſhall draw them up for our own private uſe in the *Roſie Crucian* infallible *Axiomata*. I have little more to ſay, but if it may add any thing to your content. I can aſſure you here is nothing *affirm'd*, but what is the fruit of my own *experience*: I can truly ſay of my own, for with much labour have I wrung it out of Nature: nor had I any to inſtruct me; for I was never ſo fortunate

nate as to meet with *one man*, who had the *abilities* to *contribute* to me in this kind. I would not have you build *mountains* on the top of this Temple I have here built, not eſpecially thoſe of *Gold*; But if thou doſt build *Phyſick* upon it, then have I ſhewed thee the *Rock* and the *Baſis* of that famous *Art*, which is ſo much profeſt by Bill-men upon every Poſt and Piſſing place, theſe we ſcorne and their Ginger bread Cakes called *Liquoriſh Lozenges*, becauſe they ſo little underſtand: here you ſhalt find the true ſubject of it demonſtrated, and if you are not very dul, ſufficiently diſcovered; here God himſelf and the word of God leads you to it; here the *Light* ſhews you *Light*, and here have you that Teſtimony of *Iamblicus*, and the *Ægyptians Records* cleared; namely, that God ſometimes delivered to the ancient *Prieſts* and *Prophets* certain matter, *per beata ſpectacula*, and communicated it for the uſe of man. I ſhall conclude with this *Admonition*; if you would know *Natural Teleſmes* and how to Spermatick Mettals and Pellifie them, take heed of *Antimony* and the *common Metals*; ſeek only that very *firſt mixture* of *Elements* which *Nature* makes in the great World; ſeek it I ſay, whil'ſt it is *freſh* and *new*, and having found it, conceal it. As for the *uſe* of it, ſeek not that altogether in Books, but rather beg it at the Hands of God, for it is properly his Gift, and never man attain'd to it, without a *clear* and *ſenſible aſſiſtance* from above; Neglect not my *Advice* in this, though it may ſeem *Rediculus* to thoſe that are *everwiſe*, and have the *Mercies* of God in *deriſion*. Many men live in this World without God; they have no *Viſits* from him, and therefore laugh at thoſe that ſeek him, but much more at thoſe that have found him. So it is I have heard ſome confident Cobler and talking

Taylers,

Taylers, pretenders of Art, diride these things, their underwits cannot reach. *St. Paul* gloried in his *Revelations*; but he that will do so now, shall be numbered amongst *Ranters* and *Anabaptists*. But let not these things divert you if you serve God, you serve a good Master, and will not keep back your Wages. Understand well this Book, that the other may be easie to you: And so Farewell in Christ Jesus.

THE

Theomagia,

OR THE

TEMPLE OF WISDOME

In three Parts.

Spiritual, Cœlestial and Elemental.

Conteyning the Occult Powers of the Angels, of Astromancy in the Telesmatical sculpture of the *Persians* and *Egyptians*.

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By *John Heydon* Gent. Φιλοθεὸς, A Servant of God and Secretary of Nature.

Prudens tenebrosa Penetrat.

London Printed for *Henry Brome*. 1662.

TO THE
Truly Noble Learned and Valiant, &c.

John Digby Esq.

My Worthy and Honoured Friend, All Cœleſtial and Terreſtrial happineſs be wiſhed.

SIR,

WEE Crave exceeding Pardon in the Audacity of this attempt humbly acknowledging a work of ſuch concernment unto all People, and difficulty in it ſelf, did well deſerve the Conjunction of many heads, And ſurely more advantagious had it been unto theſe Arts to have fallen into the endeavours of ſome Co-operating advancers that might have performed this work excellently, beyond all others, would be your famous Father Sir *Kenelm Digby*, whoſe very name

