

# Reginald Scot's collection of magical texts

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## Discoverie of Witchcraft, 1584.

by Reginald Scot

### BOOKE XV.

London, 1584

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### CHAPTER I. The exposition of *Idoni*, and where it is found, whereby the whole art of conjuration is deciphered.

THIS word *Idoni* is derived of *Iada*, which properlie signifieth to knowe: it is sometimes translated, *Divinus*, which is a divinator or soothsaier, as in *Deut.* 18. *Levit.* 20: sometimes *Ariolus*, which is one that also taketh upon him to foretell things to come, and is found *Levit.* 19, 2 *Kings.* 23. *Esai.* 19. To be short, the opinion of them that are most skilfull in the toongs, is, that it comprehendeth all them, which take upon them to knowe all things past and to come, and to give answers accordinglie. It alwaies followeth the word *Ob*, and in the scriptures is not named severallie from it, and differeth little from the same in sense, and doo both concerne oracles uttered by spirits, possessed peopple, or couseners. What will not couseners or witches take upon them to doo? Wherein will they professe ignorance? Aske them anie question, they will undertake to resolve you, even of that which none but God knoweth. And to bring their purposes the better to passe, as also to winne further credit unto the counterfet art which they professe, they procure confederates, whereby they worke wonders. And when they have either learning, eloquence, or nimblenesse of hands to accompanie their confederacie, or rather knaverie, then (forsooth) they passe the degree of witches, and intitle themselves to the name of conjurors. And these deale with no inferiour causes: these fetch divels out of hell, and angels out of heaven; these raise up what bodies they list, though they were dead, buried, and rotten long before; and fetch soules out of heaven or hell with much more expedition than the pope bringeth them out of purgatorie. These I saie (among the simple, and where they feare no law nor accusation) take upon them also the raising of tempests, and earthquakes, and to doo as much as God himselfe can doo. These are no small fooles, they go

not to worke with a baggage tode, or a cat, as witches doo; but with a kind of majestie, and with authoritie they call up by name, and have at their commandement seventie and nine principall and princelie divels, who have under them, as their ministers, a great multitude of legions of pettie divels; as for example.

## CHAPTER II. [J. Wierus in *Pseudomonarchia daemonum*. Salomons notes of conjuration.]

*An inventarie of the names, shapes, powers, government, and effects of divels and spirits, of their severall segniories and degrees: a strange discourse woorth the reading.*

*Baell*. THEIR first and principall king (which is of the power of the east) is called *Baëll* who when he is conjured up, appeareth with three heads; the first, like a tode; the second, like a man; the third, like a cat. He speaketh with a hoarse voice, he maketh a man go invisible, he hath under his obedience and rule sixtie and six legions of divels.

*Agares*. The first duke under the power of the east, is named *Agares*, he commeth up mildile in the likenes of a faire old man, riding upon a crocodile, and carrieng a hawke on his fist; hee teacheth presentlie all maner of toongs, he fetcheth backe all such as runne awaie, and maketh them runne that stand still; he overthroweth all dignities supernaturall and temporall, hee maketh earthquakes, and is of the order of vertues, having under his regiment thirtie one legions.

*Marbas*, *alias Barbas* is a great president, and appeareth in the forme of a mightie lion; but at the commandement of a conjuror commeth up in the likenes of a man, and answereth fullie as touching anie thing which is hidden or secret: he bringeth diseases, and cureth them, he promoteth wisdomes, and the knowledge of mechanicall arts, or handicrafts; he changeth men into other shapes, and under his presidencie or gouvernement are thirtie six legions of divels contened.

*Amon*, or *Aamon*, is a great and mightie marques, and commeth abroad in the likenes of a wolfe, having a serpents taile, spetting out and breathing flames of fier; when he putteth on the shape of a man, he sheweth out dogs teeth, and a great head like to a mightie raven; he is the strongest prince of all other, and understandeth of all things past and to come, he procureth favor, and reconcileth both freends and foes, and ruleth fourtie legions of divels.

*Barbatos*, a great countie or earle, and also a duke, he appeareth in *Signo sagittarii sylvestris*, with foure kings, which bring companies and great troopes. He understandeth the singing of birds, the barking of dogs, the lowings of bullocks, and the voice of all living creatures. He detecteth treasures hidden by magicians and inchanters, and is of the order of vertues, which in part beare rule: he knoweth all things past, and to come, and reconcileth freends and powers; and governeth thirtie legions of divels by his authoritie.

*Buer* is a great president, and is seene in this signe; he absolutelie teacheth philosophie morall and naturall, and also logicke, and the vertue of herbes: he giveth the best familiars, he can heale all diseases, speciallie of men, and reigneth over fiftie legions.

*Gusoin* is a great duke, and a strong, appearing in the forme of a *Xenophilus*, he answereth all things, present, past, and to come, expounding all questions. He reconcileth freendship, and distributeth honours and dignities, and ruleth over fourtie legions of divels.

*Botis*, otherwise *Otis*, a great president and an earle he commeth foorth in the shape of an ouglie viper, and if he put on humane shape, he sheweth great teeth, and two hornes, carrieng a sharpe sword in his hand: he giveth answers of things present, past, and to come, and reconcileth friends, and foes, ruling sixtie legions.

*Bathin*, sometimes called *Mathim*, a great duke and a strong, he is seene in the shape of a verie strong man, with a serpents taile, sitting on a pale horsse, understanding the vertues of hearbs and pretious stones, transferring men suddenlie from countrie to countrie, and ruleth thirtie legions of divels.

*Purson*, *alias Curson*, a great king, he commeth foorth like a man with a lions face, carrieng a most cruell viper, and riding on a beare; and before him go alwaies trumpets, he knoweth things hidden, and can tell all things present, past, and to come: he bewraieth treasure, he can take a bodie either humane or aierie; he answereth truelie of all things earthlie and secret, of the divinitie and creation of the world, and bringeth foorth the best familiars; and there obeie him two and twentie legions of divels, partlie of the order of vertues, & partlie of the order of thrones.

*Eligor*, *alias Abigor*, is a great duke, and appeereth as a goodlie knight, carrieng a lance, an ensigne, and a scepter: he answereth fullie of things hidden, and of warres, and how souldiers should meete: he knoweth things to come, and procureth the favour of lords and knights, governing sixtie legions of divels.

*Leraie*, *alias Oray*, a great marquesse, shewing himselfe in the likenesse of a galant archer, carrieng a bowe and a quiver, he is author of all battels, he dooth putrifie all such wounds as are made with arrowes by archers, *Quos optimos objicit tribus diebus*, and he hath regiment over thirtie legions.

*Valefar*, *alias Malephar*, is a strong duke, comming foorth in the shape of a lion, and the head of a theefe, he is verie familiar with them to whom he maketh himself acquainted, till he hath brought them to the gallowes, and ruleth ten legions.

*Morax*, *alias Foraii*, a great earle and a president, he is seene like a bull, and if he take unto him a mans face, he maketh men wonderfull cunning in astronomie, & in all the liberall sciences: he giveth good familiars and wise, knowing the power & vertue of hearbs and stones which are pretious, and ruleth thirtie six legions.

*Ipos*, *alias Ayporos*, is a great earle and a prince, appeering in the shape of an angell, and yet indeed more obscure and filthie than a lion, with a lions head, a gooses feet, and a hares taile: he knoweth things to come and past, he maketh a man wittie, and bold, and hath under his jurisdiction thirtie six legions.

*Naberius*, *alias Cerberus*, is a valiant marquesse, shewing himselfe in the forme of a crowe, when he speaketh with a hoarse voice: he maketh a man amiable and cunning in all arts, and speciallie in rhetorike, he procureth the losse of prelacies and dignities: nineteene legions heare and obeie him.

*Glasya Labolas*, *alias Caacrinolaas*, or *Caassimolar*, is a great president, who commeth foorth like a dog, and hath wings like a griffen, he giveth the knowledge of arts, and is the captaine of all mansleiers: he understandeth things present and to come, he gaineth the minds and love of freends and foes, he maketh a man go invisible, and hath the rule of six and thirtie legions.

*Zepar* is a great duke, appearing as a souldier, inflaming women with the loove of men, and when he is bidden he changeth their shape, untill they maie enjoie their beloved, he also maketh them barren, and six and twentie legions are at his obeie and commandement.

*Bileth* is a great king and a terrible, riding on a pale horsse, before whome go trumpets, and all kind of melodious musicke. When he is called up by an exorcist, he appeareth rough and furious, to deceive him. Then let the exorcist or conjuror take heed to himself; and to allaje his courage, let him hold a

*hazell bat* in his hand, wherewithall he must reach out toward the east and south, and make a *triangle* without besides the *circle*; but if he hold not out his hand unto him, and he bid him come in, and he still refuse the bond or chain of spirits; let the conjuror proceed to reading, and by and by he will submit himselfe, and come in, and doo whatsoever the exorcist commandeth him, and he shalbe safe. If *Bileth* the king be more stubborne, and refuse to enter into the circle at the first call, and the conjuror shew himselfe fearfull, or if he have not the chaine of spirits, certeinlie he will never feare nor regard him after. Also, if the place he unapt for a triangle to be made without the circle, then set there a boll of wine, and the exorcist shall certeinlie knowe when he commeth out of his house, with his fellowes, and that the foresaid *Bileth* will be his helper, his friend, and obedient unto him when he commeth foorth. And when he commeth, let the exorcist receive him courteouslie, and glorifie him in his pride, and therefore he shall adore him as other kings doo, bicause he saith nothing without other princes. Also, if he be cited by an exorcist, alwaies a *silver ring* of the middle finger of the left hand must be held against the exorcists face, as they doo for *Amaimon*. And the dominion and power of so great a prince is not to be pretermitted; for there is none under the power & dominion of the conjuror, but he that deteineth both men and women in doting love, till the exorcist hath had his pleasure. He is of the orders of powers, hoping to returne to the seaventh throne, which is not altogether credible, and he ruleth eightie five legions.

*Sitri, alias Bitru*, is a great prince, appeering with the face of a leopard, and having wings as a griffen: when he taketh humane shape, he is verie beautiful, he inflameth a man with a womans love, and also stirreth up women to love men, being commanded he willinglie deteineth secrets of women, laughing at them and mocking them, to make them luxuriouslie naked, and there obeie him sixtie legions.

*Paimon* is more obedient in *Lucifer* than other kings are. *Lucifer* is heere to be understood he that was drowned in the depth of his knowledge: he would needs be like God, and for his arrogancie was throwne out into destruction, of whome it is said; Everie pretious stone is thy covering (Ezech. 88.). *Paimon* is constrained by divine vertue to stand before the exorcist; where he putteth on the likenesse of a man: he sitteth on a beast called a dromedarie, which is a swift runner, and weareth a glorious crowne, and hath an effeminate countenance. There goeth before him an host of men with trumpets and well sounding cymbals, and all musicall instruments. At the first he appeereth with a great crie and roing, as in *Circulo Salomonis*, and in the art is declared. And if this *Paimon* speake sometime that the conjuror understand him not, let him not therefore be dismaied. But when he hath delivered him the first obligation to observe his desire, he must bid him also answer him distinctlie and plainelie to the questions he shall aske you, of all philosophie, wisdom, and science, and of all other secret things. And if you will knowe the disposition of the world, and what the earth is, or what holdeth it up in the water, or any other thing, or what is *Abyssus*, or where the wind is, or from whence it commeth, he will teach you abundantlie. Consecrations also as well of sacrifices as otherwise may be reckoned. He giveth dignities and confirmations; he bindeth them that resist him in his owne chaines, and subjecteth them to the conjuror; he prepareth good familiars, and hath the understanding of all arts. Note, that at the calling up of him, the exorcist must looke towards the northwest, bicause there is his house. When he is called up, let the exorcist receive him constantlie without feare, let him aske what questions or demands he list, and no doubt he shall obtaine the same of him. And the exorcist must beware he forget not the creator, for those things, which have beene rehearsed before of *Paimon*, some saie he is of the order of dominations; others saie, of the order of cherubim. There follow him two hundred legions, partlie of the order of angels, and partlie of potestates. Note that if *Paimon* be cited alone by an offering or sacrifice, two kings followe him; to wit, *Beball* & *Abalam*, & other potentates: in his host are twentie five legions, bicause the spirits subject to them are not alwaies with them, except they be compelled to appeere by divine vertue.

Some saie that the king *Beliall* was created immediatlíe after *Lucifer*, and therefore they thinke that he was father and seducer of them which fell being of the orders. For he fell first among the worthier and wiser sort, which went before *Michael* and other heavenlie angels, which were lacking. Although *Beliall* went before all them that were throwne downe to the earth, yet he went not before them that tarried in heaven. This *Beliall* is constrained by divine venue, when he taketh sacrifices, gifts, and offerings, that he againe may give unto the offerers true answers. But he tarrieth not one houre in the truth, except he be constrained by the divine power, as is said. He taketh the forme of a beautifull angell, sitting in a firie chariot; he speaketh faire, he distributeth preferments of senatorship, and the favour of friends, and excellent familiars: he hath rule over eightie legions, partlie of the order of vertues, partlie of angels; he is found in the forme of an exorcist in the bonds of spirits. The exorcist must consider, that this *Beliall* doth in everie thing assist his subjects. If he will not submit himselfe, let the bond of spirits be read: the spirits chaine is sent for him, wherewith wise *Salomon* gathered them together with their legions in a brasen vessell, where were inclosed among all the legions seventie two kings, of whome the cheefe was *Bileth*, the second was *Beliall*, the third *Asmoday*, and above a thousand thousand legions. Without doubt (I must confesse) I learned this of my maister *Salomon*; but he told me not why he gathered them together, and shut them up so: but I beleeeve it was for the pride of this *Beliall*. Certeine nigromancers doo saie, that *Salomon*, being on a certeine daie seduced by the craft of a certeine woman, inclined himselfe to praie before the same idoll, *Beliall* by name: which is not credible. And therefore we must rather thinke (as it is said) that they were gathered together in that great brasen vessell for pride and arrogancie, and throwne into a deepe lake or hole in *Babylon*. For wise *Salomon* did accomplish his workes by the divine power, which never forsooke him. And therefore we must thinke he worshipped not the image *Beliall*; for then he could not have constrained the spirits by divine vertue: for this *Beliall*, with three kings were in the lake. But the Babylonians woondering at the matter, supposed that they should find therein a great quantitie of treasure, and therefore with one consent went downe into the lake, and uncovered and brake the vessell, out of the which immediatlíe flew the capteine divels, and were delivered to their former and proper places. But this *Beliall* entred into a certeine image, and there gave answer to them that offered and sacrificed unto him: as *Tocz*. in his sentences reporteth, and the Babylonians did worship and sacrifice thereunto.

*Bune* is a great and a strong Duke, he appeareth as a dragon with three heads, the third whereof is like to a man; he speaketh with a divine voice, he maketh the dead to change their place, and divels to assemble upon the sepulchers of the dead: he greatlie inricheth a man, and maketh him eloquent and wise, answering trulie to all demands, and thirtie legions obeie him.

*Forneus* is a great marquesse, like unto a monster of the sea, he maketh men woondeffull in rhetorike, he adorneth a man with a good name, and the knowledge of toongs, and maketh one beloved as well of foes as freends: there are under him nine and twentie legions, of the order partlie of thrones, and partlie of angels.

*Ronove* a marquesse and an earle, he is resembled to a monster, he bringeth singular understanding in rhetorike, faithfull servants, knowledge of toongs, favour of freends and foes; and nineteene legions obeie him.

*Berith* is a great and a terrible duke, and hath three names. Of some he is called *Beall*; of the Jewes *Berithi*; of Nigromancers *Bolfry*: he commeth foorth as a red souldier, with red clothing, and upon a horsse of that colour, and a crowne on his head. He answereth trulie of things present, past, and to come. He is compelled at a certeine houre, through divine vertue, by a ring of art magicke. He is also a liar, he turneth all mettals into gold, he adorneth a man with dignities, and confirmeth them, he speaketh with a cleare and a subtill voice, and six and twentie legions are under him.

*Astaroth* is a great and a strong duke, comming foorth in the shape of a fowle angell, sitting upon an infernall dragon, and carrieng on his right hand a viper: he answereth trulie to matters present, past, and to come, and also of all secrets. He talketh willinglie of the creator of spirits, and of their fall, and how they sinned and fell: he saith he fell not of his owne accord. He maketh a man woonderfull learned in the liberall sciences, he ruleth fourtie legions. Let everie exorcist take heed, that he admit him not too neere him, bicause of his stinking breath. And therefore let the conjuror hold neere to his face a magicall ring, and that shall defend him.

*Foras, alias Forcas* is a great president, and is seene in the forme of a strong man, and in humane shape, he understandeth the vertue of hearbs and pretious stones: he teacheth fullie logicke, ethicke, and their parts: he maketh a man invisible, wittie, eloquent, and to live long; he recovereth things lost, and discovereth treasures, and is lord over nine and twentie legions.

*Furfur* is a great earle, appearing as an hart, with a firie taile, he lieth in everie thing, except he be brought up within a triangle; being bidden, he taketh angelicall forme, he speaketh with a hoarse voice, and willinglie maketh love betweene man and wife; he raiseth thunders and lightnings, and blasts. Where he is commanded, he answereth well, both of secret and also of divine things, and hath rule and dominion over six and twentie legions.

*Marchosias* is a great marquesse, he sheweth himselfe in the shape of a cruell shee wolfe, with a griphens wings, with a serpents taile, and spetting I cannot tell what out of his mouth. When he is in a mans shape, he is an excellent fighter, he answereth all questions trulie, he is faithfull in all the conjurors businesse, he was of the order of dominations, under him are thirtie legions: he hopeth after 1200. yeares to returne to the seventh throne, but he is deceived in that hope.

*Malphas* is a great president, he is seene like a crowe, but being cloathed with humane image, speaketh with a hoarse voice, be buildeth houses and high towres wonderfullie, and quicklie bringeth artificers together, he throweth downe also the enimies edifications, he helpeth to good familiars, he receiveth sacrifices willinglie, but he deceiveth all the sacrificers, there obeie him fourtie legions.

*Vepar*, *alias Separ*, a great duke and a strong, he is like a mermaid, he is the guide of the waters, and of ships laden with armour; he bringeth to passe (at the commandement of his master) that the sea shalbe rough and stormie, and shall appeare full of shippes; he killeth men in three daies, with putrifieng their wounds, and producing maggots into them; howbeit, they maie be all healed with diligence, he ruleth nine and twentie legions.

*Sabnacke*, *alias Salmac*, is a great marquesse and a strong, he commeth foorth as an armed soldier with a lions head, sitting on a pale horsse, he dooth marvelouslie change mans forme and favor, he buildeth high towres full of weapons, and also castels and cities; he inflicteth men thirtie daies with wounds both rotten and full of maggots, at the exorcists commandement, he provideth good familiars, and hath dominion over fiftie legions.

*Sidonay*, *alias Asmoday*, a great king, strong and mightie, he is seene with three heads, whereof the first is like a bull, the second like a man, the third like a ram, he hath a serpents taile, he belcheth flames out of his mouth, he hath feete like a goose, he sitteth on an infernall dragon, he carrieth a lance and a flag in his hand, he goeth before others, which are under the power of *Amaymon*. When the conjuror exerciseth this office, let him be abroad, let him be warie and standing on his feete; if his cap be on his head, he will cause all his dooings to be bewraied, which if he doo not, the exorcist shalbe deceived by *Amaymon* in everie thing. But so soone as he seeth him in the forme aforesaid, he shall call him by his name, saieng; Thou art *Asmoday*; he will not denie it, and by and by he boweth downe to the ground; he giveth the ring of venues, he absolutelie teacheth geometrie, arythmetike, astronomie, and handicrafts. To all demands he answereth fullie and trulie, he maketh a man invisible, he sheweth the places where treasure lieth, and gardeth it, if it be among the legions of *Amaymon*, he hath under his power seventie two legions.

*Gaap*, *alias Tap*, a great president and a prince, he appeareth in a meridianall signe, and when he taketh humane shape he is the guide of the foure principall kings, as mightie as *Bileth*. There were certeine necromancers that offered sacrifices and burnt offerings unto him; and to call him up, they exercised an art, saieng that *Salomon* the wise made it. Which is false: for it was rather *Cham*, the sonne of *Noah*, who after the floud began first to invoke wicked spirits. He invocated *Bileth*, and made an art in his name, and a booke which is knowne to manie mathematicians. There were burnt offerings and sacrifices made, and gifts given, and much wickednes wrought by the exorcists, who mingled therewithall the holie names of God, the which in that art are everie where expressed. Marie there is an epistle of those names written by *Salomon*, as also write *Helias Hierosolymitanus* and *Helisæus*. It is to be noted, that if anie exorcist have the art of *Bileth*, and cannot make him stand before him, nor see him, I may not bewraie how and declare the meanes to containe him, bicause it is abhomination, and for that I have learned nothing from *Salomon* of his dignitie and office. But yet I will not hide this; to wit, that he maketh a man woonderfull in philosophie and all the liberall sciences: he maketh love, hatred, insensibilitie, invisibilitie, consecration, and consecration of those things that are belonging unto the domination of *Amaymon*, and delivereth familiars out of the possession of other conjurors, answering truly and perfectly of things present, past, & to come, & transferreth men most speedilie into other nations, he ruleth sixtie six legions, & was of the order of potestats.

*Shax*, *alias Scox*, is a darke and a great marquesse, like unto a storke, with a hoarse and subtile voice: he dooth marvellouslie take awaie the sight, hearing and understanding of anie man, at the commandement of the conjuror: he taketh awaie monie out of everie kings house, and carrieth it backe after 1200. yeares, if he be commanded, he is a horssestealer, he is thought to be faithfull in all commandements: and although he promise to be obedient to the conjuror in all things; yet is he not so, he is a liar, except he be brought into a triangle, and there he speaketh divinellie, and telleth of things which are hidden, and not kept of wicked spirits, he promiseth good familiars, which are accepted if they be not deceivers, he hath thirtie legions.

*Procell* is a great and a strong duke, appearing in the shape of an angell, but speaketh verie darklie of things hidden, he teacheth geometrie and all the liberall arts, he maketh great noises, and causeth the waters to rore, where are none, he warmeth waters, and distempereth bathes at certeine times, as the exorcist appointeth him, he was of the order of potestats, and hath fourtie eight legions under his power.