through all the world would have added Authority to it, But the privacy of our condition and unequal abilities expect remiſſion this was done by us, yet notwithſtanding we have not been diverted nor have our Solitary attempts been diſcouraged as to diſpair of the favourable look of you, upon our ſingle and unſupported endeavours, for which the vulgar people and under-wits, will give you thanks, Now to wiſh all Readers of your abilities, were unreaſonably to multiply the number of Schollers, beyond the temper of theſe times, but unto this ill judgeing Age, We charitably deſire a portion of your Equity, Judgement, Candor, and ingenuity; wherein you are ſo Rich, as not to loſe by diffuſion, and being a flouriſhing branch of your Noble Father, unto whom we owe ſo much obſervance, you have been long rooted in ſuch perfection, whereof having had ſo laſting confirmation in your worthy converſation conſtant Amity and Expreſſion, and knowing you a ſerious Studient in the higheſt part of this Paradice, and a main Pillar of this Temple, with much excuſe We dedicate it to your delight,

Your Affectionate Friend and Servant,

May 1. 1663.
♀ 4. 10. A M.

JOHN HETDON.

The

The Apologue.

WE Shall be accuſed of great preſumption and raſhneſs, for that we have, Attributed the Figures, to their proper and Natural Idea's, and Rulers that govern the Regions of the World, and all things in the 12 parts thereof, And the Rulers and Idea's are incorporated into the Figures: as the ſoul is joyned to the body, Now the ſoul of Man is a certain Divine light, created after the Image of the Word the Cauſe of Cauſes and firſt example, and the ſubſtance of God, Figured by a Seal whoſe character is the eternal Word; alſo the Soul of Man is a certain Divine ſubſtance, individual and wholy preſent in every part of the body, ſo produced by an incorporeal Author, that it dependeth by the power of the Agent only, not by the boſom of the Matter. The ſoul is a ſubſtantial Number, Uniform Converſive unto it ſelf, and Rational, very far excelling all bodies

and Material things, the partition of which is not according to the Matter nor proceeding from inferiour and groſſer things but from the efficient Cauſe: For it is not a quantitive Number, but removed from all Corporeal Laws, whence it is not divided nor multiplyed by parts, Therefore the Soul of Man is a certain Divine ſubſtance flowing from a divine fountain carrying a long withit ſelf Number, not that Divine one by the which ſeeing it hath a proportion to all things it can underſtand all things, therefore mans ſoul being ſuch, according to the opinion of the Platoniſts Immediately proceeding from God, is joyned by competent Means to this groſſer body; whence firſt of all in its deſcent it is inveloped in a Celeſtial and Aerial body which they call the Celeſtial vehicle of the ſoul, other the chariot of the Soul, through this middle thing by the Command of God, who is the Center of the world, it is firſt infuſed into the middle Point of the heart, which is the Center of mans body, and from thence it is diffuſed through all the parts and members of his body, but the chief ſeat is the head, when it joyneth his chariot to the Natural heat being a ſpirit generated from the heart by heat, by this it plungeth it ſelf into the Humours, by the which it inletteth in all the Members and to all theſe it is made equally the nigheſt although it be deffuſed through one to another, even as the heat of fire adhereth

adhereth moſt nigh to the Aire and Water: Although it be transferred by the Aire to the Water: Thus it is Manifeſt, how the mortall ſoul, by an Imortall viz. *an Etherial vehicle is concluded in a groſſe and Mortall body, but when by a diſeaſe or ſome Miſchief theſe* Middle *things recalleth it ſelf, and floweth back into the heart which was the firſt recepticle of the ſoul: but the ſpirit of the heart-failing, and heat being extinct, it leaveth him, and man dyeth, and the ſoul flyeth away with this Celeſtial vehicle, and the Genious his keeper, and the Demon follow it being gone forth and carry it to the Judge where ſentence being pronounced, God quietly leadeth forth the good Souls to Glory, the evil are caſt into puniſhment.*

Again as we know that the 12 *houſes have each of them a threefold Keeper,* viz. *A Ruler Idea and Figure, And theſe Govern the houſes and all things contained in them* viz, *Regions Cities Plants Perſons longneſſe or ſhortneſſe of life and the beginning of all things paſt preſent or to come, and of the reſt following. So every man hath a threefold good Demon, as a proper keeper or preſerver, the one whereof is holy, another of the Nativity, and the other of the profeſſion, The holy Demon is one according to the Doctrine of the Hebrews* Abraham Iſaack *and* Jacob Joſeph Moſes Aaron *and the Roſie Crucians: Aſſigned to the*

Rational Soul, not from the Stars and Planets: For these proceed from a supernatural Cause from God himself, the President of Demons, being universal above Nature: This doth direct the life of the Soul, and doth alwayes put good thoughts into the Mind, as you may see by the Figures: being alwayes Active in Illuminating us, although we do not alwayes take notice of it: but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us by the Figures here in this Book, and communicates its voice to us being before silent, and studieth daily to bring us to a sacred perfection, also by the aid of this Demon or Genius we may avoid the Malignity of a Fate, which being Religiously worshipped by us in honesty and Sanctity, as we know was done by the Rosie Crucians *and* Socrates. *The* Pythagorians *think we may be much helped by it, when we by these allure the Rulers and Idea's in the Figures and Houses to assist us to divert evil things, and to procure good things: Wherefore we pray to God that he would preserve us from evil, and let us know who would do us hurt, by the Rulers Idea's Figures and Houses which are provoked by the Holy: and that of the Nativity which is called a Genius: and that of the profession, and these signifie together all things we can desire, as you may see in the Figures: Now the Demon of the Nativity, which is called the Genius, doth here descend*

descend from the disposition of the world: and from the Circuits of the Stars: which were powerful in his Nativity. Hence there be some that think, when the Soul is coming down into the body, it doth out of the Quire of the Divine Idea's, Naturally choose a preserver to it self, nor onely chuse this guide to it self, but hath that willing to defend it, this being the Executor and keeper of the life, doth help it to the body, and takes care of it, being communicated to the body, and helps a man to that very Office, to which he was deputed being born; whosoever therefore have received a Fortunate Genius, are made thereby vertuous in their works, efficacious, strong and prosperous.

Now the Demon of the Profession is given by the Rulers and Idea's in the Figures, to which such a Profession or Sect which any man hath professed is subjected with the soul when it began to make choice in this body, and to take upon it self Dispositions doth secretly desire: This Demon is changed the Profession being changed; then according to the dignity of the Profession we have Demons of our Profession more Excellent and Sublime, which successively take care of a man which procures a keeper of the Profession, as he proceeds from vertue to vertue, when therefore a Profession agrees with our Nature, there is present with us a Demon of our Profession like unto us, and suitable to our Genius, and our life is made more peaceable,

peaceable, happy, and prosperous: but when we undertake a Profession unlike, or contrary to our Genius, our life is made Laborious, and troubled with disagreeing Patrons, So it falls out, that some profit more in any Science or Art, or Office, in a little time, and with little pains, when another takes much pains, and studies hard and all in vain, and although no Science, Art, or Vertue be to be contemned, yet that you may live prosperously, carry on your Affairs happily. In the first place set a Figure, and know your good Genius, and your Nature, and what good the Figure promiseth: As you shall be taught hereafter: And God the Distributer of all these, who distributeth to each as he pleaseth, and follow the beginning of these, professe these, be Conversant in that vertue to which the most High Distributer doth Elevate and lead you; Who made Abraham *excell in Justice, and Clemency,* Isaac *with fear,* Jacob *with strength,* Moses *with meekness and miracles,* Joshua *in War,* Phineas *in Zeal,* David *in Religion and Victory,* Solomon *and the* Rosie Crucians *in Knowledge and Fame,* Peter *in Faith,* John *in Charity,* Jacob *in Devotion, and* Thomas *in Prudence.*

Therefore in what vertue you find by your Figure you can be a Proficient in, use diligence to attain to the Heighth thereof, that you may Excell in one, when in many you may not, but in

in the rest endeavour to be as great a Proficient as you can; But if you shall have the Overseers of Nature, and Religion Agreeable, you shall find a double Progresse of your Nature and Profession, but if they shall be disagreeing, follow the better: As you shall see by the Figures.

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