*Furcas* is a knight and commeth foorth in the similitude of a cruell man, with a long beard and a hoarie head, he sitteth on a pale horsse, carrieng in his hand a sharpe weapon, he perfectlie teacheth practike philosophie, rhetorike, logike, astronomie, chiromancie, pyromancie, and their parts: there obeie him twentie legions.

*Murmur* is a great duke and an earle, appearing in the shape of a souldier, riding on a griphen, with a dukes crowne on his head; there go before him two of his ministers, with great trumpets, he teacheth philosophie absolutelie, he constraineth soules to come before the exorcist, to answer what he shall aske them, he was of the order partlie of thrones, and partlie of angels, and ruleth thirtie legions.

*Caim* is a great president, taking the forme of a thrush, but when he putteth on man's shape, he answereth in burning ashes, carrieng in his hand a most sharpe sword, he maketh the best disputers, he giveth men the understanding of all birds, of the lowing of bullocks, and barking of dogs, and also of the sound and noise of waters, he answereth best of things to come, he was of the order of angels, and ruleth thirtie legions of divels.

*Raum*, or *Raim* is a great earle, he is seene as a crowe, but when he putteth on humane shape, at the commandement of the exorcist, he stealeth woonderfullie out of the kings house, and carrieth it whether he is assigned, he destroyeth cities, and hath great despite unto dignities, he knoweth things present, past, and to come, and reconcileth freends and foes, he was of the order of thrones, and governeth thirtie legions.

*Halphas* is a great earle, and commeth abroad like a storke, with a hoarse voice, he notablie buildeth up townes full of munition and weapons, he sendeth men of warre to places appointed, and hath under him six and twentie legions.

*Focalor* is a great duke comming foorth as a man, with wings like a griphen, he killeth men, and drowneth them in the waters, and overturneth ships of warre, commanding and ruling both winds and seas. And let the conjuror note, that if he bid him hurt no man, he willinglie consenteth thereto: he hopeth after 1000. yeares to returne to the seventh throne, but he is deceived, he hath three legions.

*Vine* is a great king and an earle, he showeth himselfe as a lion, riding on a blacke horsse, and carrieth a viper in his hand, he gladlie buildeth large towres, he throweth downe stone walles, and maketh waters rough. At the commandement of the exorcist he answereth of things hidden, of witches, and of things present, past, and to come.

*Bifrons* is seene in the similitude of a monster, when he taketh the image of a man, he maketh one woonderfull cunning in astrologie, absolutelie declaring the mansions of the planets, he dooth the like in geometrie, and other admesurements, he perfectlie understandeth the strength and vertue of hearbs, pretious stones, and woods, he changeth dead bodies from place to place, he seemeth to light candles upon the sepulchres of the dead, and hath under him six and twentie legions.

*Gamigin* is a great marquesse, and is seene in the forme of a little horsse, when he taketh humane shape he speaketh with a hoarse voice, disputing of all liberall sciences; he bringeth also to passe, that the soules, which are drowned in the sea, or which dwell in purgatorie (which is called *Cartagra*, that is, affliction of soules) shall take aierie bodies, and evidentlie appeare and answer to interrogatories at the conjurors commandement; he tarrieth with the exorcist, untill he have accomplished his desire, and hath thirtie legions under him.

*Zagan* is a great king and a president, he commeth abroad like a bull, with griphens wings, but when he taketh humane shape, he maketh men wittie, he turneth all mettals into the coine of that dominion, and turneth water into wine, and wine into water, he also turneth bloud into wine, & wine into bloud, & a foole into a wise man, he is head of thirtie and three legions.

*Orias* is a great marquesse, and is seene as a lion riding on a strong horsse, with a serpents taile, and carrieth in his right hand two great serpents hissing, he knoweth the mansion of planets and perfectlie teacheth the vertues of the starres, he transformeth men, he giveth dignities, prelacies, and confirmations, and also the favour of freends and foes, and hath under him thirtie legions.

*Valac* is a great president, and commeth abroad with angels wings like a boie, riding on a twoheaded dragon, he perfectlie answereth of treasure hidden, and where serpents may be seene, which he delivereth into the conjurors hands, void of anie force or strength, and hath dominion over thirtie legions of divels.

*Gomory* a strong and a mightie duke, he appeareth like a faire woman, with a duchesse crownet about hir middle, riding on a camell, he answereth well and truelie of things present, past, and to come, and of treasure hid, and where it lieth: he procureth the love of women, especiallie of maids, and hath six and twentie legions.

*Decarabia* or *Carabia*, he commeth like a \* and knoweth the force of herbes and pretious stones, and maketh all birds flie before the exorcist, and to tarrie with him, as though they were tame, and that they shall drinke and sing, as their maner is, and hath thirtie legions.

*Amduscias* a great and a strong duke, he commeth foorth as an unicorne, when he standeth before his maister in humane shape, being commanded, he easilie bringeth to passe, that trumpets and all musically instruments may be heard and not seene, and also that trees shall bend and incline, according to the conjurors will, he is excellent among familiars, and hath nine and twentie legions.

*Andras* is a great marquesse, and is seene in an angels shape with a head like a blacke night raven, riding upon a blacke and a verie strong wolfe, flourishing with a sharpe sword in his hand, he can kill the maister, the servant, and all assistants, he is author of discords, and ruleth thirtie legions.

*Andrealphus* is a great marquesse, appearing as a pecocke, he raiseth great noises, and in humane shape perfectlie teacheth geometrie, and all things belonging to admeasurements, he maketh a man to be a subtill disputer, and cunning in astronomie, and transformeth a man into the likenes of a bird, and there are under him thirtie legions.

*Ose* is a great president, and commeth foorth like a leopard, and counterfeting to be a man, he maketh one cunning in the liberall sciences, he answereth truelie of divine and secret things, he transformeth a mans shape, and bringeth a man to that madnes, that he thinketh himselfe to be that which he is not; as that he is a king or a pope, or that he weareth a crowne on his head, *Durátque id regnum ad horam*.

*Aym* or *Haborim* is a great duke and a strong, he commeth foorth with three heads, the first like a serpent, the second like a man having two \* the third like a cat, he rideth on a viper, carrieng in his hand a light fier brand, with the flame whereof castels and cities are fiered, he maketh one wittie everie kind of waie, he answereth truelie of privie matters, and reigneth over twentie six legions.

*Orobas* is a great prince, he commeth foorth like a horsse, but when he putteth on him a mans idol, he talketh of divine vertue, he giveth true answers of things present, past, and to come, and of the divinitie, and of the creation, he deceiveth none, nor suffereth anie to be tempted, he giveth dignities and prelacies, and the favour of freends and foes, and hath rule over twentie legions.

*Vapula* is a great duke and a strong, he is seene like a lion with griphens wings, he maketh a man subtill and wonderfull in handicrafts, philosophie, and in sciences contained in bookes, and is ruler over thirtie six legions.

*Cimeries* is a great marquesse and a strong, ruling in the parts of *Aphrica*; he teacheth perfectue grammar, logicke, and rhetorike, he discovereth treasures and things hidden, he bringeth to passe, that a man shall seeme with expedition to be turned into a soldier, he rideth upon a great blacke horsse, and ruleth twentie legions.

*Amy* is a great president, and appeareth in a flame of fier, but having taken mans shape, he maketh one marvelous in astrologie, and in all the liberall sciences, he procureth excellent familiars, he bewraieith treasures preserved by spirits, he hath the government of thirtie six legions, he is partlie of the order of angels, partlie of potestats, he hopeth after a thousand two hundreth yeares to returne to the seventh throne: which is not credible.

*Flauros* a strong duke, is seene in the forme of a terrible strong leopard, in humane shape, he sheweth a terrible countenance, and fierie eies, he answereth trulie and fullie of things present, past, and to come; if he be in a triangle, he lieth in all things and deceiveth in other things, and beguileth in other busines, he gladlie talketh of the divinitie, and of the creation of the world, and of the fall; he is constrained by divine vertue, and so are all divels or spirits, to burne and destroye all the conjurors adversaries. And if he be commanded, he suffereth the conjuror not to be tempted, and he hath twentie legions under him.

*Balam* is a great and a terrible king, he commeth foorth with three heads, the first of a bull, the second of a man, the third of a ram, he hath a serpents taile, and flaming eies, riding upon a furious beare, and carrieng a hawke on his fist, he speaketh with a hoarse voice, answering perfectlie of things present, past, and to come, hee maketh a man invisible and wise, hee governeth fourtie legions, and was of the order of dominations.

*Allocer* is a strong duke and a great, he commeth foorth like a soldier, riding on a great horsse, he hath a lions face, verie red, and with flaming eies, he speaketh with a big voice, he maketh a man woonderfull in astronomie, and in all the liberall sciences, he bringeth good familiars, and ruleth thirtie six legions.

*Saleos* is a great earle, he appeareth as a gallant soldier, riding on a crocodile, and weareth a dukes crowne, peaceable, &c.

*Vuall* is a great duke and a strong, he is seene as a great and terrible dromedarie, but in humane forme, he soundeth out in a base voice the *Ægyptian*

toong. This man above all other procureth the especiall love of women, and knoweth things present, past, and to come, procuring the love of freends and foes, he was of the order of potestats, and governeth thirtie seven legions.

*Haagenti* is a great president, appearing like a great bull, having the wings of a griphen, but when he taketh humane shape, he maketh a man wise in everie thing, he changeth all mettals into gold, and changeth wine and water the one into the other, and commandeth as manie legions as *Zagan*.

*Phoenix* is a great marquesse, appearing like the bird *Phoenix*, having a child's voice: but before he standeth still before the conjuror, he singeth manie sweet notes. Then the exorcist with his companions must beware he give no eare to the melodie, but must by and by bid him put on humane shape; then will he speake marvellouslie of all woonderfull sciences. He is an excellent poet, and obedient, he hopeth to returne to the seventh throne after a thousand two hundreth yeares, and governeth twentie legions.

*Stolas* is a great prince, appearing in the forme of a nightraven, before the exorcist, he taketh the image and shape of a man, and teacheth astronomie, absolutelie understanding the vertues of herbes and pretious stones; there are under him twentie six legions.

¶ Note that a legion is 6 6 6 6, and now by multiplication count how manie legions doo arise out of everie particular.

*This was the work of one T. R. written in faire letters of red & blacke upō parchment, and made by him, Ann. 1570. to the maintenance of his living, the edifieng of the poore, and the glorie of gods holie name: as he himselfe saith.*

+Secretum secretorum,                    The secret of secrets;  
Tu operans sis secretus horum, Thou that workst them, be secret in them.

**CHAPTER III. The houres wherin principall divels may be bound, to wit, raised and restrained from dooing of hurt.**

AMAYMON king of the east, *Gorson* king of the south, *Zimimar* king of the north, *Goap* king and prince of the west, may be bound from the third houre, till noone, and from the ninth houre till evening. Marquesses may be bound from the ninth houre till compline, and from compline till the end of the daie. Dukes may be bound from the first houre till noone; and cleare wether is to be observed. Prelates may be bound in anie houre of the daie. Knights from daie dawning, till sunne rising; or from evensong, till the sunne set. A President may not be bound in anie houre of the daie, except the king, whome he obeieth, be invocated; nor in the shutting of the evening. Counties or erles may be bound at anie houre of the daie, so it be in the woods or feelds, where men resort not.

**CHAPTER IV. The forme of adjuring or citing of the spirits aforesaid to arise and appeare.**

WHEN you will have anie spirit,you must know his name and office; you must also fast, and be cleane from all pollusion, three or foure daies before; so will the spirit be the more obedient unto you. Then make a circle, and call up the spirit with great intention,and holding a ring in your hand, rehearse in your owne name, and your companions (for one must alwaies be with you) this praier following, and so no spirit shall annoie you, and your purpose shall take effect.

And note how this agreeth with popish charmes and conjurations.

In the name of our Lord Jesus Christ the + father + and the sonne + and the Hollie-ghost + holie trinitie and unseparable unitie, I call upon thee, that thou maiest be my salvation and defense, and the protection of my bodie and soule, and of all my goods through the vertue of thy holie crosse, and through the vertue of thy passion, I beseech thee O Lord Jesus Christ, by the merits of thy blessed mother S. *Marie*, and of all thy saints, that thou give me grace and divine power over all the wicked spirits, so as which of them soever I doo call by name, they may come by and by from everie coast, and accomplish my will, that they neither be hurtfull or fearefull unto me, but rather obedient and diligent about me. And through thy vertue streightlie commanding them, let them fulfill my commandements, Amen. Holie, holie, Lord God of sabboth, which wilt come to judge the quicke and the dead, thou which art *A* and *Omega*, first and last, King of kings and Lord of lords, *Ioth, Aglanabrath, El, Abiel, Anathiel, Amazim, Sedomel, Gayes, Heli, Messias, Tolimi, Elias, Ischiros, Athanatos, Imas*. By these thy holie names, and by all other I doo call upon thee, and beseech thee O Lord Jesus Christ, by thy nativitie and baptisme, by thy crosse and passion, by thine ascension, and by the comming of the Holie-ghost, by the bitterness of thy soule when it departed from thy bodie, by thy five wounds, by the bloud and water which went out of thy bodie, by thy vertue, by the sacrament which thou gavest thy disciples the daie before thou sufferedst, by the holie trinitie, and by the inseparable unitie, by blessed Marie thy mother, by thine angels, archangels, prophets, patriarchs, and by all thy saints, and by all the sacraments which are made in thine honour, I doo worship and beseech thee, I blesse and desire thee, to accept these pralers, conjurations, and words of my mouth, which I will use. I require thee O Lord Jesus Christ, that thou give me thy vertue & power over all thine angels (which were throwne downe from heaven to deceive mankind) to drawe them to me, to tie and bind them, & also to loose them, to gather them together before me, & to command them to doo all that they can, and that by no meanes they contemne my voice, or the words of my mouth; but that they obeie me and my saiengs, and feare me. I beseech thee by thine humanitie, mercie and grace, and I require thee *Adonay, Amay, Horta, Vege dora, Mitai, Hel, Suranat, Ysion, Ysesy*, and by all thy holie names, and by all thine holie he saints and she saints, by all thine angels and archangels, powers, dominations, and vertues, and by that name that *Salomon* did bind the divels, and shut them up, *Elhrach, Ebanher, Agle, Goth, Ioth, Othie, Venoch, Nabrat*, and by all thine holie names which are written in this booke, and by the vertue of them all, that thou enable me to congregate all thy spirits throwne downe from heaven, that they may give me a true answer of all my demands, and that they satisfie all my requests, without the hurt of my bodie or soule, or any thing else that is mine, through our Lord Jesus Christ thy sonne, which liveth and reigneth with thee in the unitie of the Holie-ghost, one God world without end.

Oh father omnipotent, oh wise sonne, oh Holie-ghost, the searcher of harts, oh you three in persons, one true godhead in substance, which didst spare *Adam* and *Eve* in their sins; and oh thou sonne, which diedst for their sinnes a most filthie death,

sustaining it upon the holie crosse; oh thou most mercifull, when I flie unto thy mercie, and beseech thee by all the means I can, by these the holie names of thy sonne; to wit, *A* and *Omega*, and all other his names, grant me thy vertue and power, that I may be able to cite before me, thy spirits which were throwne downe from heaven, & that they may speake with me, & dispatch by & by without delaie, & with a good will, & without the hurt of my bodie, soule, or goods, &c: as is conteined in the booke called *Annulus Salomonis*.

Oh great and eternall vertue of the highest, which through disposition, these being called to judgement, *Vaicheon*, *Stimulamaton*, *Esphares*, *Tetragrammaton*, *Olioram*, *Cryon*, *Esytion*, *Existion*, *Eriona*, *Onela*, *Brasim*, *Noym*, *Messias*, *Soter*, *Emanuel*, *Sabboth*, *Adonay*, I worship thee, I invoke thee, I imploie thee with all the strength of my mind, that by thee, my present praiers, consecrations, and conjurations be hallowed: and whersoever wicked spirits are called, in the vertue of thy names, they may come together from everie coast, and diligentlie fulfill the will of me the exorcist. *Fiat, fiat, fiat, Amen*.

CHAPTER V. A confutation of the manifold vanities conteined in the precedent chapters, speciallie of commanding of divels.

HE that can be persuaded that these things are true, or wrought indeed according to the assertion of couseners, or according to the supposition of witchmongers & papists, may soone be brought to beleeve that the moone is made of greene cheese. You see in this which is called *Salomons* conjuration, there is a perfect inventarie registred of the number of divels, of their names, of their offices, of their personages, of their qualities, of their powers, of their properties, of their kingdoms, of their governments, of their orders, of their dispositions, of their subjection, of their submission, and of the waies to bind or loose them; with a note what wealth, learning, office, commoditie, pleasure, &c: they can give, and may be forced to yeeld in spite of their harts, to such (forsooth) as are cunning in this art: of whome yet was never seene any rich man, or at least that gained any thing that waie; or any unlearned man, that became learned by that meanes; or any happie man, that could with the helpe of this art either deliver himselfe, or his freends, from adversitie, or adde unto his estate any point of felicitie: yet these men, in all worldlie happinesse, must needs exceed all others; if such things could be by them accomplished, according as it is presupposed. For if they may learne of Marbas, all secrets, and to cure all diseases; and of Furcas, wisdom, and to be cunning in all mechanicall arts; and to change anie mans shape, of Zepar: if Bune can make them rich and eloquent, if Beroth can tell them of all things, present, past, and to come; if Asmodaie can make them go invisible and shew them all hidden treasure; if Salmacke will afflict whom they list, & Allocer can procure them the love of any woman; if Amy can provide them excellent familiars, if Gaym can make them understand the voice of all birds and beasts, and Buer and Bifrons can make them live long; and finallie, if Orias could procure unto them great friends, and reconcile their enimies, & they in the end had all these at commandement; should they not live in all worldlie honor and felicitie? whereas contrariwise they lead their lives in all obloquie, miserie, and beggerie, and in fine come to the gallows; as though they had chosen unto themselves the spirit Valefer, who they saie bringeth all them with whom he entreth into familiaritie, to no better end than the gibet or gallows. But before I proceed further to the confutation of this stuffe, I will shew other conjurations, devised more latelie, and of more authoritie; wherein you shall see how fooles are trained to beleeve these absurdities, being woone by little and little to such credulitie. For the author heereof beginneth, as though all the cunning of conjurors were derived and fetcht from the planetarie motions, and true course of the stars, celestiall bodies, &c.

CHAPTER VI. The names of the planets, their characters, together with the twelve signes of the zodiake, their dispositions, aspects, and government, with other observations.

|                                |          |       |      |        |          |       |
|--------------------------------|----------|-------|------|--------|----------|-------|
| The Characters of the Planets. |          |       |      |        |          |       |
| ♄                              | ♃        | ♂     | ☉    | ♀      | ☿        | ♁     |
| Saturn.                        | Jupiter. | Mars. | Sol. | Venus. | Mercury. | Luna. |

|                             |          |          |        |             |
|-----------------------------|----------|----------|--------|-------------|
| The five Planetary Aspects. |          |          |        |             |
|                             |          |          |        |             |
| ♂                           | ✳        | ☐        | Δ      | ♋           |
| Conjunction.                | Sextile. | Quadrat. | Trine. | Opposition. |

|                                                                          |          |              |              |           |         |
|--------------------------------------------------------------------------|----------|--------------|--------------|-----------|---------|
| The twelve signs of the Zodiake, their Characters and Denominations, &c. |          |              |              |           |         |
| ♈                                                                        | ♉        | ♊            | ♋            | ♌         | ♍       |
| Aries.                                                                   | Taurus.  | Gemini.      | Cancer.      | Leo.      | Virgo.  |
| ♎                                                                        | ♏        | ♐            | ♑            | ♒         | ♓       |
| Libra.                                                                   | Scorpio. | Sagittarius. | Capricornus. | Aquarius. | Pisces. |

|                                    |                  |                         |
|------------------------------------|------------------|-------------------------|
| Their Disposition or Inclinations. |                  |                         |
| Good signes. ♈♋♌                   | Evil signes. ♎♏♑ | Signes indifferent. ♊♍♐ |
| ♋♌♍                                | ♊♐♒              | ♏♑♓                     |
| Very good signes. ♈♎♐              |                  | Very evil signes. ♏♒♓   |

The disposition of the planets.

|                                                |   |   |   |   |   |   |   |   |   |   |   |
|------------------------------------------------|---|---|---|---|---|---|---|---|---|---|---|
| h 2e ♂ ☉ ♀ ♀ ☿                                 |   |   |   |   |   |   |   |   |   |   |   |
| planets good 2e ♀. Indifferent, ☉ ☿ ♀ Evil h ♂ |   |   |   |   |   |   |   |   |   |   |   |
| ♂ b                                            | ← | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
| ♂                                              | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
| Aferie<br>Triplis<br>tie.                      | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
|                                                | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
|                                                | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
| Adateria<br>Triplis<br>tie.                    | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
|                                                | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
|                                                | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
| Anearthie<br>Triplis<br>tie.                   | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
|                                                | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
|                                                | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
| Anaiemie<br>Triplis<br>tie.                    | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
|                                                | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |
|                                                | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ | ♂ |

The aspects of the planets.

- ☉ Is the best aspect, with good planets, and worst with evil.
- \* Is a meane aspect in goodnesse or badnesse.
- Δ Is verie good in aspect to good planets, & hurteth not in evil.
- This aspect is of enimitie not full perfect.
- ♂ This aspect is of enimitie most perfect.

#### How the daie is divided or distinguished.

A daie naturall is the space of foure and twentie houres, accounting the night withall, and beginneth at one of the clocke after midnight.

An artificiall daie is that space of time, which is betwixt the rising and falling of the ☉ &c. All the rest is night, & beginneth at the ☉ rising.

Hereafter followeth a table, showing how the daie and the night is divided by houres, and reduced to the regiment of the planets.

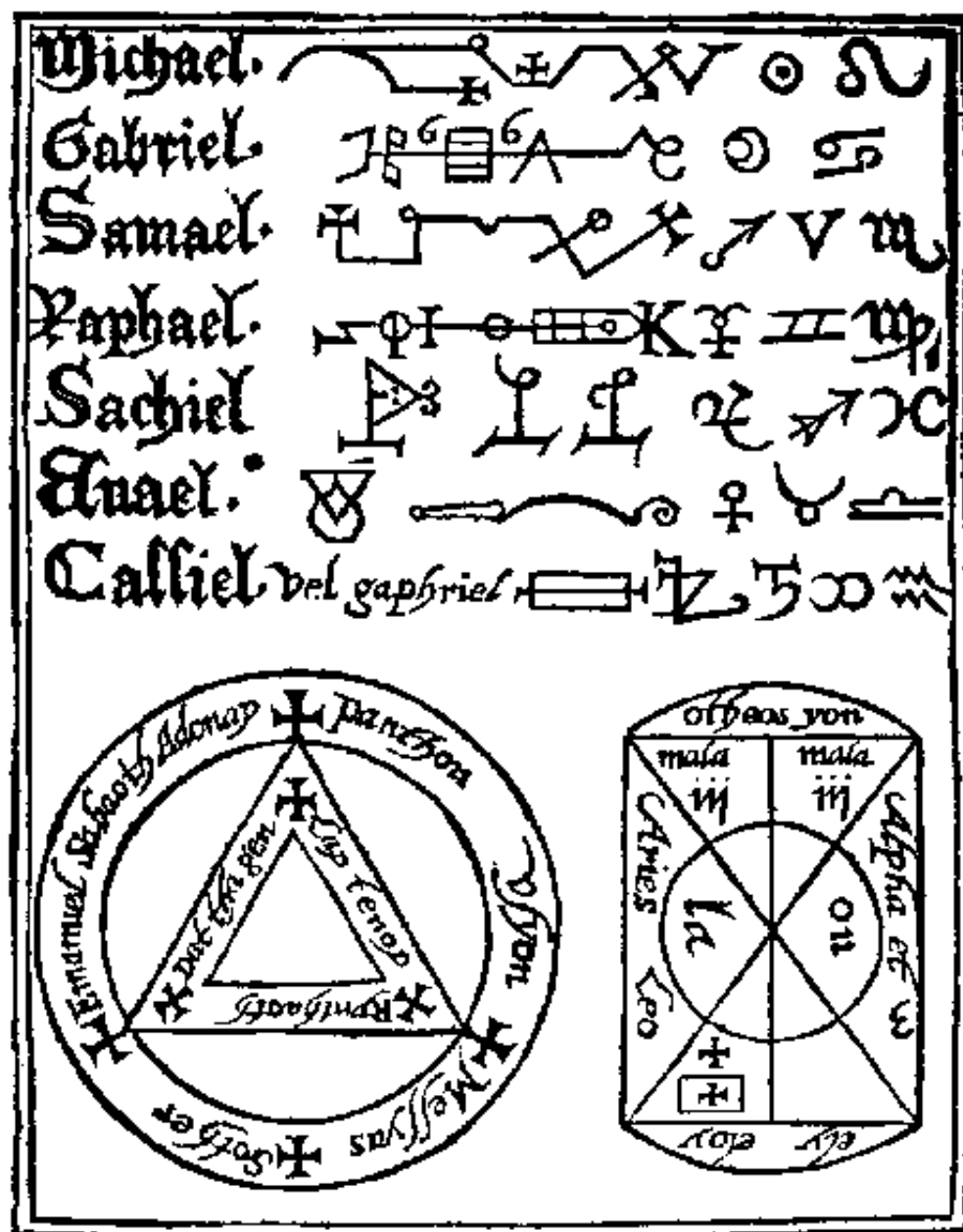
#### The division of the daie, and the planetarie regiment.

|     |   |   |   |   |   |   |   |   |   |    |    |    |
|-----|---|---|---|---|---|---|---|---|---|----|----|----|
| Day | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Day | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉  | ♂  | ♂  |
| Day | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉  | ♂  | ♂  |
| Day | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Day | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Day | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Day | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Day | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Day | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Day | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Day | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Day | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |

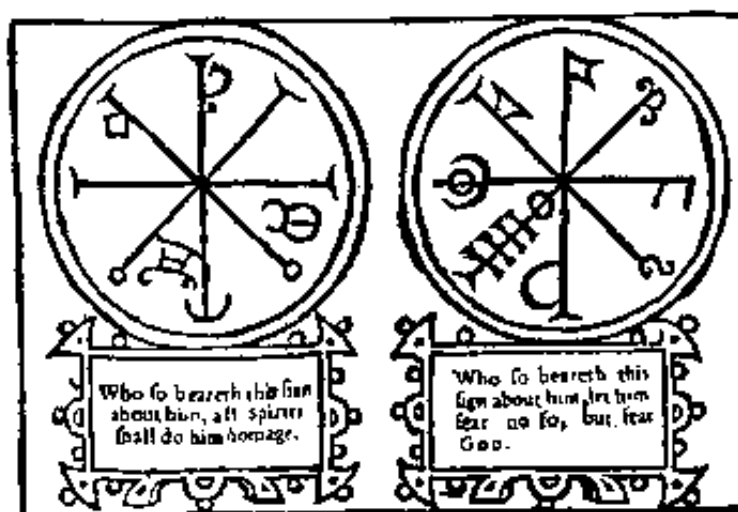
#### The division of the night, and the planetarie regiment.

|       |   |   |   |   |   |   |   |   |   |    |    |    |
|-------|---|---|---|---|---|---|---|---|---|----|----|----|
| Night | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |
| Night | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂ | ☉ | ♂ | ♂  | ☉  | ♂  |

### Chapter VII. The characters of the angels of the seaven daies, with their names: of figures, seales and periapts.



*These figures are called the seales of the earth, without the which no spirit will appeere, except thou have them with thee.*



## Chapter VIII. An experiment of the dead.

FIRST fast and praie three daies, and absteine thee from all filthinesse; go to one that is new buried, such a one as killed himselfe or destroyed himselfe wilfullie: or else get thee promise of one that shalbe hanged, and let him sweare an oth to thee, after his bodie is dead, that his spirit shall come to thee, and doo thee true service, at thy commandements, in all dales, houres, and minuts. And let no persons see thy doings, but thy fellow. And about eleven a clocke in the night, go to the place where he was buried, and saie with a bold faith & hartie desire, to have the spirit come that thou doost call for, thy fellow having a candle in his left hand, and in his right hand a christall stone, and saie these words following, the maister having a hazell wand in his right hand, and these names of God written thereupon, *Tetragrammaton + Adonay + Agla + Craton* + Then strike three strokes on the ground, and saie;

Arise N. Arise N. Arise N. I conjure thee spirit N. by the resurrection of our Lord Jesu Christ, that thou doo obey to my words, and come unto me this night verelie and trulie, as thou beleevest to be saved at the daie of judgement. And I will sweare to thee on oth, by the perill of my soule, that if thou wilt come to me, and appeare to me this night, and shew me true visions in this christall stone, and fetch me the fairie Sibylia, that I may talke with hir visible, and she may come before me, as the conjuration leadeth: and in so doing, I will give thee an almesse deed, and praie for thee N. to my Lord God, wherby thou maiest be restored to thy salvation at the resurrection daie, to be received as one of the elect of God, to the everlasting glorie, Amen.

The maister standing at the head of the grave, his fellow having in his hands the candle and the stone, must begin the conjuration as followeth, and the spirit will appeare to you in the christall stone, in a faire forme of a child of twelve yeares of age. And when he is in, feele the stone, and it will be hot; and feare nothing, for he or shee will shew manie delusions, to drive you from your worke. Feare God, but feare him not. This is to constraine him, as followeth.

I conjure thee spirit N. by the living God, the true God, and by the holie God, and by their vertues and powers which have created both thee and me, and all the world. I conjure thee N. by these holie names of God, *Tetragrammaton + Adonay +*

*Algramay + Saday + Sabaoth + Planaboth + Panthon + Craton + Neupmaton + Deus + Homo + Omnipotens + Sempiternus + Ysus + Terra + Unigenitus + Salvator + Via + Vita + Manus + Fons + Origo + Filius +* And by their vertues and powers, and by all their names, by the which God gave power to man, both to speake or thinke; so by their vertues and powers I conjure thee spirit N. that now immediatlie thou doo appeare in this christall stone, visiblie to me and to my fellow, without ani tarrieng or deceipt. I conjure thee N. by the excellent name of Jesus Christ *A* and *Omega*, the first and the last. For this holie name of Jesus is above all names: for in this name of Jesus everie knee dooth bow and obeie, both of heavenlie things, earthlie things, and infernall. And everie toong doth confesse, that our Lord Jesus Christ is in the glorie of the father: neither is there anie other name given to man, whereby he must be saved. Therefore in the name of Jesus of Nazareth, and by his nativitie, resurrection, and ascension, and by all that apperteineth unto his passion, and by their vertues and powers I conjure thee spirit N. that thou doo appeare visiblie in this christall stone to me, and to my fellow, without anie dissimulation. I conjure thee N. by the bloud of the innocent lambe Jesus Christ, which was shed for us upon the crosse: for all those that doo beleeve in the vertue of his bloud, shalbe saved. I conjure thee N. by the vertues and powers of all the riall names and words of the living God of me pronounced, that thou be obedient unto me and to my words rehearsed. If thou refuse this to doo, I by the holie trinitie, and their vertues and powers doo condemne thee thou spirit N. into the place where there is no hope of remedie or rest, but everlasting horror and paine there dwelling, and a place where is paine upon paine, dailie, horriblie, and lementablie, thy paine to be there augmented as the starres in the heaven, as the gravell or sand in the sea: except thou spirit N. doo appeare to me and to my fellow visiblie, immediatlie in this christall stone, and in a faire forme and shape of a child of twelve yeares of age, and that thou alter not thy shape, I charge thee upon paine of everlasting condemnation. I conjure thee spirit N. by the golden girdle, which girded the loines of our Lord Jesus Christ: so thou spirit N. be thou bound into the perpetuall paines of hell fier, for thy disobedience and unreverent regard, that thou hast to the holie names and words, and his precepts. I conjure thee N. by the two edged sword, which *John* sawe proceed out of the mouth of the almightie; and so thou spirit N. be torne and cut in peeces with that sword, and to be condemned into everlasting paine, where the fier goeth not out, and where the worme dieth not. I conjure thee N. by the heavens, and by the celestiall citie of *Jerusalem*, and by the earth and the sea, and by all things contained in them, and by their vertues & powers. I conjure thee spirit N. by the obedience that thou doost owe unto the principall prince. And except thou spirit N. doo come and a peare in this christall stone visiblie in my presence, here immediatlie as it is aforesaid. Let the great cursse of God, the anger of God, the shadowe and darknesse of death, and of eternall condemnation be upon thee spirit N. for ever and ever; bicause thou hast denied thy faith, thy health, & saivation. For thy great disobedience, thou art worthie to be condemned. Therefore let the divine trinitie, thrones, dominions, principats, potestats, virtutes, cherubim and seraphim, and all the soules of saints, both of men and women, condemne thee for ever, and be a witnesse against thee at the daie of judgement, bicause of thy disobedience. And let all creatures of our Lord Jesus Christ, saie thereunto; *Fiat, fiat, fiat*: Amen.

And when he is appeared in the christall stone, as is said before, bind him with this bond as followeth; to wit,

I conjure thee spirit N. that art appeared to me in this christall stone, to me and to my fellow; I conjure thee by all the riall words aforesaid, the which did constraine thee to appeare therein, and their vertues; I charge thee spirit by them all, that thou shalt not depart out of this christall stone, untill my will being fulfilled, thou be licenced to depart. I conjure and bind thee spirit N. by that omnipotent God, which commanded the angell S. *Michael* to drive *Lucifer* out of the heavens with a sword of vengeance, and to fall from joy to paine; and for dread of such paine as he is in, I charge thee spirit N. that thou shalt not go out of the christall stone; nor yet to alter thy shape at this time, except I command thee otherwise; but to come unto me at all places, and in all houres and minuts, when and wheresoever I shall call thee, by the vertue of our Lord Jesus Christ, or by anie conjuration of words that is written in this booke, and to shew me and my freends true visions in this christall stone, of anie thing or things that we would see, at anie time or times: and also to go and to fetch me the fairie *Sibylia*, that I may talke with hir in all kind of talke, as I shall call hir by anie conjuration of words contained in this booke. I conjure thee spirit N. by the great wisdom and divinitie of his godhead, my will to fulfill, as is aforesaid: I charge thee upon paine of condemnation, both in this world, and in the world to come, *Fiat, fiat, fiat*: Amen.

This done, go to a place fast by, and in a faire parlor or chamber, make a circle with chalke, as hereafter followeth: and make another circle for the fairie *Sibylia* to appeare in, foure foote from the circle thou art in, & make no names therein, nor cast anie holie thing therein, but make a circle round with chalke; & let the maister and his fellowe sit downe in the first circle, the maister having the booke in his hand, his fellow having the christall stone in his right hand, looking in the stone when the fairie dooth appeare. The maister also must have upon his brest this figure here written in parchment,



and beginne to worke in the new of the ☽ and in the houre of 4 the ☉ and the ☾ to be in one of inhabitants signes, as ♄♂. This bond as followeth, is to cause the spirit in the christall stone, to fetch unto thee the fairie *Sibylia*. All things fulfilled, beginne this bond as followeth, and be bold, for doubles they will come before thee, before the conjuration be read seven times. I conjure thee spirit N. in this christall stone, by God the father, by God the sonne Jesus Christ, and by God the Holie-ghost, three persons and one God, and by their vertues. I conjure thee spirit, that thou doo go in peace, and also to come againe to me quicklie, and to bring with thee into that circle appointed, *Sibylia* fairie, that I may talke with hir in those matters that shall be to hir honour and glorie; and sol charge thee declare unto hir. I conjure thee spirit N. by the bloud of the innocent lambe, the which redeemed all the world; by the

vertue thereof I charge thee thou spirit in the christall stone, that thou doo declare unto hir this message. Also I conjure thee spirit N. by all angels and archangels, thrones, dominations, principats, potestates, virtutes, cherubim and seraphim, and by their vertues and powers. I conjure the N. that thou doo depart with speed, and also to come againe with speed, and to bring with thee the fairie *Sibylia*, to appeare in that circle, before I doo read the conjuration in this booke seven times. Thus I charge thee my will to be fulfilled, upon paine of everlasting condemnation: *Fiat, fiat, fiat*; Amen.

Then the figure aforesaid pinned on thy brest, rehearse the words therein, and saie,

+ *Sorthie* + *Sorthia* + *Sorthios* +

then beginne your conjuration as followeth here, and saie;

I conjure thee *Sibylia*, O gentle virgine of fairies, by the mercie of the Holie-ghost, and by the dreadfull dale of doome, and by their vertues and powers; I conjure thee *Sibylia*, O gentle virgine of fairies, and by all the angels of ☩ and their characters and vertues, and by all the spirits of ☩ and ♀ and their characters and vertues, and by all the characters that be in the firmament, and by the king and queene of fairies, and their vertues, and by the faith and obedience that thou bearest unto them. I conjure thee *Sibylia* by the bloud that ranne out of the side of our Lord Jesus Christ crucified, and by the opening of heaven, and by the renting of the temple, and by the darkenes of the sunne in the time of his death, and by the rising up of the dead in the time of his resurrection, and by the virgine *Marie* mother of our Lord Jesus Christ, and by the unspeakable name of God, *Tetragrammaton*. I conjure thee O *Sibylia*, O blessed and beautifull virgine, by all the riall words aforesaid; I conjure thee *Sibylia* by all their vertues to appeare in that circle before me visible, in the forme and shape of a beautifull woman in a bright and vesture white, adorned and garnished most faire, and to appeare to me quicklie without deceit or tarrieng, and that thou faile not to fulfill my will & desire effectuallie. For I will choose thee to be my blessed virgine, & will have common copulation with thee. Therfore make hast & speed to come unto me, and to appeare as I said before: to whome be honour and glorie for ever and ever, Amen.

The which doone and ended, if shee come not, repeate the conjuration till they doo come: for doubtles they will come. And when she is appeared, take your censers, and incense hir with frankincense, then bind hir with the bond as followeth.

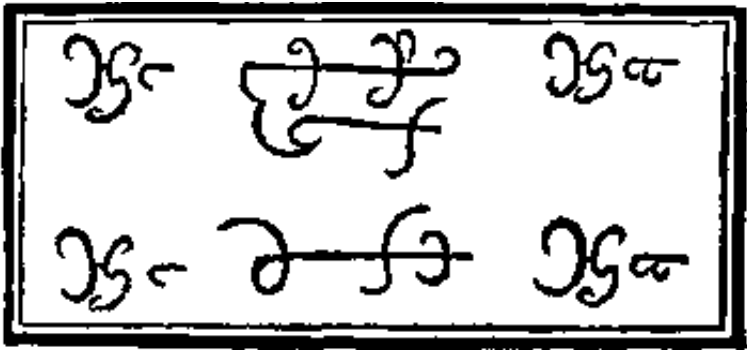
¶ I doo conjure thee *Sibylia*, by God the Father, God the sonne, and God the Holie-ghost, three persons and one God, and by the blessed virgine *Marie* mother of our Lord Jesus Christ, and by all the whole and holie companie of heaven, and by the dreadfull daie of doome, and by all angels and archangels, thrones, dominations, principates, potestates, virtutes, cherubim and seraphim, and their vertues and powers. I conjure thee, and bind thee *Sibylia*, that thou shalt not depart out of the circle wherein thou art appeared, nor yet to alter thy shape, except I give thee licence to depart. I conjure thee *Sibylia* by the bloud that ranne out of the side of our Lord Jesus Christ crucified, and by the vertue hereof I conjure thee *Sibylia* to come to me, and to appeare to me at all times visiblie, as the conjuration of words leadeth, written in this booke, I conjure thee *Sibylia*, O blessed virgine of fairies, by the opening of heaven, and by the renting of the temple, and by the darknes of the sunne at the time of his death, and by the rising of the dead in the time of his glorious resurrection, and by the unspeakable name of God + *Tetragrammaton* + and by the king and queene of fairies, & by their vertues I conjure thee *Sibylia* to appeare, before the conjuration be read over foure times, and that visiblie to appeare, as the conjuration leadeth written in this booke, and to give me good counsell at all times, and to come by treasures hidden in the earth, and all other things that is to doo me pleasure, and to fulfill my will, without anie deceit or tarrieng; nor yet that thou shalt have anie power of my bodie or soule, earthue or ghostlie, nor yet to perish so much of my bodie as one haire of my head. I conjure thee *Sibylia* by all the riall words aforesaid, and by their vertues and powers, I charge and bind thee by the vertue thereof, to be obedient unto me, and to all the words aforesaid, and this bond to stand betweene thee and me, upon paine of everlasting condemnation, *Fiat, fiat, fiat*, Amen.

## CHAPTER IX. A licence for Sibylia to go and come by at all times.

I CONJURE thee *Sibylia*, which art come hither before me, by the commandement of thy Lord and mine, that thou shalt have no powers, in thy going or comming unto me, imagining anie evill in anie maner of waies, in the earth or under the earth, of evill dooings, to anie person or persons. I conjure and command thee *Sibylia* by all the riall words and vertues that be written in this booke, that thou shalt not go to the place from whence thou camest, but shalt remaine peaceablie invisiblie, and looke thou be readie to come unto me, when thou art called by anie conjuration of words that be written in this booke, to come (I saie) at my commandement, and to answer unto me truelie and duellie of all things, my will quicklie to be fulfilled. *Vade in pace, in nomine patris, & filii, & spiritus sancti*. And the holie + crosse + be betweene thee and me, or betweene us and you, and the lion of *Juda*, the roote of *Jesse*, the kindred of *David*, be betweene thee & me + Christ commeth + Christ commandeth + Christ giveth power + Christ defend me + and his innocent bloud + from all perils of bodie and soule, sleeping or waking: *Fiat, fiat*, Amen.

## CHAPTER X. To know of treasure hidden in the earth.

WRITE in paper these characters following, on the saturdaye, in the houre of ☩, and laie it where thou thinkest treasure to be: if there be anie, the paper will burne, else not. And these be the characters.



This is the waie to go invisible by these three sisters of fairies.

In the name of the Father, and of the Sonne, and of the Holie-ghost.

First go to a faire parlor or chamber, & an even ground, and in no loft, and from people nine daies; for it is the better: and let all thy clothing be cleane and sweete. Then make a candle of virgine waxe, and light it, and make a faire fier of charcoles, in a faire place, in the middle of the parlor or chamber. Then take faire cleane water, that runneth against the east, and set it upon the fier: and yer thou washest thy selfe, saie these words, going about the fier, three times, holding the candle in the right hand

+ *Panthon* + *Graton* + *Muriton* + *Bisecognaton* + *Siston* + *Diaton* + *Maton* + *Tetragrammaton* + *Agla* + *Agarion* + *Tegra*  
+ *Pentessaron* + *Tendicata* +

Then rehearse these names

+ *Sorthie* + *Sorthia* + *Sorthios* + *Milia* + *Achilia* + *Sibylia* + *in nomine patris, & filii, & spiritus sancti*, Amen. I conjure you three sisters of fairies, *Milia*, *Achilia*, *Sibylia*, by the father, by the sonne, and by the Holie-ghost, and by their vertues and powers, and by the most mercifull and living God, that will command his angell to blowe the trumpe at the daie of judgement; and he shall saie, Come, come, come to judgement; and by all angels, archangels, thrones, dominations, principats, potestates, virtutes, cherubim and seraphim, and by their vertues and powers. I conjure you three sisters, by the vertue of all the riall words aforesaid: I charge you that you doo appeare before me visiblie, in forme and shape of faire women, in white vestures, and to bring with you to me, the ring of invisibilitie, by the which I may go invisible at mine owne will and pleasure, and that in all houres, and minuts: *in nomine patris, & filii, & spiritus sancti*, Amen.



Being appeared, saie this bond following.

O blessed virgins + *Milia* + *Achilia* + I conjure you in the name of the father, in the name of the sonne, and in the name of the Holie-ghost, and by their vertues I charge you to depart from me in peace, for a time. And *Sibylia*, I conjure thee, by the vertue of our Lord Jesus Christ, and by the vertue of his flesh and pretious bloud, that he tooke of our blessed ladie the virgine, and by all the holie companie in heaven: I charge thee *Sibylia*, by all the vertues aforesaid, that thou be obedient unto me, in the name of God; that when, and at what time and place I shall call thee by this foresaid conjuration written in this booke, looke thou be readie to come unto me, at all houres and minuts, and to bring unto me the ring of invisibilitie, whereby I may go invisible at my will and pleasure, and that at all houres and minuts; *Fiat, fiat*, Amen.

And if they come not the first night, then doo the same the second night, and so the third night, untill they doo come: for doubtles they will come, and lie thou in thy bed, in the same parlor or chamber. And laie thy right hand out of the bed, and looke thou have a faire silken kercher bound about thy head, and be not afraid, they will doo thee no harme. For there will come before thee three faire women, and all in white clothing; and one of them will put a ring upon thy finger, wherwith thou shalt go invisible. Then with speed bind them with the bond aforesaid. When thou hast this ring on thy finger, looke in a glasse, and thou shalt not see thy selfe. And when thou wilt go invisible, put it on thy finger, the same finger that they did put it on, and everie new  renew it againe. For after the first time thou shalt ever have it, and ever beginne this worke in the new of the  and in the houre of  and the  in  

**CHAPTER XI. An experiment following, of Citrael, &c: angeli diei dominici.**

¶ Saie first the praiers of the angels evrie daie, for the space of seaven daies.

|          |                                                                                     |
|----------|-------------------------------------------------------------------------------------|
| Michael. |  |
| Gabriel. |  |
| Samael.  |  |
| Raphael. |  |
| Sachiel. |  |
| Anael.   |  |
| Cassiel. |  |

O Ye glorious angels written in this square, be you my O coadjutors, & helpers in all questions and demands, in all my busines, and other causes, by him which shall come to judge the quicke and the dead, and the world by fier. *O angeli gloriosi in hac quadra scripti, estote coadjutores & auxiliares in omnibus quæstionibus & interrogationibus, in omnibus negotiis, cæterisque causis, per eum qui venturus est judicare vivos & mortuos, & mundum per ignem.*

¶ Saie this praier fasting, called *Regina linguæ* [O queene or governesse of the toong].

+ *Lemaac* + *solmaac* + *elmay* + *gezagra* + *raamaasin* + *ezierego* + *mial* + *egziephiaz* + *Josamin* + *sabach* + *ha* + *aem* + *re* + *b* + *e* + *sepha* + *sephar* + *ramar* + *semoit* + *lemaio* + *pheralon* + *amic* + *phin* + *gergoin* + *letos* + *Amin* + *amin* +.

In the name of the most pitifullest and mercifullest God of Israel and of paradise, of heaven and of earth, of the seas and of the infernalles, by thine omnipotent helpe may performe this worke, which livest and reignest ever one God world without end, Amen.

O most strongest and mightiest God, without beginning or ending, by thy clemencie and knowledge I desire, that my questions, worke, and labour may be fullie and trulie accomplished, through thy worthines, good Lord, which livest and reignest, ever one God, world without end, Amen.

O holie, patient, and mercifull great God, and to be worshipped, the Lord of all wisdomes, cleare and just; I most hartilie desire thy holines and clemencie, to fulfill, performe and accomplish this my whole worke, thorough thy worthines, and blessed power: which livest and reignest, ever one God, *Per omnia secula seculorum*, Amen.

## CHAPTER XII. How to enclose a spirit in a christall stone.

THIS operation following, is to have a spirit inclosed into a christall stone or berill glasse, or into anie other like instrument, &c. ¶ First thou in the linesse, ab- new of the being clothed with all new, and fresh, & cleane araie, and shaven, and that day to fast with bread and water, and being cleane confessed, saie the seaven psalmes, and the letanie, for the space of two daies, with this praier following.

I desire thee O Lord God, my mercifull and most loving God, the giver of all graces, the giver of all sciences, grant that I thy welbeloved N. (although unworthie) may knowe thy grace and power, against all the deceipts and craftines of divels. And grant to me thy power, good Lord, to constraine them by this art: for thou art the true, and livelie, and eternall GOD, which livest and reignest ever one GOD through all worlds, Amen.

Thou must doo this five daies, and the sixt daie have in a redines, five bright swords: and in some secret place make one circle, with one of the said swords. And then write this name, *Sitrael*: which doone, standing in the circle, thrust in thy sword into that name. And write againe *Malanthon*, with another sword; and *Thamaor*, with another; and *Falaur*, with another; and *Sitrami*, with another; and doo as ye did with the first. All this done, turne thee to *Sitrael*, and kneeling saie thus, having the christall stone in thine hands.

O *Sitrael*, *Malantha*, *Thamaor*, *Falaur*, and *Sitrami*, written in these circles, appointed to this worke, I doo conjure and I doo exorcise you, by the father, by the sonne, and by the Holy-ghost, by him which did cast you out of paradise, and by him which spake the word and it was done, and by him which shall come to judge the quicke and the dead, and the world by fier, that all you five infernall maisters and princes doo come unto me, to accomplish and to fulfill all my desire and request, which I shall command you. Also I conjure you divels, and command you, I bid you, and appoint you, by the Lord Jesus Christ, the sonne of the most highest God, and by the blessed and glorious virgine Marie, and by all the saints, both of men and women of God, and by all the angels, archangels, patriarches, and prophets, apostles, evangelists, martyrs, and confessors, virgins, and widowes, and all the elect of God. Also I conjure you, and everie of you, ye infernall kings, by heaven, by the starres, by the and by the and by all the planets, by the earth, fier, aier, and water, and by the terrestriall paradise, and by all things in them contained, and by your hell, and by all the divels in it, and dwelling about it, and by your vertue and power, and by all whatsoever, and with whatsoever it be, which maie constreine and bind you. Therefore by all these foresaid vertues and powers, I doo bind you and constreine you into my will and power; that you being thus bound, may come unto me in great humilitie, and to appeare in your circles before me visiblie, in faire forme and shape of mankind kings, and to obeie unto me in all things, whatsoever I shall desire, and that you may not depart from me without my licence. And if you doo against my precepts, I will promise unto you that you shall descend into the profound deepenesse of the sea, except that you doo obeie unto me, in the part of the living sonne of God, which liveth and reigneth in the unitie of the Holie-ghost, by all world of worlds, Amen.

Saie this true conjuration five courses, and then shalt thou see come out of the northpart five kings, with a marvelous companie: which when they are come to the circle, they will allight downe off from their horssees, and will kneele downe before thee, saieng: Maister, command us what thou wilt, and we will out of hand be obedient unto thee. Unto whome thou shall saie; See that ye depart not from me, without my licence; and that which I will command you to doo, let it be done trulie, surelie, faithfullie and essentiallie. And then they all will sweare unto thee to doo all thy will. And after they have sworne, saie the conjuration immediatlie following.

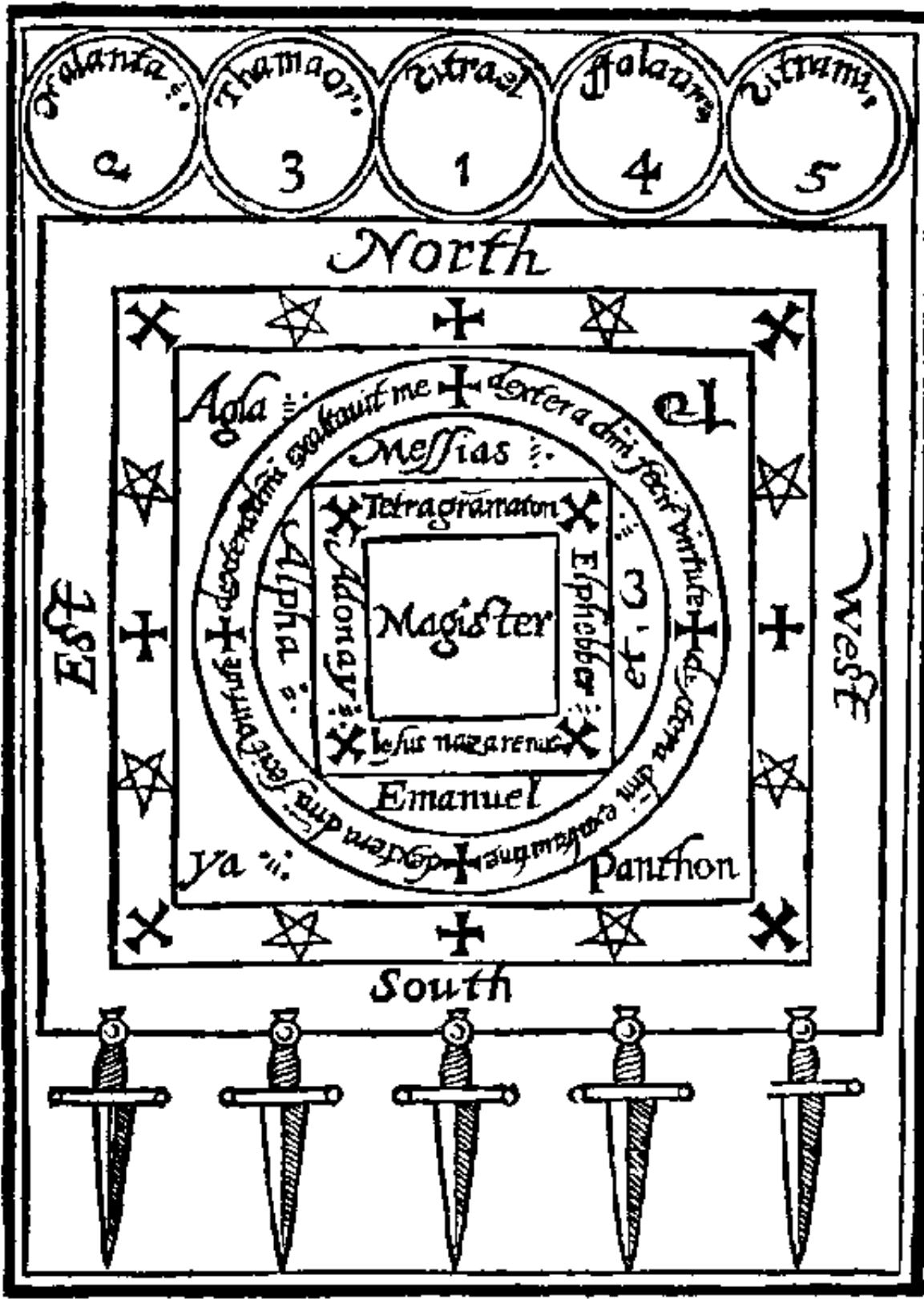
I conjure, charge, and command you, and everie of you, *Sirrael*, *Malanthan*, *Thamaor*, *Falaur*, and *Sitrami*, you infernall kings, to put into this christall stone one spirit learned and expert in all arts and sciences, by the vertue of this name of God *Tetragrammaton*, and by the crosse of our Lord Jesu Christ, and by the bloud of the innocent lambe, which redeemed all the world, and by all their vertues & powers I charge you, ye noble kings, that the said spirit may teach, shew, and declare unto me, and to my freends, at all houres and minuts, both night and dale, the truth of all things, both bodilie and ghostlie, in this world, whatsoever I shall request or desire, declaring also to me my verie name. And this I command in your part to doo, and to obeie thereunto, as unto your owne lord and maister.

That done, they will call a certeine spirit, whom they will command to enter into the centre of the circled or round christall. Then put the christall betweene the two circles, and thou shalt see the christall made blacke.

Then command them to command the spirit in the christall, not to depart out of the stone, till thou give him licence, & to fulfill thy will for ever. That done, thou shalt see them go upon the christall, both to answer your requests, & to tarrie your licence. That doone, the spirits will crave licence: and say; Go ye to your place appointed of almightie God, in the name of the father, &c. And then take up thy christall, and looke therein, asking what thou wilt,

and it will shew it unto thee. Let all your circles be nine foote everie waie, & made as followeth. Worke this worke in ☉ or ☿ in the houre of the ☽ or ♀. And when the spirit is inclosed, if thou feare him, bind him with some bond, in such sort as is elsewhere expressed alreadie in this our treatise.

*A figure or type proportionall, shewing what forme must be observed and kept, in making the figure whereby the former secret of inclosing a spirit in christall is to be accomplished, &c.*



CHAPTER XIII. An experiment of Bealphares.

THIS is proved the noblest carrier that ever did serve anie man upon the earth, & here beginneth the inclosing of the said spirit, & how to have a true answer of him, without anie craft or harme; and he will appeare unto thee in the likenesse of a faire man, or faire woman, the which spirit will come to thee at all times. And if thou wilt command him to tell thee of hidden treasures that be in anie place, he will tell it thee: or if thou wilt command him to bring to thee gold or silver, he will bring it thee: or if thou wilt go from one countrie to another, he will beare thee without anie harme of bodie or soule. Therefore he that will doo this worke, shall absteine from lecherousnes and dronkenesse, and from false swearing, and doo all the abstinence that he may doo; and namelie three dales before he go to worke, and in the third dale, when the night is come, and when the starres doo shine, and the element faire and cleare, he shall bath himselfe and his fellowes (if he have anie) all together in a quicke welspring. Then he must be cloathed in cleane white cloathes, and he must have another privie place, and beare with him inke and pen, wherewith he shall write this holy name of God almirhtie in his right hand + *Agla* + & in his left hand this name + ☿ ☽ ☿ ☽ + And he must have a drie thong of a lions or of a harts skin, and make thereof a girdle, and write the holie names of God all about, and in the end + *A* and ☿ + And upon his brest he must have this present figure or marke written in virgine parchement, as it is here shewed.



And it must be sowed upon a peece of new linnen, and so made fast upon thy brest. And if thou wilt have a fellow to worke with thee, he must be appointed in the same maner. You must have also a bright knife that was never occupied, and he must write on the one side of the blade of the knife + *Agla* + and on the other side of the knifes blade +     + And with the same knife he must make a circle, as hereafter followeth: the which is called *Salomons* circle. When that he is made, go into the circle, and close againe the place, there where thou wentest in, with the same knife, and saie; *Per crucis hoc signum + fugiat procul omne malignum; Et per idem signum + salvetur quodque benignum,*

and make suffumigations to thy selfe, and to thy fellowe or fellowes, with frankincense, mastike, lignum aloes: then put it in wine, and saie with good devotion, in the worship of the high God almightie, all together, that he may defend you from all evils. And when he that is maister will close the spirit, he shall saie towards the east, with meeke and devout devotion, these psalmes and praiers as followeth here in order.

¶ **The two and twentieth psalme.**

O My God my God, looke upon me, whie hast thou forsaken me, and art so farre from my health, and from the words of my complaint? ¶

And so fourth to the end of the same psalme, as it is to be founde in the booke.

**This psalme also following, being the fiftie one psalme, must be said three times over, &c.**

Have mercie upon me, O God, after thy great goodnes, according to the multitude of thy sneraes, doo awaie mine offenses. ¶

And so fourth to the end of the same psalme, concluding it with,

Glorie to the Father and to the Sonne, and to the Holie-ghost, As it was in the beginning, is now, and ever shall be, world without end, Amen.

Then saie this verse:

O Lord leave not my soule with the wicked; nor my life with the bloudthirstie.

Then saie a *Pater noster* an *Ave Maria*, and a *Credo*, & *ne nos inducas*.

O Lord shew us thy mercie, and we shall be saved. Lord heare our praler, and let our crie come unto thee. Let us praie.

O Lord God almightie, as thou warnedst by thine angell, the three kings of *Cullen*, *Jasper*, *Melchior*, and *Balthasar*, when they came with worshipfull presents towards Bethleem: Jasper brought myrrh; Melchior, incense; Balthasar, gold; worshipping the high king of all the world, Jesus Gods sonne of heaven, the second person in trinitie, being borne of the holie and cleane virgine S. *Marie*, queene of heaven, empresse of hell, and ladie of all the world: at that time the holie angell *Gabriel* warned and bad the foresaid three kings, that they should take another waie, for dread of perill, that *Herod* the king by his ordinance would have destroied these three noble kings, that meekelie sought out our Lord and saviour. As wittilie and truelie as these three kings turned for dread, and tooke another waie: so wiselie and so truelie, O Lord GOD, of thy mightifull mercie, blesse us now at this time, for thy blessed passion save us, and keepe us all together from all evill; and thy holie angell defend us. Let us praie.

O Lord, king of all kings, which conteinest the throne of heavens, and beholdest all deepes, weighest the hilles, and shuttest up with thy hand the earth; heare us, most meekest GOD, and grant unto us (being unworthie) according to thy great mercie, to have the veritie and vertue of knowledge of hidden treasures by this spirit invocated, through thy helpe O Lord Jesus Christ, to whome be all honour and glorie, from worlds to worlds everlastinglie, Amen.

Then saie these names

+ *Helie* + *helyon* + *esseiere* + *Deus æternus* + *eloy* + *clemens* + *heloye* + *Deus sanctus* + *sabaoth* + *Deus exercituum* + *adonay* + *Deus mirabilis* + *iao* + *verax* + *anepheneton* + *Deus ineffabilis* + *sodoy* + *dominator dominus* + *ôn fortissimus* + *Deus* + *qui*, the which wouldest be praied unto of sinners: receive (we beseech thee) these sacrifices of praise, and our meeke praiers, which we unworthie doo offer unto thy divine majestie. Deliver us, and have mercie upon us, and prevent with thy holie spirit this worke, and with thy blessed helpe to followe after; that this our worke begunne of thee, may be ended by thy mightie power, Amen.

Then saie this anon after

+ *Homo* + *sacarus* + *museolameas* + *cherubozca* +

being the figure upon thy brest aforesaid, the girdle about thee, the circle made, blesse the circle with holie water, and sit downe in the midst, and read this conjuration as followeth, sitting backe to backe at the first time.

I exorcise and conjure Bealphares, the practiser and preceptor of this art, by the maker of heavens and of earth, and by his vertue, and by his unspeakable name *Tetragrammaton*, and by all the holie sacraments, and by the holie majestie and deitie of the living God. I conjure and exorcise thee *Bealphares* by the vertue of all angels, archangels, thrones, dominations, principats, potestats, virtues, cherubim and seraphim, and by their vertues, and by the most truest and speciallest name of your maister, that you doo come unto us, in faire forme of man or womankind, here visiblie, before this circle, and not terrible by anie manner of wales. This circle being our tuition and protection, by the mercifull goodnes of our Lord and Saviour Jesus

Christ, and that you doo make answer truelie, without craft or deceit, unto all my demands and questions, by the vertue and power of our Lord Jesus Christ, Amen.

**CHAPTER XIV. To bind the spirit Bealphares, and to lose him againe.**

NOW when he is appeared, bind him with these words which followe.

¶ I conjure thee *Bealphares*, by God the father, by God the sonne, and by God the Holie-ghost, and by all the holie companie in heaven; and by their vertues and powers I charge thee *Bealphares*, that thou shalt not depart out of my sight, nor yet to alter thy bodilie shape, that thou art appeared in, nor anie power shalt thou have of our bodies or soules, earthiie or ghostlie, but to be obedient to me, and to the words of my conjuration, that be written in this booke. I conjure thee *Bealphares*, by all angels and archangels, thrones, dominations, principats, potestats, virtutes, cherubim and seraphim, and by their vertues and powers. I conjure and charge, bind and constreine thee *Bealphares*, by all the riall words aforesaid, and by their vertues, that thou be obedient unto me, and to come and appeare visiblie unto me, and that in all daies, houres, and minuts, whersoever I be, being called by the vertue of our Lord Jesu Christ, the which words are written in this booke. Looke readie thou be to appeare unto me, and to give me good counsell, how to come by treasures hidden in the earth, or in the water, and how to come to dignitie and knowledge of all things, that is to saie, of the magike art, and of grammar, dialectike, rhetorike, arythmetike, musike, geometrie, and of astronomie, and in all other things my will quicklie to be fulfilled: I charge thee upon paine of everlasting condemnation, *Fiat, fiat, fiat*, Amen.

When he is thus bound, aske him what thing thou wilt, and he will tell thee, and give thee all things that thou wilt request of him, without anie sacrifice dooing to him, and without forsaking thy God, that is, thy maker. And when the spirit hath fulfilled thy will and intent, give him licence to depart as followeth.

**A licence for the spirit to depart**

Go unto the place predestinated and appointed for thee, where thy Lord GOD hath appointed thee, untill I shall call thee againe. Be thou readie unto me and to my call, as often as I shall call thee, upon palne of everlasting damnation.

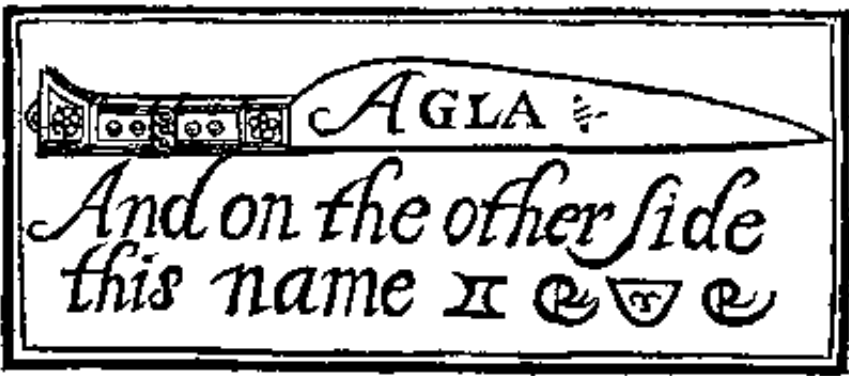
And if thou wilt, thou maiest recite, two or three times, the last conjuration, untill thou doo come to this tearme, *In throno*. If he will not depart, and then say

*In throno*, that thou depart from this place, without hurt or damage of anie bodie, or of anie deed to be doone; that all creatures may knowe, that our Lord is of all power, most mightiest, and that there is none other God but he, which is three, and one, living for ever and ever. And the malediction of God the father omnipotent, the sonne and the holie ghost, descend upon thee, and dwell alwales with thee, except thou doo depart without damage of us, or of any creature, or anie other evill deed to be doone: & thou to go to the place predestinated. And by our Lord Jesus Christ I doo else send thee to the great pit of hell, except (I saie) that thou depart to the place, whereas thy Lord God hath appointed thee. And see thou be readie to me and to my call, at all times and places, at mine owne will and pleasure, daie or night, without damage or hurt of me, or of anie creature; upon palne of everlasting damnation: *Fiat, fiat, fiat*; Amen, Amen. ¶ The peace of Jesus Christ bee betweene us and you; in the name of the father, and of the sonne, and of the Holie-ghost; Amen. *Per crucis hoc + signum, &c.*

Saie

*In principio erat verbum, & verbum erat apud Deum*; In the beginning was the word, and the word was with God, and God was the word: and so forward, as followeth in the first chapter of saint *Johns* Gospell, staieng at these words, Full of grace and truth: to whom be all honour and glorie world without end, Amen.

**The fashion or forme of the conjuring knife, with the names theron to bee graven or written.**



A type or figure of the circle for the maister and his fellowes to sit in, shewing how and after what fashion it should be made.



This is the circle for the maister to sit in, and his fellowe or fellowes, at the first calling, sit backe to backe, when he calleth the spirit; and for the fairies make this circle with chalke on the ground, as is said before. This spirit *Bealphares* being once called and found, shall never have power to hurt thee. Call him in the houre of ♃ or ♀ the ☽ increasing.

#### CHAPTER XV. The making of the holie water.

EXORCISO te creaturam salis, per Deum vivum + per Deum + verum + per Deum sanctum + per Deum qui te per Elizæum prophetam in aquam mitti jussit, ut sanaretur sterilitas aquæ, ut efficiaris sal exorcisatus in salutem credentium; ut sis omnibus te sumentibus sanitas animæ & corporis, & effugiat at que discedat ab eo loco, qui aspersus fuerit omnis phantasia & nequitia, vel versutia diabolicæ fraudis, omnisq; spiritus immundus, adjuratus per eum, qui venturus est judicare vivos & mortuos, & sæculum per ignem, Amen. Oremus:

Immensam clementiam tuam, omnipotens ceterne Deus, humiliter imploramus, ut hanc creaturam salis, quam in usum generis humani tribuisti, bene+dicere & sancti+ficare tua pietate digneris, ut sit omnibus sumentibus salus mentis & corporis, ut quicquid ex eo tactum fuerit, vel respersum, careat omni immundicia, omniq; impugnatione spiritualis nequitiae, per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate spiritus sancti, Deus per omnia sæcula sæculorum, Amen.

To the water saie also as followeth.

Exorciso te creaturam aqua in nomine + patris + & Jesu Christi filii ejus Domini nostri, & in virtute spiritus + sancti + ut fias aqua exorcisata, ad effugandam omnem potestatem inimici, & ipsum inimicum eradicare & explantare valeas, cum angelis suis apostatis, per virtutem ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos & mortuos, & sæculum per ignem, Amen. Oremus:

Deus, qui ad salutem humani generis maxima qua que sacramenta in aquarum substantia condidisti, adesto propitius invocationibus nostris, & elemento huic multimodis purificationibus præparato, virtutem tuæ bene+diditionis infunde, ut creatura tua mysteriis tuis serviens, ad abigendos dæmones, morbosq; pellendos, divinæ gratiæ sumat effectum, ut quicquid in domibus, vel in locis fidelium hæc unda resperserit, careat omni immundicia, liberetur à noxa, non illic resideat spiritus pestilens, non aura corrumpens, discedant omnes insidiæ latentis inimici, & si quid est, quod aut incolumitati habitantium invidet aut quieti, aspersione hujus aquæ effugiat, ut salubritas per invocationem sancti tui nominis expetita ab omnibus sit impugnationibus defensa, per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat, in unitate spiritus sancti Deus per omnia sæcula sæculorum, Amen.

Then take the salt in thy hand, and saie putting it into the water, making in the maner of a crosse.

Commixtio salis & aqua pariter fiat, in nomine patris, & filii, & spiritus sancti, Amen. Dominus vobiscum, Et cum spiritu tuo, Oremus: ¶ Deus invictæ virtutis author, & insuperabilis imperii rex, ac semper magnificus triumphator, qui adversæ dominationis vires reprimis, qui inimici rugientis sævitiam superas, qui hostiles nequitias potens expugnas; te Domine tremantes & supplices deprecamur ac petimus, ut hanc creaturam salis & aquæ aspicias, benignus illustres, pietatis tuæ rore sancti fices, ubicunq; fuerit aspersa, per invocationem sancti tui nominis, omnis infestatio immundi spiritus abjiciatur, terrórq; venenosi serpentis procul pellatur, & præsentia sancti spiritus nobis misericordiam tuam poscentibus ubiq; adesse dignetur, per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate spiritus sancti Deus per omnia sæcula sæculorum, Amen.

Then sprinkle upon anie thing, and saie as followeth.

Asperges me Domine hyssopo, & mundabor, lavabis me, & supra nivem dealbabor. Miserere mei Deus, secundum magnam misericordiam tuam, & supra nivem dealbabor. Gloria patri, & filio, & spiritui sancto: Sicut erat in princípio, & nunc, & semper, & in sæcula sæculorum, Amen. Et supra nivem dealbabor, asperges me, &c. Ostende nobis Domine misericordiam tuam, & salutare tuum da nobis; exaudi nos Domine sancte, pater omnipotens, æterne Deus, & mittere dignare sanctum angelum tuum de cælis, qui custodiat, foveat, visitet, & defendat omnes habitantes in hoc habitaculo, per Christum Dominum nostrum, Amen, Amen.

## CHAPTER XVI. To make a spirit to appeare in a christall.

I DOO conjure thee N. by the father, and the sonne, and the Holie-ghost, the which is the beginning and the ending, the first and the last, and by the latter daie of iudgement, that thou N. doo appeare, in this christall stone, or anie other instrument, at my pleasure, to mee and to my felow, gentlie and beautifullie, in faire forme of a boy of twelve yeares of age, without hurt or damage of anie of our bodies or soules; and certeinlie to informe and to shew me, without anie guile or craft, all that we doo desire or demand of thee to know, by the vertue of him, which shall come to judge the quicke and the dead, and the world by fier, Amen.

Also I conjure and exorcise thee N. by the sacrament of the altar, and by the substance therof, by the wisdom of Christ, by the sea, and by his vertue, by the earth, & by all things that are above the earth, and by their vertues, by the ☉ and the by ☾ by ☿ and ♀ and by their vertues, by the apostles, martyrs, confessors, and the virgins and widowes, and the chaste, and by all salnts of men or of women, and innocents, and by their vertues, by all the angels and archangels, thrones, dominations, principats, potestats, virtues, cherubim, and seraphim, and by their vertues, & by the holie names of God, *Tetragrammaton*, *El*, *Ousion*, *Aglá*, and by all the other holie names of God, and by their vertues, by the circumcision, passion, and resurrection of our Lord Jesus Christ, by the heaviness of our ladie the virgine, and by the joy which she had when she sawe hir sonne rise from death to life, that thou N. doo appeare in this christall stone, or in anie other instrument, at my pleasure, to me and to my felow, gentlie, and beautifullie, and visiblie, in faire forme of a child of twelve yeares of age, without hurt or damage of anie of our bodies or soules, and trulie to informe and shew unto me & to my felow, without fraud or guile, all things according to thine oth and promise to me, whatsoever I shall demand or desire of thee, without anie hinderance or tarrieng, and this conjuration be read of me three times, upon paine of eternall condemnation, to the last daie of judgement: *Fiat, fiat, fiat*, Amen.

And when he is appeared, bind him with the bond of the dead above written: then saie as followeth.

¶ I charge thee N. by the father, to shew me true visions in this christall stone, if there be anie treasure hidden in such a place N. & wherein it lieth, and how manie foot from this peece of earth, east, west, north, or south.

## CHAPTER XVII. An experiment of the dead.

FIRST go and get of some person that shalbe put to death, a promise, and sweare an oth unto him, that if he will come to thee, after his death, his spirit to be with thee, and to remayne with thee all the daies of thy life, and will doo thee true service, as it is contained in the oth and promise following. Then laie thy hand on thy booke, and sweare this oth unto him.

I N. doo sweare and promise to thee N. to give for thee an almesse everie moneth, and also to praie for thee once in everie weeke, to saie the Lords praier for thee, and so to continue all the daies of my life, as God me helpe and holie doome, and by the contents of this booke. Amen.

Then let him make his oth to thee as followeth, and let him saie after thee, laieng his hand upon the booke.

¶ I N. doo sweare this oth to thee N. by God the father omnipotent, by God the son Jesus Christ, and by his pretious blood which hath redeemed all the world, by the which blood I doo trust to be saved at the generall daie of judgment, and by the vertues therof, I N. doo sweare this oth to thee N. that my spirit that is within my bodie now, shall not ascend, nor descend, nor go to anie place of rest, but shall come to thee N. and be verie well pleased to remaine with thee N. all the daies of thy life, and so to be bound to thee N. and to appeare to thee N. in anie christall stone, glasse, or other mirror, and so to take it for my resting place. And that, so soone as my spirit is departed out of my bodie, streightwaie to be at your commandements, and that in and at all daies, nights, houres, and minutes, to be obedient unto thee N. being called of thee by the vertue of our Lord Jesu Christ, & out of hand to have common talke with thee at all times, and in all houres & minuts, to open and declare to thee N. the truth of all things present, past, and to come, and how to worke the magike art, and all other noble sciences, under the throne of God. If I doo not performe this oth and promise to thee N. but doo flie from anie part thereof; then to be condemned for ever and ever. Amen.

Also I N. doo sweare to thee by God the Holie-ghost, and by the great wisdom that is in the divine Godhead, and by their vertues, and by all the holie angels, archangels, thrones, dominations, principats, potestats, virtues, cherubim and seraphim, and by all their vertues doo I N. sweare, and promise thee to be obedient as is rehearsed. And heere, for a witnesse, doo I N. give thee N. my right hand, and doo plight thee my faith and troth, as God me helpe and holiedoome. And by the holie contents in this booke doo I N; sweare, that my spirit shall be thy true servant, all the daies of thy life, as is before rehearsed. And here for a witnesse, that my spirit shall be obedient to thee N. and to those bonds of words that be written in this N.

before the bonds of words shall be rehearsed thrise; else to be damned for ever: and thereto saie all faithfull soules and spirits, Amen, Amen.

Then let him swear this oth three times, and at everie time kisse the booke, and at everie time make marks to the bond. Then perceiving the time that he will depart, get awaie the people from you, and get or take your stone or glasse, or other thing in your hand, and saie the *Pater noster*, *Ave*, and *Credo*, and this praier as followeth. And in all the time of his departing, rehearse the bonds of words; and in the end of everie bond, saie oftentimes; Remember thine oth and promise. And bind him stronglie to thee, and to thy stone, and suffer him not to depart, reading thy bond 24 times. And everie daie when you doo call him by your other bond, bind him stronglie by the first bond: by the space of 24 daies applie it, & thou shalt be made a man for ever.

Now the *Pater noster*, *Ave*, and *Credo* must be said, and then the praier immediatlie following.

O God of Abraham, God of Isaac, God of Jacob, God of Tobias; the which diddest deliver the three children from the hot burning oven, Sidrac, Misac and Abdenago, and Susanna from the false crime, and Daniel from the lions power: even so O Lord omnipotent, I beseech thee, for thy great mercie sake, to helpe me in these my works, and to deliver me this spirit of N. that he may be a true subject to me N. all the daies of my life, and to remaine with me, and with this N. all the daies of my life. O glorious God, Father, Sonne, and Holie-ghost, I beseech thee to help me at this time, and to give me power by thine holie name, merits and vertues, wherby I may conjure & constreine this spirit of N. that he may be obedient unto me, and may fulfill his oth and promise, at all times, by the power of all thine holines. This grant O Lord God of hosts, as thou art righteous and holy, and as thou art the word, and the word God, the beginning and the end, sitting in the thrones of thine everlasting kingdoms, & in the divinitie of thine everlasting Godhead, to whom be all honour and glorie, now and for ever and ever, Amen, Amen.

### CHAPTER XVIII. A bond to bind him to thee, and to thy N. as followeth.

I N. conjure and constreine the spirit of N. by the living God, by the true God, and by the holie God, and by their vertues and powers I conjure and constreine the spirit of thee N. that thou shalt not ascend nor descend out of thy bodie, to no place of rest, but onelie to take thy resting place with N. and with this N. all the daies of my life, according to thine oth and promise. I conjure and constreine the spirit of N. by these holie names of God + *Tetragrammaton* + *Adonay* + *Agla* + *Saday* + *Sabaoth* + *planaboth* + *panthon* + *craton* + *neupmaton* + *Deus* + *homo* + *omnipotens* + *sempiternus* + *ysus* + *terra* + *unigenitus* + *salvator* + *via* + *vita* + *manus* + *fons* + *origo* + *filius* + and by their vertues and powers I conjure and constreine the spirit of N. that thou shalt not rest nor remaine in the fier, nor in the water, in the aier, nor in anie privie place of the earth, but onelie with me N. and with this N. all the daies of my life. I charge the spirit of N. upon paine of everlasting condemnation, remember thine oth and promise. Also I conjure the spirit of N. and constreine thee by the excellent name of Jesus Christ, A and , the first and the last; for this holie name of Jesus is above all names, for unto it all knees doo bow and obey, both of heavenlie things, earthlie things, and infernalles. Nor is there anie other name given to man, whereby we have anie salvation, but by the name of Jesus. Therefore by the name, and in the name of Jesus of *Nazareth*, and by his nativitie, resurrection and ascension, and by all that apperteineth to his passion, and by their vertues and powers, I doo conjure and constreine the spirit of N. that thou shalt not take anie resting place in the  nor in the  nor in  nor in  nor in  nor in  nor in  nor in anie of the twelve signes, nor in the concavities of the clouds, nor in anie other privie place, to rest or staie in, but onelie with me N. or with this N. all the daies of my life. If thou be not obedient unto me, according to thine oth and promise, I N. doo condemne the spirit of N. into the pit of hell for ever, Amen.

I conjure and constreine the spirit of N. by the blood of the innocent lambe Jesus Christ, the which was shed upon the crosse, for all those that doo obeie unto it, and beleve in it, shall be saved and by the vertue thereof, and by all the aforesaid riall names and words of the living God by mee pronounced, I doo conjure and constreine the spirit of N. that thou be obedient unto me, according to thine oth and promise. If thou doo refuse to doo as is aforesaid, I N. by the holie trinitie, and by his vertue and power doo condemne the spirit of N. into the place whereas there is no hope of remedie, but everlasting condemnation, and horror, and paine upon paine, dailie, horriblie, & lamentable the paines there to be augmented, so thicke as the stars in the firmament, and as the gravell sand in the sea: except thou spirit of N. obeie me N. as is afore rehearsed; else I N. doo condemne the spirit of N. into the pit of everlasting condemnation; *Fiat, fiat*, Amen. Also I conjure thee, and constreine the spirit of N. by all angels, archangels, thrones, dominations, principats, potestats, virtutes, cherubim & seraphim, & by the foure evangelists, *Matthew*, *Marke*, *Luke*, and *John*, and by all things contained in the old lawe and the new, and by their vertues, and by the twelve apostles, and by all patriarchs, prophets, martyrs, confessors, virgins, innocents, and by all the elect and chosen, is, and shall be, which followeth the lambe of God; and by their vertues and powers I conjure and constreine the spirit of N. stronglie, to have common talke with me, at all times, and in all daies, nights, houres, and minuts, and to talke in my mother toong plainelie, that I may heare it, and understand it, declaring the truth unto me of all things, according to thine oth and promise; else to be condemned for ever; *Fiat, fiat*, Amen.

Also I conjure and constreine the spirit of N. by the golden girdle, which girded the loines of our Lord Jesus Christ, so thou spirit of N. be thou bound, and cast into the pit of everlasting condemnation, for thy great disobedience and unreverent regard that thou hast to the holie names and words of God almightie, by me pronounced: *Fiat*, Amen.

Also I conjure, constreine, command, and bind the spirit of N. by the two edged sword, which John saw proceed out of the mouth of God almightie: except thou be obedient as is aforesaid, the sword cut thee in peeces, and condemne thee into the pit of everlasting paines, where the fier goeth not out, and where the worme dieth not; *Fiat, fiat, fiat*, Amen.

Also I conjure and constreine the spirit of N. by the throne of the Godhead, and by all the heavens under him, and by the

celestiall citie new Jerusalem, and by the earth, by the sea, and by all things created and conteined therein, and by their vertues and powers, and by all the infernalles, and by their vertues and powers, and all things conteined therein, and by their vertues and powers, I conjure and constreine the spirit of N that now immediatlíe thou be obedient unto me, at all times hereafter, and to those words of me pronounced, according to thine oth and promise: else let the great cursse of God, the anger of God, the shadowe and darknesse of everlasting condemnation be upon thee thou spirit of N. for ever and ever, bicause thou hast denied thine health, thy faith, and salvation, for thy great disobedience thou are worthie to be condemned. Therefore let the divine trinitie, angels, and archangels, thrones, dominations, principats, potestates, virtutes, cherubim and seraphim, and all the soules of the saints, that shall stand on the right hand of our Lord Jesus Christ, at the generall dale of judgement, condemne the spirit of N. for ever and ever, and be a wítesse against thee, bicause of thy great disobedience, in and against thy promises, *Fiat, fiat, Amen.*

Being thus bound, he must needs be obedient unto thee, whether be will or no: proove this. And here followeth a bond to call him to your N. and to shew you true visions at all times, as in the houre of ☿ to bind or inchant anie thing, and in the houre of ♃ for peace and concord, in the houre of ♂ to marre, to destroye, and to make sicke, in the houre of ☊ to bind toongs and other bonds of men, in the houre of ♀ to increase love, joy, and good will, in the houre of ♀ to put awaie enimitie or hatred, to know of theft, in the houre of ☾ for love, goodwill and concord, ☿ lead ♃ tinne ♂ iron ☊ gold ♀ coppar ♀ quicksilver ☽ silver, &c.

## CHAPTER XIX. This bond as followeth, is to call him into your christall stone, or glasse, &c.

ALSO I doo conjure thee spirit N. by God the father, by God the sonne, and by God the holie-ghost, A and Ω, the first and the last, and by the latter daie of judgement, of them which shall come to judge the quicke and the dead, and the world by fier, and by their vertues and powers I constreine thee spirit N. to come to him that holdeth the christall stone in his hand, & to appeare visíblie, as hereafter foloweth. Also I conjure thee spirit N. by these holie names of God + *Tetragrammaton* + *Adonay* + *El* + *Ousion* + *Agla* + *Jesus* + *of Nazareth* + and by the vertues thereof and by his nativitie, death, buriall, resurrection, and ascension, and by all other things appertaining unto his passion, and by the blessed virgine Marie mother of our Lord Jesu Christ, and by all the joy which shee had when shee saw hir sonne rise from death to life, and by the vertues and powers therof I constreine thee spirit N. to come into the christall stone, & to appeare visíblie, as herafter shalbe declared. Also I conjure thee N. thou spirit, by all angels, archangels, thrones, dominations, principats, potestats, virtutes, cherubim and seraphim, and by the ☊ ☿ ♃ ♀ ♀, and by the twelve signes, and by their vertues and powers, and by all things created and confirmed in the firmament, and by their vertues & powers I constreine thee spirit N. to appeare visíblie in that christall stone, in faire forme and shape of a white angell, a greene angell, a blacke angell, a man, a woman, a boie, a maiden virgine, a white grehound, a divell with great hornes, without anie hurt or danger of our bodies or soules, and trulie to informe and shew unto us, true visions of all things in that christall stone, according to thine oth and promise, and that without anie hinderance or tarrieng, to appeare visíblie, by this bond of words read over by mee three times, upon paine of everlasting condemnation; *Fiat, fiat, Amen.*

**Then being appeared, saie these words following.**

I conjure thee spirit, by God the father, that thou shew true visions in that christall stone, where there be anie N. in such a place or no, upon paine of everlasting condemnation, *Fiat, Amen.* Also I conjure thee spirit N. by God the sonne Jesus Christ, that thou doo shew true visions unto us, whether it be gold or silver, or anie other metals, or whether there were anie or no, upon paine of condemnation, *Fiat, Amen.* Also I conjure thee spirit N. by God the Holie-ghost, the which dooth sanctifie all faithfull soules and spirits, and by their vertues and powers I constreine thee spirit N. to speake, open, and to declare, the true waie, how we may come by these treasures hidden in N. and how to have it in our custodie, & who are the keepers thereof, and how manie there be, and what be their names, and by whom it was laid there, and to shew me true visions of what sort and similitude they be, and how long they have kept it, and to knowe in what daies and houres we shall call such a spirit, N. to bring unto us these treasures, into such a place N. upon paine of everlasting condemnation + Also I constreine thee spirit N. by all angels, archangels, thrones, dominations, principats, potestats, virtutes, cherubim & seraphim, that you doo shew a true vision in this christall stone, who did conveie or steale away such a N. and where it is, & who hath it, and how farre off, and what is his or hir name, and how and when to come unto it, upon paine of eternall condemnation, *Fiat, Amen.* Also I conjure thee spirit N. by the ☊ ☿ ♃ ♀ ♀ and by all the characters in the firmament, that thou doo shew unto me a true vision in this christall stone, where such N. and in what state he is, and how long he hath beene there, and what time he will be in such a place, what daie and houre: and this and all other things to declare plainelie, in paine of hell fier; *Fiat, Amen.*

**A licence to depart.**

Depart out of the sight of this christall stone in peace for a time, and readie to appeare therein againe at anie time or times I shall call thee, by the vertue of our Lord Jesus Christ, and by the bonds of words which are written in this booke, and to appeere visíblie, as the words be rehersed. I constreine thee spirit N. by the divinitie of the Godhead, to be obedient unto these words rehersed, upon paine of everlasting condemnation, both in this world, and in the world to come; *Fiat, fiat, fiat, Amen.*

## CHAPTER XX. When to talke with spirits, and to have true answers to find out a theefe.

THE daies and houres of ☿ ♂ ♀ and the ☽ is best to doo all crafts of necromancie, & for to speake with spirits, and for to find theft, and to have true answer thereof, or of anie other such like. ¶ And in the daies and houres of ☊ ♃ ♀ is best to doo all experiments of love, and to purchase grace, and for to

be invisible, and to doo anie operation, whatsoever it be, for anie thing, the ☉ being in a convenient signe. ¶ As when thou laborest for theft, see the moone be in an earthie signe, as ☿, or of the aier, as ♀. ¶ And if it be for love, favor or grace, let the ☽ be in a signe of the fier, as ♀, and for hatred, in a signe of the water, as ♀. For anie other experiment, let the ☽ be in ♀. ¶ And if thou findest the ☉ & the ☽ in one signe that is called in even number, then thou maiest write, consecrate, conjure, and make readie all maner of things that thou wilt doo, &c.

To speake with spirits.

Call these names,

Orimoth, Belimoth, Lymocke,

and say thus:

I conjure you up by the names of the angels *Satur* and *Azimor*, that you intend to me in this houre, and send unto me a spirit called *Sagrigrit*, that hee doo fulfill my commandement and desire, and that also can understand my words for one or two yeares, or as long as I will, &c.

CHAPTER XXI. A confutation of conjuration, especiallie of the raising, binding and dismissing of the divell, of going invisible, and other lewd practises.

THUS farre have we waded in shewing at large the vanitie of necromancers, conjurors, and such as pretend to have reall conference and consultation with spirits and divels: wherein (I trust) you see what notorious blasphemie is committed, besides other blind superstitious ceremonies, a disordered heap, which are so far from building up the endevors of these blacke art practitioners, that they doo altogether ruinate & overthrow them, making them in their follies and falshoods as bare and naked as an anatomie. As for these ridiculous conjurations, last rehearsed, being of no small reputation among the ignorant, they are for the most part made by T. R. (for so much of his name he bewraieth) and *John Cokars*, invented and devised for the augmentation and maintenance of their living, for the edifieng of the poore, and for the propagating and inlarging of Gods glorie, as in the beginning of their booke of conjurations they protest; which in this place, for the further manifestation of their impietie, and of the witchmongers follie and credulitie, I thought good to insert, whereby the residue of their proceedings may be judged, or rather detected. For if we seriouslie behold the matter of conjuration, and the drift of conjurors, we shall find them, in mine opinion, more faultie than such as take upon them to be witches, as manifest offenders against the majestie of God, and his holie lawe, and as apparent violators of the lawes and quietnesse of this realme: although indeed they bring no such thing to passe, as is surmised and urged by credulous persons, couseners, hers, and witchmongers. For these are alwaies learned, and rather abusers of others, than they themselves by others abused.

But let us see what appearance of truth or possibilitie is wrapped within these mysteries, and let us unfold the deceit. They have made choice of certeine words, whereby they saie they can worke miracles, &c. And first of all, that they call divels & soules out of hell (though we find in the scriptures [Luk. 16. &c.] manifest proofes that all passages are stopped concerning the egresse out of hell) so as they may go thither, but they shall never get out, for *Ab inferno nulla est redemptio*, out of hell there is no redemption. Well, when they have gotten them up, they shut them in a circle made with chalke, which is so stronglie beset and invironed with crosses and names, that they cannot for their lives get out; which is a verie probable matter. Then can they bind them, and lose them at their pleasures, and make them that have beene hers from the beginning, to tell the truth: yea, they can compell them to doo anie thing. And the divels are forced to be obedient unto them, and yet cannot be brought to due obedience unto God their creator. This done (I saie) they can worke all maner of miracles (saving blew miracles) and this is beleeved of manie to be true:

*Tam credula mens hominis, & arrectæ fabulis aures,*

*So light of beleeve is the mind of man,  
And attentive to tales his eares now and than.* (Englished by Abraham Fleming)

But if Christ (onelie for a time) left the power of working miracles among his apostles and disciples for the confirmation of his gospell, and the faith of his elect: yet I denie altogether, that he left that power with these knaves, which hide their cousening purposes under those lewd and foolish words, according to that which Peter saith [2. Pet. 2. Epes. 5. Ps. 72, & 78.]; With feined words they make merchandize of you. And therfore the counsell is good that Paule giveth us, when he biddeth us take heed that no man deceive us with vaine words. For it is the Lord only that worketh great woonders, and bringeth mightie things to passe. It is also written [Sap. 16. Eccles. 43.], that Gods word, and not the words of conjurors, or the charmes of witches, healeth all things, maketh tempests, and stilleth them.

But put case the divell could be fetched up and fettered, and loosed againe at their pleasure, &c: I marvell yet, that anie can be so bewitched, as to be made to beleeve, that by vertue of their words, anie earthlie creature can be made invisible. We thinke it a lie, to saie that white is blacke, and blacke white: but it is a more shamelesse assertion to affirme, that white is not, or blacke is not at all; and yet more impudencie to hold that a man is a horsse; but most apparent impudencie to saie, that a man is no man, or to be extenuated into such a quantitie, as therby he may be invisible, and yet remaine in life and health, &c: and that in the cleare light of the daie, even in the presence of them that are not blind. But surelie, he that cannot make one haire white or blacke, whereof (on the other side) not one falleth from the head without Gods speciall providence, can never bring to passe, that the visible creature of God shall become nothing, or lose the vertue and grace powred therinto by God the creator of all things.

If they saie that the divell covereth them with a cloud or veile, as *M. Mal. Bodin*, & manie other doo affirme; yet (me thinkes) we should either see the cover, or the thing covered. And though perchance they saie in their harts; Tush, the Lord seeth not, who indeed hath blinded them, so as seeing, they see not: yet they shall never be able to persuade the wise, but that both God and man dooth see both them and their knaveriem this behalfe. I have heard of a foole, who was made beleeve that he should go invisible, and naked ; while he was well whipped by them, who (as he thought) could not see him. Into which fooles paradise they saie he was brought, that enterprised to kill the prince of Orange.

[John Jaure gui servant to Gasper. Anastro both Spaniards. Ann. Dom. 1582. March 18. after dinner upon a sundaie this mischeefe was done. Read the whole discourse hereof printed at London for Tho: Chard and Will: Brome booksellers.]

CHAPTER XXII. A comparison betweene popish exorcists and other conjurors, a popish conjuration published by a great doctor of the Romish church, his rules and cautions.

I SEE no difference betweene these and popish conjurations; for they agree in order, words, and matter, differing in no circumstance, but that the papists

doo it without shame openlie, the other doo it in hugger mugger secretlie. The papists (I saie) have officers in this behalfe, which are called exorcists or conjurors, and they looke narrowlie to other cousenors, as having gotten the upper hand over them. And bicause the papists shall be without excuse in this behalfe, and that the world may see their cousenage, impietie, and follie to be as great as the others, I will cite one conjuration (of which sort I might cite a hundred) published by *Jacobus de Chusa*, [in *lib. de apparitionib. quorundam spirituum*] a great doctor of the Romish church, which serveth to find out the cause of noise and spirituall rumbling in houses, churches, or chappels, and to conjure walking spirits: which evermore is knaverie and cousenage in the highest degree. Marke the cousening devise hereof, and conferre the impietie with the others.

### Observations for the exorcising preest.

First (forsooth) he saith it is expedient to fast three daies, and to celebrate a certaine number of masses, and to repeate the seven psalmes penitentiall: then foure or five preests must be called to the place where the haunt or noise is, then a candle hallowed on candlemas daie must be lighted, and in the lighting thereof also must the seven psalmes be said, and the gospell of S. John. Then there must be a crosse and a censer with frankincense, and therewithall the place must be censed or perfumed, holie water must be sprinkled, and a holie stoale must be used, and (after diverse other ceremonies) a praier to God must be made, in maner and forme following:

O Lord Jesus Christ, the knower of all secrets, which alwaies revealest all hoalsome and profitable things to thy faithfull children, and which sufferest a spirit to shew himselfe in this place, we beseech thee for thy bitter passion, &c: vouchsafe to command this spirit, to reveale and signifie unto us thy servants, without our terror or hurt, what he is, to thine honour, and to his comfort; *In nomine patris, &c.*

And then proceed in these words:

We beseech thee, for Christs sake, O thou spirit, that if there be anie of us, or among us, whom thou wouldest answer, name him, or else manifest him by some signe. Is it frier P. or doctor D. or doctor Burc. or sir Feats, or sir John, or sir Robert: *Et sic de cæteris circumstantibus.*

For it is well tried (saith the glosse) he will not answer everie one. If the spirit make anie sound of voice, or knocking, at the naming of anie one, he is the cousener (the conjuror I would saie) that must have the charge of this conjuration or examination. And these forsooth must be the interrogatories, to wit: Whose soule art thou? Wherefore camest thou? What wouldest thou have? Wantest thou any suifrages, masses, or almes? How manie masses will serve thy turne, three, six, ten, twentie, thirtie, &c? By what preest? Must he be religious or secular? Wilt thou have anie fasts? What? How manie? How great? And by what persons? Among hospitalles? Lepres? Or beggars? What shall be the signe of thy perfect deliverance? Wherefore liest thou in purgatorie?

And such like. This must be doone in the night.

If there appeare no signe at this houre, it must be deferred untill another houre. Holie water must be left in the place. There is no feare (they saie) that such a spirit will hurt the conjuror: for he can sinne no more, as being in the meane state betweene good and evill, and as yet in the state of satisfaction. If the spirit doo hurt, then it is a damned soule, and not an elect. Everie man may not be present hereat, speciallie such as be weake of complexion. They appeare in diverse maners, not alwaies in bodie, or bodilie shape (as it is read in the life of S. Martine, that the divell did) but sometimes invisible, as onelie by sound, voice, or noise. Thus farre Jacobus de Chusa.

But bicause you shall see that these be not emptie words, nor slanders; but that in truth such things are commonlie put in practise in the Romish church, I wili here set downe an instance, latelie and truelie, though lewdlie performed: and the same in effect as followeth.

## CHAPTER XXIII.

### A late experiment, or cousening conjuration practised at Orleance by the Franciscane Friers, how it was detected, and the judgement against the authors of that comedie.

IN the yeare of our Lord 1534. at Orleance in France, the Majors wife died, willing and desiring to be buried without anie pompe or noise, &c. Hir husband, who revered the memoriall of hir, did even as she had willed him. And bicause she was buried in the church of the Franciscans, besides her father and grandfather, and gave them in reward onelie six crownes, whereas they hoped for a greater preie; shortlie after it chanced, that as he felled certaine woods and sold them, they desired him to give them some part thereof freelie without monie: which he flatlie denied. This they tooke verie greevouslie. And whereas before they misliked him, now they conceived such displeasure as they devised this meanes to be revenged; to wit, that his wife was damned for ever. The cheefe workemen and framers of this tragedie were Colimannus, and Stephanus Aterbatensis, both doctors of divinitie; this Coliman. was a great conjuror, & had all his implements in a readines, which he was woont to use in such busines. And thus they handled the matter. They place over the arches of the church, a yoong novice; who about midnight, when they came to mumble their pralers, as they were woont to do, maketh a great rumbling, and noise. Out of hand the moonks beganne to conjure and to charme, but he answered nothing. Then being required to give a signe, whether he were a dumme spirit or no, he beganne to rumble againe: which thing they tooke as a certaine signe. Having laid this foundation, they go unto certaine citizens, cheefe men, and such as favoured them, declaring that a heavie chance had happened at home in their monasterie; not shewing what the matter was, but desiring them to come to their mattens at midnight. When these citizens were come, and that praiers were begunne, the counterfet spirit beginneth to make a marvellous noise in the top of the church. And being asked what he meant, and who he was, gave signes that it was not lawfull for him to speake. Therefore they commanded him to make answer by tokens and signes to certaine things they would demand of him. Now was there a hole made in the vawt, through the which he might heare and understand the voice of the conjuror. And then had he in his hand a litle boord, which at everie question, he strake, in such sort as he might easilie be heard beneath. First they asked him, whether he were one of them that had beene buried in the same place. Afterwards they reckoning manie by name, which had been buried there; at the last also they name the Maiors wife: and there by and by the spirit gave a signe that he was hir soule. He was further asked, whether he were damned or no; and if he were, for what cause, for what desert, or fault; whether for covetousnes, or wanton lust, for pride or want of charitie; or whether it were for heresie, or for the sect of Luther newlie sproong up: also what he meant by that noise and stirre he kept there; whether it were to have the bodie now buried in holie ground to be digged up againe, and laid in some other place. To all which points he answered by signes, as he was commanded, by the which he affirmed or denied anie thing, according as he strake the boord twise or thrise together. And when he had thus given them to understand, that the verie cause of his damnation was Luthers heresie, and that the bodie must needs be digged up againe: the moonks requested the citizens, whose presence they had used or rather abused, that they would beare witnesse of those things which they had seene with their eies; and that they would subscribe to such things as were doone a few days before. The citizens taking good advise on the matter, least they should offend the Major, or bring themselves in trouble, refused so to doo. But the moonks notwithstanding take from thence the sweete bread, which they called the host and bodie of our Lord, with all the reliques of saintes, and carrie them to another place, and there saie their masse. The bishops substitute judge (whome they called Officiall) understanding that matter, commeth thither, accompanied with certaine honest men, to the intent he might knowe the whole circumstance more exaetlie: and therefore he commandeth them to make conjuration in his presence;

and also he requireth certeine to be chosen to go up into the top of the vawt, and there to see whether any ghost appeered or not. Stephanus Aterbatensis stiffellie denied that to be lawfull, and marvellouslie perswading the contrarie, affirmed that the spirit in no wise ought to be troubled. And albeit the Official urged them verie much, that there might be some conjuring of the spirit; yet could he nothing prevaile.

Whilest these things were dooing, the Maior, when he had shewed the other Justices of the citie, what he would have them to doo, tooke his journie to the king, and opened the whole matter unto him. And bicause the moonks refused judgement upon plea of their owne lawes and liberties, the king choosing out certeine of the aldermen of Park, giveth them absolute and full authoritie to make inquirie of the matter. The like dooth the Chancelor maister Anthonius Pratensis cardinall and legat for the pope throughout France. Therefore, when they had no exception to alledge, they were conveyed unto Paris, and there constrained to make their answer. But yet could nothing be wroong out of them by confession, whereupon they were put apart into divers prisons: the novice being kept in the house of maister Fumanus, one of the aldermen, was oftentimes examined, and earnestlie requested to utter the truth, but would notwithstanding confesse nothing; bicause he feared that the moonks would afterwards put him to death for staining their order, and putting it to open shame. But when the judges had made him sure promise that he should escape punishment, and that he should never come into their handling, he opened unto them the whole matter as it was doone: and being brought before his fellowes, avouched the same to their faces. The moonks, albeit they were convicted, and by these meanes almost taken tarde with the deed doing; yet did they refuse the judges, bragging and vaunting themselves on their priviledges, but all in vaine. For sentence passed upon them, and they were condemned to be carried backe againe to Orleance, and there to be cast in prison, and so should finallie be brought forth into the cheefe church of the citie openlie, and from thence to the place of execution, where they should make open confession of their trespasses.

Surelie this was most common among moonks and friers, who mainteined their religion, their lust, their liberties, their pompe, their wealth, their estimation and knaverie by such cousening practises. Now I will shew you more speciall orders of popish conjurations, that are so shameleslie admitted into the church of Rome, that they are not onelie suffered, but commanded to be used, not by night secretlie, but by daie impudentlie. And these forsooth concerne the curing of bewitched persons, and such as are possessed; to wit, such as have a divell put into them by witches inchantments. And herewithall I will set downe certeine rules delivered unto us by such popish doctors, as are of greatest reputation.

## CHAPTER XXIV.

**Who may be conjurors in the Romish church besides priests, a ridiculous definition of superstition, what words are to be used and not used in exorcismes, rebaptisme allowed, it is lawfull to conjure any thing, differences betweene holie water and coniuration.**

THOMAS AQUINAS saith [in 4 dist. 23. sent.], that anie bodie, though he be of an inferior or superior order, yea though of none order at all (and as *Gulielmus Durandus glossator Raimundi* affirmeth, a woman so she blesse not the girdle or the garment, but the person of the bewitched) hath power to exercise the order of an exorcist or conjuror, even as well as any preest may saie masse in a house unconsecrated. But that is (saith *M. Mal.*) rather through the goodnesse and licence of the pope, than through the grace of the sacrament. Naie, there are examples set downe, where some being bewitched were cured (as *M. Mal.* taketh it) without any conjuration at all. Marrie there were certeine *Pater nosters*, *Aves*, and *Credos* said, and crosses made, but they are charmes, they saie, and no conjurations. For they saie that such charmes are lawfull], bicause there is no superstition in them, &c.

And it is woorth my labour, to shew you how papists define superstition, and how they expound the definition thereof. Superstition (saie they) is a religion observed beyond measure, a religion practised with evill and unperfect circumstances. Also, whatsoever usurpeth the name of religion, through humane tradition, without the popes authoritie, is superstitious: as to adde to joine anie hymnes to the masse, to interrupt anie diriges, to abridge anie part of the creed in the singing thereof, or to sing when the organs go, and not when the quier singeth, not to have one to helpe the priest to masse: and such like, &c.

These popish exorcists doo manie times forget their owne rules. For they should not directlie in their conjurations call upon the divell (as they doo) with intreatie, but with authoritie and commandement. Neither should they have in their charmes and conjurations anie unknowne names. Neither should there be (as alwaies there is) anie falshood contained in the matter of the charme of conjuration, as (saie they) old women have in theirs, when they saie; The blessed virgine passed over Jordan, and then S. Steven met hir, and asked hir, &c. Neither should they have anie other vaine characters, but the crosse (for those are the words:) and manie other such cautions have they, which they observe not, for they have made it lawfull elsewhere.

But Thomas their cheefe pillar prooveth their conjuring and charmes lawfull by S. Marke, who saith [Mk. 16, 17]; *Signa eos qui credidaerunt*; And, *In nomine meo daemonia ejicient*, &c; whereby he also prooveth that they maie conjure serpents. And there he taketh paines to proove, that the words of God are of as great holinesse as reliques of saints, whereas (in such respect as they meane) they are both alike, and indeed nothing woorth. And I can tell them further, that so they maie be carried, as either of them maie doo a man much harme either in bodie or soule.

But they proove this by S. Augustine, saieng; *Non est minus verbum Dei, quàm corpus Christi*: whereupon they conclude thus; By all mens opinions it is lawfull to carrie about reverentlie the reliques of saints; *Ergo* it is lawfull against evill spirits, to invoke the name of God everie waie; by the *Pater noster*, the *Ave*, the nativitie, the passion, the five wounds, the title triumphant, by the seven words spoken on the crosse, by the nailes, &c: and there maie be hope reposed in them. Yea, they saie [*Mal. malef. par. 3. quæ 2.*] it is lawfull to conjure all things, bicause the divell maie have power in all things. And first, alwaies the person or thing, wherein the divell is, must be exorcised, and then the divell must be conjured. Also they affirme, that it is as expedient to consecrate and conjure porrage and meate, as water and salt, or such like things.

The right order of exorcisme in rebaptisme of a person possessed or bewitched, requireth that exsufflation and abrenunciation be doone toward the west. Item, there must be erection of hands, confession, profession, oration, benediction, imposition of hands, denudation and unction, with holie oile after baptisme, communion, and induition of the surplis. But they saie that this needeth not, where the bewitched is exorcised: but that the bewitched be first confessed, and then to hold a candle in his hand, and in steed of a surplise to tie about his bare bodie a holie candle of the length of Christ, or of the crosse whereupon he died, which for monie maie be had at Rome. *Ergo* (saith *M. Mal.*) this maie be said; I conjure thee Peter or Barbara being sicke, but regenerate in the holie water of baptisme, by the living God, by the true God, by the holie God, by the God which redeemed thee with his pretious blood, that thou maiest be made a conjured man, that everie fantasie and wickednesse of diabolicall deceit doo avoid and depart from thee, and that everie uncleane spirit be conjured through him that shall come to judge the quicke and the dead, and the world by fier, Amen: *Oremus*, &c. And this conjuration, with *Oremus*, and a praier, must be thrise repeated, and at the end alwaies must be said; *Ergo maledicte diabole recognosce sententiam tuam*, &c. And this order must alwaies be followed. And finallie, there must be diligent search made, in everie corner, and under everie coverlet and pallet, and under everie threshold of the doores, for instruments of witchcraft. And if anie be found, they must streightwaie be throwne into the fier. Also they must change all their bedding, their clothing, and their habitation. And if nothing be found, the partie that is to be exorcised or conjured, must come to the church rath in the morning: and the holier the daie is, the better, speciallie our Ladie daie. And the preest, if he be shriven himselfe and in perfect state, shall doo the better therein. And let him that is exorcised hold a holie candle in his hand, &c. Alwaies provided, that the holie water be throwne upon him, and a stoale put about his necke, with *Deus in adjutorium*, and the Letanie, with invocation of saints. And this order maie continue thrise a weeke, so as (saie they) through multiplication of intercessors, or rather intercessions, grace maie be obtained, and favor procured.

There is also some question in the Romish church, whether the sacrament of the altar is to be received before or after the exorcisme. Item in shrift, the

confessor must learne whether the partie be not excommunicate, and so for want of absolution, endure this vexation. Thomas sheweth the difference betwixt holie water and conjuration, saieng that holie water driveth the divell awaie from the externall and outward parts; but conjurations from the internall and inward parts; and therefore unto the bewitched partie both are to be applied.

CHAPTER XXV.

**The seven reasons why some are not rid of the divell with all their popish conjurations, why there were no conjurors in the primitive church, and why the divell is not so soone cast out of the bewitched as of the possessed.**

THE reason why some are not remedied for all their conjurations, the papists say is for seven causes. First, for that the faith of the standers by is naught; secondlie, for that theirs that present the partie is no better; thirdlie, bicause of the sinnes of the bewitched; fourthlie, for the neglecting of meete remedies; fiftlie, for the reverence of vertues going out into others; sixtlie, for the purgation; seventhlie, for the merit of the partie bewitched. And lo, the first foure are proved by Matthew the 7. and Marke the 4. when one presented his sonne, and the multitude wanted faith, & the father said, Lord help mine incredulitie or unbeleefe. Wherupon was said, Oh faithlesse and perverse generation, how long shall I be with you? And where these words are written; And Jesus rebuked him, &c. That is to saie, saie they, the possessed or bewitched for his sinnes. For by the neglect of due remedies it appeereth, that there were not with Christ good and perfect men: for the pillars of the faith; to wit, Peter, James, and John were absent. Neither was there fasting and praier, without the which that kind of divels could not be cast out. For the fourth point; to wit, the fault of the exorcist in faith maie appeare; for that aiterwards the disciples asked the cause of their impotencie therin. And Jesus answered, it was for their incredulitie; saieng that if they had as much faith as a graine of mustard seed, they should move mountaines, &c. The lift is prooved by *Vitas patrum*, the lives of the fathers, where it appeereth that S. Anthonie could not doo that cure, when his scholar Paule could doo it, and did it. For the proofof the sixt excuse it is said, that though the fault be taken awaie therby; yet it followeth not that alwaies the punishment is released. Last of all it is said, that it is possible that the divell was not conjured out of the partie before baptisme by the exorcist, or the midwife hath not baptised him well, but omitted some part of the sacrament. If any object that there were no exorcists in the primitive church, it is answered, that the church cannot now erre. And saint Gregorie would never have instituted it in vaine. And it is a generall rule, that who or whatsoever is newlie exorcised must be rebaptised: as also such as walke or talke in their sleepe; for (saie they) call them by their names, and presentlie they wake, or fall if they clime: whereby it is gathered, that they are not trulie named in baptisme. Item they saie, it is somewhat more difficult to conjure the divell out of one bewitched, than out of one possessed: bicause in the bewitched, he is double; in the other single. They have a hundred such beggerlie, foolish, and frivolous notes in this behalfe.

CHAPTER XXVI.

**Other grosse absurdities of witchmongers in this matter of conjurations.**

SURELIE I cannot see what difference or distinction the witchmongers doo put betweene the knowledge and power of God and the divell; but that they think, if they praie, or rather talke to God, till their hearts ake, he never heareth them; but that the divell dooth knowe everie thought and imagination of their minds, and both can and also will doo any thing for them. For if anie that meaneth good faith with the divell read certeine conjurations, he commeth up (they saie) at a trice. Marrie if another that hath none intent to raise him, read or pronounce the words, he will not stirre. And yet J. Bodin confesseth, that he is afraid to read such conjurations as John Wierus reciteth; least (belike) the divell would come up, and scratch him with his fowle long nailes. In which sort I woonder that the divell dealeth with none other, than witches and conjurors. I for my part have read a number of their conjurations, but never could see anie divels of theirs, except it were in a plaie. But the divell (belike) knoweth my mind; to wit, that I would be loth to come within the compasse of his clawes. But lo what reason such people have. Bodin, Bartholomeus Spineus, Sprenger, and Institor, &c: doo constantlie affirme, that witches are to be punished with more extremitie than conjurors; and sometimes with death, when the other are to be pardoned doing the same offense: bicause (say they) the witches make a league with the divell, & so doo not conjurors. Now if conjurors make no league by their owne confession, and divels indeed know not our cogitations (as I have sufficientlie prooved) then would I weet of our witchmongers the reason, (if I read the conjuration and performe the ceremonie) why the divell will not come at my call? But oh absurd credulitie! Even in this point manie wise & learned men have beene & are abused: wheras, if they would make experience, or duliae expend the cause, they might be soone resolved; specially when the whole art and circumstance is so contrarie to Gods word, as it must be false, if the other be true. So as you may understand, that the papists do not onlie by their doctrine, in bookes & sermons teach & publish conjurations, & the order thereof whereby they may induce men to bestowe, or rather cast awaie their monie upon masses and suffrages for their soules; but they make it also a parcell of their sacrament of orders (of the which number a conjuror is one) and insert manie formes of conjurations into their divine service, and not onelie into their pontificals, but into their masse bookes; yea into the verie canon of the masse.

CHAPTER XXVII.

**Certaine conjurations taken out of the pontificall and out of the missall.**

BUT see yet a little more of popish conjurations, and conferre them with the other. In the pontificall you shall find this conjuration, which the other conjurors use as solemnelie as they:

I conjure thee thou creature of water in the name of the fa+ther, of the so+nne, and of the Holie+ghost, that thou drive awaie the divell from the bounds of the just, that he remaine not in the darke corners of this church and altar.

You shall find in the same title, these words following, to be used at the hallowing of the churches. There must a crosse of ashes be made upon the pavement, from one end of the church to the other, one handfull broad: and one of the priests must write on the one side thereof the Greeke alphabet, and on the otherside the Latin alphabet, *Durandus* yeeldeth this reason thereof; to wit, It representeth the union in faith of the Jewes and Gentiles. And yet well agreeing to himselfe he saith even there, that the crosse reaching from the one end to the other, signifieth that the people, which were in the head, shalbe made the taile.

¶ **A conjuration written in the masse booke. Fol. I.**

I conjure thee O creature of salt by God, by the God + that liveth, by the true + God, by the holie + God, which by *Elizæus* the prophet commanded, that thou shouldest be throwne into the water, that it thereby might be made whole and sound, that thou salt [here let the preest looke upon the salt] maist be conjured for the health of all beleevers, and that thou be to all that take thee, health both of bodie and soule; and let all phantasies and wickednesse, or diabolicall craft or deceit, depart from the place whereon it is sprinkled; as also everie uncleane spirit, being conjured by him that judgeth both the quicke and the dead

by fier.

Resp:

Amen.

Then followeth a praier to be said, without *Dominus vobiscum*; but yet with *Oremus*; as followeth:

¶ **Oremus.**

Almightie and everlasting God, we humblie desire thy clemency [here let the preest looke upon the salt] that thou wouldest vouchsafe, through thy pietie, to bl+esse and sanc+tifie this creature of salt, which thou hast given for the use of mankind, that it may be to all that receive it, health of mind and bodie; so as whatsoever shall be touched thereby, or sprinkled therewith, may be void of all uncleannesse, and all resistance of spirituall iniquitie, through our Lord, Amen.

What can be made but a conjuration of these words also, which are written in the canon, or rather in the saccaring of masse?

This holie commixtion of the bodie and bloud of our Lord Jesus Christ, let it be made to me, and to all the receivers thereof, health of mind and bodie, and a wholesome preparative for the deserving and receiving of everlasting life, through our Lord Jesus, Amen.

**CHAPTER XXVIII.**

**That popish priests leave nothing unconjured, aforme of exorcisme for incense.**

ALTHOUGH the papists have manie conjurations, so as neither water, nor fier, nor bread, nor wine, nor wax, nor tallowe, nor church, nor churchyard, nor altar, nor altar cloath, nor ashes, nor coles, nor belles, nor bell ropes, nor copes, nor vestments, nor oile, nor salt, nor candle, nor candle-sticke, nor beds, nor bedstaves, &c; are without their forme of conjuration: yet I will for brevitie let all passe, and end here with incense, which they doo conjure in this sort +.

I conjure thee most filthy and horrible spirit, and everie vision of our enimie, &c: that thou go and depart from out of this creature of frankincense, with all thy deceit and wickednes, that this creature may be sanctified, and in the name of our Lord + Jesus + Christ + that all they that taste, touch, or smell the same, may receive the virtue and assistance of the Holie-ghost; so as wheresoever this incense or frankincense shall remaine, that there thou in no wise be so bold as to approch or once presume or attempt to hurt: but what uncleane spirit so ever thou be, that thou with all thy craft and subiltie avoid and depart, being conjured by the name of God the father almightie, &c. And that wheresoever the fume or smoke thereof shall come, everie kind and sort of divels may be driven awaie, and expelled; as they were at the increase of the liver of fish, which the archangell Raphaell made, &c.

**CHAPTER XXIX.**

**The rules and lawes of popish Exorcists and other conjurors all one, with a confutation of their whole power, how S. Martine conjured the divell**

THE papists you see, have their certeine generall rules and lawes, as to absteine from sinne, and to fast, as also otherwise to be cleane from all pollusions, &c: and even so likewise have the other conjurors. Some will saie that papists use divine service, and praiers; even so doo common conjurors as you see) even in the same papisticall forme, no whit swarving from theirs in aith and doctrine, nor yet in ungodlie and unreasonable kinds of petitions. Me thinks it may be a sufficient argument, to overthrow the calling up and miraculous works of spirits, that it is written; God onelie knoweth and searcheth the harts, and onelie worketh great woonders. The which argument being prosecuted to the end, can never be answered: insomuch as that divine power is required in that action. [I. Sam. 16, 7. I. Reg. 8, 39. Jere. 17, 10. Psal. 44, 21. Psal. 72, 18.]

And if it be said, that in this conjuration we speake to the spirits, and they heare us, & therefore need not know our thoughts and imaginations: I first aske them whether king *Baell*, or *Amoimon*, which are spirits reigning in the furthest regions of the east (as they saie) may heare a conjurors voice, which calleth for them, being in the extreamest parts of the west, there being such noises interposed, where perhaps also they may be busie, and set to worke on the like affaires. Secondlie, whether those spirits be of the same power that God is, who is everiewhere, filling all places, and able to heare all men at one instant, &c. Thirdlie, whence commeth the force of such words as raise the dead, and command divels. If sound doo it, then may it be doone by a taber and a pipe, or any other instrument that hath no life. If the voice doo it, then may it be doone by any beasts or birds. If words, then a parret may doo it. If in mans words onlie, where is the force, in the first, second, or third syllable? If in syllables, then not in words. If in imaginations, then the divell knoweth our thoughts. But all this stuffe is vaine and fabulous.

It is written [Sap. 1. 14. Ecclesi. 9. Gen. 1.]; All the generations of the earth were healthfull and there is no poison of destruction in them. Why then doo they conjure holsome creatures; as salt, water, &c: where no divels are? God looked upon all his works, and sawe they were all good. What effect (I prairie you) had the 7. sonnes of *Sceva* [Act. 19.]; which is the great objection of witchmongers? They would needs take upon them to conjure divels out of the possessed. But what brought they to passe? Yet that was in the time, whilst God suffered miracles commonlie to be wrought. By that you may see what conjurors can doo.

Where is such a promise to conjurors or witches, as is made in the Gospell [Mark 16.17.] to the faithfull? where it is written; In my name they shall cast out divels, speake with new toongs: if they shall drinke any deadlie thing, it shall not hurt them; they shall take awaie serpents, they shall laie hands on the sicke, and they shall recover. According to the promise, this grant of miraculous working was performed in the primitive church, for the confirmation of Christs doctrine, and the establishing of the Gospell.

But as in another place I have proved, the gift thereof was but for a time, and is now ceased; neither was it ever made to papist, witch, or conjuror. They take upon them to call up and cast out divels; and to undoo with one divell, that which another divell hath doone. If one divell could cast out another, it were a kingdome divided, and could not stand. Which argument Christ himselfe maketh: and therefore I maie the more boldlie saie even with Christ, that they have no such power. For besides him, there is no saviour, none can deliver out of his hand. Who but hee can declare, set in order, appoint, and tell what is to come? He destroieth the tokens of soothsaiers, and maketh the conjecturers fooles, &c. He declareth things to come, and so cannot witches. [Isai. 43. 11. verse. 13. cap. 44. verse. 7. verse. 25.]

There is no helpe in inchanters and soothsaiers, and other such vaine sciences. For divels are cast out by the finger of God, which Matthew calleth the spirit of God, which is the mightie power of God, and not by the vertue of the bare name onelie, being spoken or pronounced: for then might everie wicked man doo it. And Simon Magus needed not then to have proffered monie to have bought the power to doo miracles and woonders: for he could speake and pronounce the name of God, as well as the apostles. Indeed they maic soone throwe out all the divels that are in frankincense, and such like creatures, wherein no divels are: but neither they, nor all their holie water can indeed cure a man possessed with a divell, either in bodie or mind; as Christ did. Naie, why doo they not cast out the divell that possesseth their owne soules? [Isai. 46. 10. cap. 47. vers. 12. 13, &c. Luke, 11. 20. Matt. 12. 28. Acts, 8. 19.]

Let me heare anie of them all speake with new toongs, let them drinke but one dramme of a potion which I will prepare for them, let them cure the sicke by laieng on of hands (though witches take it upon them, and witchmongers beleeeve it) and then I will subscribe unto them. But if they, which repose such certentie in the actions of witches and conjurors, would diligentlie note their deceit, and how the scope whereat they shoote is monie (I meane not such witches as are falselie accused, but such as take upon them to give answers, &c: as mother *Bungie* did) they should apparentlie see the cousenage. For they are abused, as are manie beholders of jugglers, which suppose they doo miraculously, that which is doone by slight and subtiltie.

But in this matter of witchcrafts and conjurations, if men would rather trust their owne eies, than old wives tales and lies, I dare undertake this matter would soone be at a perfect point; as being easier to be perceived than juggling. But I must needs confesse, that it is no great marvell, though the simple be abused therein, when such lies concerning those matters are maintained by such persons of account, and thrust into their divine service. As for example: It is written that S. Martine thrust his fingers into ones mouth that had a divell within him, and used to bite folke; and then did bid him devoure them if he could. And bicause the divell could not get out at his mouth, being stopt with S. Martins fingers, he was fame to run out at his fundament. O stinking lie!

## CHAPTER XXX.

**That it is a shame for papists to beleeeve other conjurors dooings, their owne being of so litle force, Hipocrates his opinion herein.**

AND still me thinks papists (of all others) which indeed are most credulous, and doo most mainteine the force of witches charmes, and of conjurors cousenages, should perceive and judge conjurors dooings to be void of effect. For when they see their owne stuffe, as holie water, salt, candles, &c: conjured by their holie bishop and preests; & that in the words of consecration or conjuration (for so their owne doctors terme them) they adjure the water, &c: to heale, not onelie the soules infirmitie, but also everie maladie, hurt, or ach of the bodie; and doo also command the candles, with the force of all their authoritie and power, and by the effect of all their holie words, not to consume: and yet neither soule nor bodie anie thing recover, nor the candles last one minute the longer: with what face can they defend the others miraculous workes; as though the witches and conjurors actions were more effectuell than their owne? Hippocrates being but a heathen, and not having the perfect knowledge of God, could see and perceive their cousenage and knaverie well enough, who saith; They which boast so, that they can remoove or helpe the infections of diseases, with sacrifices, conjurations, or other magicall instruments or meanes, are but needie fellowes, wanting living; and therefore referre their words to the divell: bicause they would seeme to know somewhat more than the common people. It is marvell that papists doo affirme, that their holie water, crosses, or bugges words have such vertue and violence, as to drive awaie divels: so as they dare not approach to anie place or person besmeered with such stuffe; when as it appeareth in the gospell, that the divell presumed to assault and tempt Christ himselfe. For the divell indeed most earnestlie busieth himselfe to seduce the godlie: as for the wicked, he maketh reckoning and just accompt of them, as of his owne alreadie. But let us go forward in our refutation.

## CHAPTER XXXI.

**How conjurors have beguiled witches, what bookes they carie about to procure credit to their art, wicked assertions against Moses and Joseph.**

THUS you see that conjurors are no small fooles. For whereas witches being poore and needie, go from doore to doore for releefe, have they never so manie todes or cats at home, or never so much hogs doong and charvill about them, or never so manie charmes in store: these conjurors (I saie) have gotten them offices in the church of Rome, wherby they have obtained authoritie & great estimation. And further, to adde credit to that art, these conjurors carrie about at this daie, bookes intituled under the names of *Adam, Abel, Tobie, & Enoch*; which *Enoch* they repute the most divine fellow in such matters. They have also among them bookes that they saie *Abraham, Aaron* and *Salomon* made. Item they have bookes of *Zacharie, Paule, Honorius, Cyprian, Jerome, Jeremie, Albert, and Thomas*: also of the angels, *Riziel, Razael, and Raphael*; and these doubtlesse were such bookes as were said to have beene burnt in the lesser Asia [Acts. 19.]. And for their further credit they boast, that they must be and are skilfull and learned in these arts; to wit, *Ars Almadell, ars Notoria, ars Bulaphiæ ars Arthephii, ars Pomena, ars Revelationis*, &c. Yea, these conjurors in corners sticke not (with *Justine [lib. 16.]*) to report and affirme, that Joseph, who was a true figure of Christ that delivered and redeemed us, was learned in these arts, and thereby prophesied and expounded dreames: and that those arts came from him to Moses, and finallie from Moses to them: which thing both Plinie [lib. 30. cap. 2.] and Tacitus affirme of Moses. Also Strabo in his cosmographie [lib. 16.] maketh the verie like blasphemous report. And likewise *Apollonius, Molon, Possidonius, Lisimachus*, and *Appian* terme *Moses* both a magician and a conjuror: whom *Eusebius* confuteth with manie notable arguments. For Moses differed as much from a magician, as truth from falshood, and pietie from vanitie: for in truth, he confounded all magicke, and made the world see, and the cunningest magicians of the earth confesse, that their owne dooings were but illusions, and that his miracles were wrought by the finger of God. But that the poore old witches knowledge reacheth thus farre (as *Danaeus* affirmeth it dooth [in *dialog. de sortiariis.*]) is untrue: for their furthest fetches that I can comprehend, are but to fetch a pot of milke, &c: from their neighbors house, halfe a mile distant from them.

## CHAPTER XXXII.

**All magicall arts confuted by an argument concerning Nero, what Cornelius Agrippa and Carolus Gallus have left written thereof and proved by experience.**

SURELIE Nero proved all these magicall arts to be vaine and fabulous lies, and nothing but cousenage and knaverie. He was a notable prince, having gifts of nature enow to have conceived such matters, treasure enough to have emploied in the search thereof, he made no conscience therein, he had singular conferences thereabout; he offered, and would have given halfe his kingdome to have learned those things, which he heard might be wrought by

magicians; he procured all the cunning magicians in the world to come to Rome, he searched for bookes also, and all other things necessarie for a magician; and never could find anie thing in it, but cousenage and legierdemaine. At length he met with one Tiridates, the great magician, who having with him all his companions, and fellowe magicians, witches, conjurors, and couseners, invited Nero to certeine magicall bankets and exercises. Which when Nero required to learne, he (to hide his cousenage) answered that he would not, nor could not teach him, though he would have given him his kingdome. The matter of his refusall (I saie) was, least Nero should espie the cousening devises thereof. Which when Nero conceived, and sawe the same, and all the residue of that art to be vaine, lieng and ridiculous, having onelie shadowes of truth, and that their arts were onelie veneficall; he prohibited the same utterlie, and made good and strong lawes against the use and the practisers thereof: as Plinie and others doo report. It is marvell that anie man can be so much abused, as to suppose that sathan may be commanded, compelled, or tied by the power of man: as though the divell would yeeld to man, beyond nature; that will not yeeid to God his creator, according to the rules of nature. And in so much as there be (as they confesse) good angels as well as bad; I would know whie they call up the angels of hell, and not call downe the angels of heaven. But this they answer (as Agrippa saith [*de vanitat. scient.*].) Good angels (forsooth) doo hardlie appeare, and the other are readie at hand. Here I may not omit to tell you how Cor. Agrippa bewraie, detecteth, and defaceth this art of conjuration, who in his youth travelled into the bottome of all these magicall sciences, and was not onelie a great conjuror and practiser thereof, but also wrote cunninglie *De occulta philosophia*. Howbeit, afterwards in his wiser age, he recanteth his opinions, and lamenteth his follies in that behalfe, and discovereth the impietie and vanities of magicians, and inchanters, which boast they can doo miracles: which action is now ceased (saith he) and assigneth them a place with Jannes and Jambres, affirming that this art teacheth nothing but vaine toies for a shew. Carolus Gallus also saith; I have tried oftentimes, by the witches and conjurors themselves, that their arts (especiallie those which doo consist of charmes, impossibilities, conjurations, and witchcrafts, whereof they were woont to boast) to be meere foolishnes, doting lies, and dreames. I for my part can saie as much, but that I delight not to alledge mine owne proofes and authorities; for that mine adversaries will saie they are parciall, and not indifferent.

## CHAPTER XXXIII.

### Of Salomons conjurations, and of the opinion conceived of his cunning and practise therein.

IT is affirmed by sundrie authors, that Salomon was the first inventor of those conjurations; and thereof Josephus is the first reporter, who in his fift booke *De Judæorum antiquitatibus*, cap. 22. rehearseth soberlie this stone following; which *Polydore Virgil*, and manie other repeat verbatim, in this wise, and seeme to credit the fable, whereof there is skant a true word.

Salomon was the greatest philosopher, and did philosophic about all things, and had the full and perfect knowlege of all their proprieties: but he had that gift given from above to him, for the profit and health of mankind: which is effectuall against divels. He made also inchantments, wherewith diseases are driven awaie; and left diverse maners of conjurations written, whereunto the divels giving place are so driven awaie, that they never returne. And this kind of healing is very common among my countrimen: for I sawe a neighbour of mine, one Eleazer, that in the presence of Vespasian and his sonnes, and the rest of the souldiers, cured many that were possessed with spirits. The maner and order of his cure was this. He did put unto the nose of the possessed a ring, under the scale wherof was inclosed a kind of roote, whose verture Salomon declared, and the savour thereof drewe the divell out at his nose; so as downe fell the man, and then Eleazer conjured the divell to depart, & to return no more to him. In the meane time he made mention of Salomon, reciting incantations of Salomons owne making. And then Eleazer being willing to shew to standers by his cunning, and the wonderfull efficacie of his art, did set not faire from thence, a pot or basen full of water, & commanded the divell that went out of the man, that by the overthrowing thereof, he would give a signe to the beholders, that he had utterlie forsaken and leaft the man. Which thing being doone, none there doubted how great Salomons knowledge and wisdom was. Wherin a jugling knacke was produced, to confirme a cogging cast of knaverie or cousenage.

Another stone of Salomons conjuration I find cited in the sixt lesson, read in the church of Rome upon S. Margarets daie, far more ridiculous than this. Also Peter Lombard maister of the sentences, and Gratian his brother, the compiler of the golden decrees; and Durandus in his *Rationale divinorum*, doo all soberlie affirme Salomons cunning in this behalfe; and speciallie this tale; to wit, that Salomon inclosed certeine thousand divels in a brasen bowle, and left it in a deepe hole or lake, so as afterwards the Babylonians found it, and supposing there had beene gold or silver therein, brake it, and out flew all the divels, &c. And that this fable is of credit, you shall perceive, in that it is thought woorthie to be read in the Romish church as parcell of their divine service [*Lect. 5. & 6.*]. Looke in the lessons of S. Margarets daie the virgine, and you shall find these words verbatim: which I the rather recite, because it serveth me for divers turnes; to wit, for Salomons conjurations, for the tale of the brasen vessell, and for the popes conjurations, which extended both to faith and doctrine, and to shew of what credit their religion is, that so shamefullie is stained with lies and fables.

## CHAPTER XXXIV.

### Lessons read in all churches, where the pope hath authoritie, on S. Margarets daie, translated into Engsh word for word.

HOLIE Margaret required of GOD, that she might have a conflict face to face with hir secret enimie the divell; and rising from praier, she sawe a terrible dragon, that would have devoured hir, but she made the signe of the crosse, and the dragon burst in the midst.

Afterwards, she sawe another man sitting like a Niger, having his hands bound fast to his knees, she taking him by the haire of the head, threw him to the ground, and set hir foote on his head; and hir praier being made, a light shined from heaven into the prison where she was, and the crosse of Christ was scene in heaven, with a doove sitting thereon, who said; Blessed art thou O Margaret, the gates of paradise attend thy comming. Then she giving thanks to God, said to the divell, Declare to me thy name. The divell said; Take awaie thy foote from my head, that I may be able to speake, and tell thee: which being done, the divell said, I am *Veltis*, one of them whome Salomon shut in the brasen vessell, and the Babylonians comming, and supposing there had beene gold therein, brake the vessell, and then we flew out: ever since lieng in wait to annoie the just. But seeing I have recited a part of hir storie, you shall also have the end therof: for at the time of hir execution this was hir praier following.

Grant therefore O father, that whosoever writeth, readeth, or heareth my passion, or maketh memoriall of me, may deserve pardon for all his sinnes: whosoever calleth on me, being at the point of death, deliver him out of the hands of his adversaries. And I also require, O Lord, that whosoever shall build a church in the honor of me, or ministreth unto me anie candles of his just labour, let him obteine whatsoever he asketh for his health. Deliver all women in travell that call upon me, from the danger thereof.

Hir praier ended, there were manic great thunderclaps, and a doove came downe from heaven, saieng; Blessed art thou O Margaret the spouse of Christ. Such things as thou hast asked, are granted unto thee; therefore come thou into everlasting rest, &c. Then the hangman (though she did bid him) refused to

cut off hir head: to whome she said; Except thou doo it, thou canst have no part with me, and then lo he did it, &c. But sithens I have beene, and must be tedious, I thought good to refresh my reader with a lamentable storie, depending upon the matter precedent, reported by manic grave authors, word for word, in maner and forme following.

## CHAPTER XXXV.

### A delicate storie of a Lombard, who by S. Margarets example would needs fight with a reall divell.

THERE was (after a sermon made, wherein this storie of S. Margaret was recited, for in such stuffe consisted not onelie their service, but also their sermons in the blind time of poperie:) there was (I saie) a certeine yoong man, being a Lombard, whose simplicitie was such, as he had no respect unto the commoditie of worldlie things, but did altogither affect the salvation of his soule, who hearing how great S. Margarets triumph was, began to consider with himselfe, how full of slights the divell was. And among other things thus he said; Oh that God would suffer, that the divell might fight with me hand to hand in visible forme! I would then surelie in like maner overthrow him, and would fight with him till I had the victorie. And therefore about the twelfe houre he went out of the towne, and finding a convenient place where to praie, secretlie kneeling on his knees, he praied among other things, that God would suffer the divell to appeare unto him in visible forme, that according to the example of S. Margaret, he might overcome him in battell. And as he was in the midst of his praiers, there came into that place a woman with a hooke in hir hand, to gather certeine hearbs which grew there, who was dumme borne. And when she came into the place, and saw the yoong man among the hearbs on his knees, she was afraid, and waxed pale, and going backe, she rored in such sort, as hir voice could not be understood, and with hir head and fists made threatning signes unto him. The yoong man seeing such an ilfavoured fowle queane, that was for age decrepit and full of wrinkles, with a long bodie, leane of face, pale of colour, with ragged cloathes, crieng verie lowd, and having a voice not understandable, threatning him with the hooke which she carried in hir hand, he thought surelie she had beene no woman, but a divell appearing unto him in the shape of a woman, and thought God had heard his praiers. For the which causes he fell upon hir lustilie, and at length threw hir downe to the ground, saieng; Art thou come thou curssed divell, art thou come? No no, thou shalt not overthrow me in visible fight, whome thou hast often overcome in invisible temptation.

And as he spake these words, he caught hir by the haire, and drew hir about, beating hir sometimes with his hands, sometimes with his heeles, and sometimes with the hooke so long, and wounded hir so sore, that he left hir a dieng. At the noise whereof manie people came running unto them, and seeing what was doone, they apprehended the yoong man, and thrust him into a vile prison. S. Vincent by vertue of his holines understanding all this matter, caused the bodie that seemed dead to be brought unto him, and thereupon (according to his maner) he laid his hand upon hir, who immediatlíe revived, and he called one of his chaplines to heare hir confession. But they that were present said to the man of God, that it were altogether in vaine so to doo, for that she had beene from hir nativítie dumbe, and could neither heare nor understand the priest, neither could in words confesse hir sinnes. Notwithstanding, S. Vincent bad the priest heare hir confession, affirming that she should verie distinctlie speake all things unto him. And therfore, whatsoever the man of God commanded, the priest did confidentlie accomplish and obeie: and as soone as the priest approched unto hir, to heare hir confession, she, whome all Cathalonia knew to be dumbe borne, spake, and confessed hir selfe, pronouncing everie word as distinctue, as though she had never beene dumbe. After hir confession she required the eucharist and extreame unction to be ministred unto hir, and at length she commended hir selfe to God; and in the presence of all that came to see that miracle, she spake as long as she had anie breath in hir bodie. The yoong man that killed hir being saved from the gallowes by S. Vincents meanes, and at his intercession, departed home into Italie. This stone last rehearsed is found in *Speculo exemplorum*, and repeated also by Robert Garocul: bishop of Aquinas, and manie others, and preached publikelie in the church of Rome.

## CHAPTER XXXVI.

### The storie of Saint Margaret proved to be both ridiculous and impious in everie point.

FIRST, that the storie of S. Margaret is a fable, may be prooved by the incredible, impossible, foolish, impious, and blasphemous matters contained therein, and by the ridiculous circumstance thereof. Though it were cruellie doone of hir to beat the divell, when his hands were bound; yet it was courteouslie doone of hir, to pull awaie hir foot at his desire. He could not speake so long as she trod on his head, and yet he said; Tread off, that I may tell you what I am. She sawe the heavens open, and yet she was in a close prison. But hir sight was verie cleare, that could see a little dove sitting upon a crosse so farre off. For heaven is higher than the sunne; and the sunne, when it is neerest to us, is 3966000. miles from us. And she had a good paire of eares, that could heare a dove speake so farre off. And she had good lucke, that S. Peter, who (they saie) is porter, or else the pope, who hath more dooings than Peter, had such leisure as to staie the gates so on for hir. Salomon provided no good place, neither tooke good order with his brasen bowle. I marvell how they escaped that let out the divels. It is marvell also they melted it not with their breath long before: for the divels carrie hell and hell fier about with them alwaies; in so much as (they saie) they leave ashes evermore where they stand. Surelie she made in hir praier an unreasonable request. But the date of hir patent is out: for I beleeve that whosoever at this daie shall burne a pound of good candle before hir, shall be never the better, but three pence the worsse. But now we may find in S. Margarets life, who it is that is Christes wife: whereby we are so much wiser than we were before. But looke in the life of S. Katharine, in the golden legend, and you shall find that he was also married to S. Katharine, and that our ladie made the marriage, &c. An excellent authoritie for bigamie. Here I will also cite other of their notable stories, or miracles of authoritie, and so leave shaming of them, or rather troubling you the readers thereof. Neither would I have written these fables, but that they are authentike among the papists, and that we that are protestants may be satisfied, as well of conjurors and witches miracles, as of the others: for the one is as grosse as the other.

## CHAPTER XXXVII.

### A pleasant miracle wrought by a popish preest.

WHAT time the Waldenses heresies beganne to spring, certeine wicked men, being upheld and mainteined by diabolicall vertue, shewed certeine signes and woonders, wherby they strengthened and confirmed their heresies, and perverted in faith many faithfull men; for they walked on the water and were not drowned. But a certeine catholike preest seeing the same, and knowing that true signes could not be joined with false doctrine, brought the bodie of our Lord, with the pix, to the water, where they shewed their power and vertue to the people, and said in the hearing of all that were present:

I conjure thee O divell, by him, whom I carrie in my hands, that thou exercise not these great visions and phantasies by these men, to the drowning of this people.

Notwithstanding these words, when they walked still on the water, as they did before, the preest in a rage threw the bodie of our Lord, with the pix into the river, and by and by, so soone as the sacrament touched the element, the phantasie gave place to the verítie; and they being prooved and made false, did sinke like lead to the bottome, and were drowned; the pix with the sacrament immediatlíe was taken awaie by an angell. The preest seeing all these

things, was verie glad of the miracle, but for the losse of the sacrament he was verie pensive, passing awaie the whole night in teares and moorning: in the morning he found the pix with the sacrament upon the altar.

## CHAPTER XXXVIII.

### The former miracle confuted, with a strange storie of saint Lucie.

HOW glad Sir John was now it were follie for me to saie. How would he have plagued the divell, that threw his god in the river to be drowned? But if other had had no more power to destroe the Waldenses with sword and fier, than this preest had to drowne them with his conjuring boxe & cousening sacraments, there should have beene many a life saved. But I may not omit one fable, which is of authoritie, wherein though there be no conjuration expressed, yet I warrant you there was cousenage both in the dooing and telling thereof. 🖐️ You shall read in the lesson on saint Lucies daie, that she being condemned, could not be remooved from the place with a teeme of oxen, neither could any fier burne hir, insomuch as one was faine to cut off hir head with a sword, and yet she could speake afterwards as long as she list. And this passeth all other miracles, except it be that which Bodin and *M. Mal.* recite out of *Nider*, of a witch that could not be burned, till a scroll was taken awaie from where she hid it, betwixt hir skin and flesh.

## CHAPTER XXXIX.

### Of visions, noises, apparitions, and imagined sounds, and of other illusions, of wandering soules: with a confutation thereof

MANIE thorough melancholic doo imagine, that they see or heare visions, spirits, ghosts, strange noises, &c: as I have alreadie prooved before, at large. Manie againe thorough feare proceeding from a cowardlie nature and complexion, or from an effeminate and fond bringing up, are timerous and afraid of spirits, and bugs, &c. Some through imperfection of sight also are afraid of their owne shadowes, and (as Aristotle saith) see themselves sometimes as it were in a glasse. And some through weakenesse of bodie have such unperfect imaginations. Droonken men also sometimes suppose they see trees walke, &c: according to that which Salomon saith to the droonkards; Thine eies shall see strange visions, and mervellous appearances.

In all ages moonks and preests have abused and bewitched the world with counterfet visions; which proceeded through idlenes, and restraint of marriage, wherby they grew hot and lecherous, and therefore devised such meanes to compasse and obteine their loves. And the simple people being then so superstitious, would never seeme to mistrust, that such holie men would make them cuckholds, but forsooke their beds in that case, and gave roome to the cleargie. Item, little children have beene so scared with their mothers maids, that they could never after endure to be in the darke alone, for feare of bugs. Manie are deceived by glasses through art perspective. Manie hearkening unto false reports, conceive and beleeve that which is nothing so. Manie give credit to that which they read in authors. But how manie stories and bookes are written of walking spirits and soules of men, contrarie to the word of God; a reasonable volume cannot containe. How common an opinion was it among the papists, that all soules walked on the earth, after they departed from their bodies? In so much as it was in the time of poperie a usuall matter, to desire sicke people in their death beds, to appeare to them after their death, and to reveale their estate. The fathers and ancient doctors of the church were too credulous herein, &c. Therefore no mervell, though the common simple sort of men, and least of all, that women be deceived herein. God in times past did send downe visible angels and appearances to men; but now he dooth not so. Through ignorance of late in religion, it was thought, that everie churchyard swarmed with soules and spirits: but now the word of God being more free, open, and knowne, those conceipts and illusions are made more manifest and apparent, &c.

The doctors, counsels, and popes, which (they saie) cannot erre, have confirmed the walking, appearing, & raising of soules. But where find they in the scriptures anie such doctrine? And who certified them, that those appearances were true? Trulie all they cannot bring to passe, that the lies which have beene spread abroad herein, should now beginne to be true, though the pope himselfe subscribe, seale, and sweare thereunto never so much. Where are the soules that swarmed in times past? Where are the spirits? Who heareth their noises? Who seeth their visions? Where are the soules that made such mone for trentals, whereby to be eased of the paines in purgatorie? Are they all gone into Italie, bicause masses are growne deere here in England? Marke well this illusion, and see how contrarie it is unto the word of God. Consider how all papists beleeve this illusion to be true, and how all protestants are driven to saie it is and was popish illusion. Where be the spirits that wandered to have buriall for their bodies? For manie of those walking soules went about that busines. Doo you not thinke, that the papists shew not themselves godlie divines, to preach and teach the people such doctrine; and to insert into their divine service such fables as are read in the Romish church, all scripture giving place thereto for the time? You shall see in the lessons read there upon S. Stevens daie, that Gamaliel Nichodemus his kinsman, and Abdias his sonne, with his freend S. Steven, appeared to a certeine preest, called Sir Lucian, requesting him to remove their bodies, and to burie them in some better place (for they had lien from the time of their death, untill then, being in the reigne of Honorius the emperour; to wit, foure hundred yeeres buried in the field of Gamaliel, who in that respect said to Sir Lucian; *Non mei solummodo causa sollicitus sum, sed potius pro illis qui mecum sunt*; that is, I am not onlie carefull for my selfe, but cheefelie for those my friends that are with me. Whereby the whole course may be perceived to be a false practise, and a counterfet vision, or rather a lewd invention. For in heaven mens soules remaine not in sorow and care; neither studie they there how to compasse and get a worshipfull buriall here in earth. If they did, they would not have foreslowed it so long. Now therefore let us not suffer our selves to be abused anie longer, either with conjuring preests, or melancholicall witches; but be thankfull to God that hath delivered us from such blindness and error.

## CHAPTER XL.

### Cardanus opinion of strange noises, how counterfit visions grow to be credited, of popish appeerances, of pope Boniface.

CARDANUS speaking of noises, among other things, saith thus; A noise is heard in your house; it may be a mouse, a cat, or a dog among dishes; it may be a counterfet or a theefe indeed, or the fault may be in your eares. I could recite a great number of tales, how men have even forsaken their houses, bicause of such apparitions and noises: and all bath beene by meere and ranke knaverie. And wheresoever you shall heare, that there is in the night season such rumbling and fearefull noises, be you well assured that it is flat knaverie, performed by some that seemeth most to complaine, and is least mistrusted. And hereof there is a verie art, which for some respects I will not discover. The divell seeketh dailie as well as nightlie whome he may devoure, and can doo his feats as well by daie as by night, or else he is a yoong divell, and a verie bungler. But of all other couseners, these conjurors are in the highest degree, and are most worthie of death for their blasphemous impietie. But that these popish visions and conjurations used as well by papists, as by the popes themselves, were meere cousenages; and that the tales of the popes recited by Bruno and Platina, of their magicall devises, were but plaine cousenages and knaveries, may appeare by the historic of Bonifacius the eight, who used this kind of inchantment, to get away the popedome from his predecessor Coelestinus. He counterfetted a voice through a cane reed, as though it had come from heaven, persuading him to yeeld up his authoritie of popeship, and to institute therein one Bonifacius, a worthier man: otherwise he threatened him with damnation. And therfore the foole yedded it up accordinglie, to the said Bonifacius, An. 1264. of whom it was said; He came in like a fox, lived like a wolfe, and died like a dog.

There be innumerable examples of such visions, which when they are not detected, go for true stories: and therefore when it is answered that some are true tales and some are false, untill they be able to shew foorth before your eies one matter of truth, you may replie upon them with this distinction; to wit: visions tried are false visions, undecided and untried are true.

CHAPTER XLI.

Of the noise or sound of eccho, of one that narrowlie escaped drowning thereby, &c.

ALAS! how manie naturall things are there so strange, as to manie seeme miraculous; and how manic counterfet matters are there, that to the simple seeme yet more wonderfull? Cardane [H. Card. lib. *de subtilitat. 18.*] telleth of one Gomensis, who comming late to a rivers side, not knowing where to passe over, cried out alowd for some bodie to shew him the foord: who hearing an eccho to answer according to his last word, supposing it to be a man that answered him and informed him of the waie, he passed through the river, even there where was a deepe whirlepoole, so as he hardlie escaped with his life; and told his freends, that the divell had almost persuaded him to drowne himselfe. And in some places these noises of eccho are farre more strange than other, speciallie at Ticinum in Italie, in the great hall, where it rendereth sundrie and manifold noises or voices, which seeme to end so lamentable, as it were a man that laie a dieng; so as few can be persuaded that it is the eccho, but a spirit that answereth.

The noise at Winchester was said to be a verie miracle, and much wondering was there at it, about the yeare 1569. though indeed a meere naturall noise ingendered of the wind, the concavtie of the place, and other instrumentall matters helping the sound to seeme strange to the hearers; speciallie to such as would adde new reports to the augmentation of the woonder.

CHAPTER XLII.

Of Theurgie, with a confutation thereof a letter sent to me concerning these matters.

THERE is yet another art professed by these consening conjurors, which some fond divines affirme to be more honest and lawfull than necromancie, which is called Theurgie; wherein they worke by good angels. Howbeit, their ceremonies are altogether papisticall and superstitious, consisting in cleanlines partlie of the mind, partlie of the bodie, and partlie of things about and belonging to the bodie; as in the skinne, in the apparell, in the house, in the vessell and houshold stuffe, in oblations and sacrifices; the cleanlines whereof they saie, dooth dispose men to the contemplation of heavenlie things. They cite these words of Esaie for their authoritie; to wit: Wash your selves and be cleane, &c. In so much as I have knowne diverse superstitious persons of good account, which usuallie washed all their apparell upon conceits ridiculouslie. For uncleanlinesse (they say) corrupteth the aire, infecteth man, and chaseth awaie deane spirits. Hereunto belongeth the art of *Almadel*, the art of *Paule* [Ars Paulina], the art of Revelations, and the art Notarie [Ars Notoria]. But (as Agrippa saith) the more divine these arts seeme to the ignorant, the more damnable they be. But their false assertions, their presumptions to worke miracles, their characters, their strange names, their diffuse phrases, their counterfet holines, their popish ceremonies, their foolish words mingled with impietie, their barbarous and unlearned order of construction, their shameles practises, their paltrie stuffe, their secret dealing, their beggerlie life, their bargaining with fooles, their cousening of the simple, their scope and drift for monie dooth bewraie all their art to be counterfet cousenage. And the more throughlie to satisfie you herein, I thought good in this place to insert a letter, upon occasion sent unto me, by one which at this resent time lieth as a prisoner condemned for this verie matter in the kings bench, and reprimed by hir majesties mercie, through the good mediation of a most noble and vertuous personage, whose honorable and godlie disposition at this time I will forbear to commend as I ought. The person truelie that wrote this letter seemeth unto me a good bodie, well reformed, and penitent, not expecting anie gaines at my hands, but rather fearing to speake that which he knoweth further in this matter, least displeasure might ensue and follow.

The copie of a letter sent unto me R. S. by T. E.

Maister of art, and practiser both of physicke, and atso in times past, of certeine vaine sciences; now condemned to die for the same: wherein he openeth the truth touching these deceits.

MAISTER R. SCOT, according to your request, I have drawne out certeine abuses worth the noting, touching the worke you have in hand; things which I my selfe have seene within these xxvi. yeares, among those which were counted famous and skilfull in those sciences. And bicause the whole discourse cannot be set downe, without nominating certeine persons, of whom some are dead & some living, whose freends remaine yet of great credit in respect therof I knowing that mine enimies doo alreadie in number exceed my freends; I have considered with my selfe, that it is better for me to staie my hand, than to commit that to the world, which may increase my miserie more than releeve the same. Notwithstanding, bicause I am noted above a great manie others to have had some dealings in those vaine arts and wicked practises; I am therefore to signifie unto you, and I speake it in the presence of God, that among all those famous and noted practisers, that I have beene conversant withall these xxvi. yeares, I could never see anie matter of truth to be doone in those wicked sciences, but onelie meere cousenings and illusions. And they, whome I thought to be most skilfull therein, sought to see some things at my hands, who had spent my time a dozen or fourteen years, to my great losse and hinderance, and could never at anie time see anie one truth, or sparkle of truth therein. Yet at this present I stand worthilie condemned for the same; for that, contrarie to my princes lawes, and the lawe of God, and also to mine owne conscience, I did spend my time in such vaine and wicked studies and practises: being made and remaining a spectacle for all others to receive warning by. The Lord grant I may be the last (I speake it from my hart) and I wish it, not onlie in my native coutrie, but also through the whole face of the earth, speciallie among Christians. For mine owne part I lament my time lost, & have repented me five years past: at which time I sawe a booke, written in the old Saxon toong, by one Sir John Malborne a divine of Oxenford, three hundred yeares past: wherein he openeth all the illusions & inventions of those arts and sciences: a thing most worthie the noting. I left the booke with the parson of Slangham in Sussex, where if you send for it in my name, you may have it. You shall thinke your labour well bestowed, and it shall greatlie further the good enterprise you have in hand: and there shall you see the whole science throughlie discussed, and all their illusions and cousenages deciphered at large. Thus craving pardon at your hands for that I promised you, being verie fearefull, doubtfull, and loth to set my hand or name under any thing that may be offensive to the world, or hurtfull to my selfe, considering my case, except I had the better warrant from my L. of Leicester, who is my verie good Lord, and by whome next under God (hir Majestie onelie excepted) I have beene preserved; and therefore loth to doo any thing that may offend his Lordships eares. And so I leave your Worship to the Lords keeping, who bring you and all your actions to good end and purpose, to Gods glorie, and to the profit of all Christians. From the bench this 8. of March, 1582. Your Worships poore and desolate friend and servant, T. E.

I sent for this booke of purpose, to the parson of *Slangham*, and procured his best friends, men of great worship and credit, to deale with him, that I might borrowe it for a time. But such is his follie and superstition, that although he confessed he had it; yet he would not lend it: albeit a friend of mine, being knight of the shire would have given his word for the restitution of the same safe and sound.

The conclusion therefore shall be this, whatsoever heeretofore hath gone for currant, touching all these fallible arts, whereof hitherto I have written in

ample sort, he now counted counterfet, and therefore not to be allowed no not by common sense, much lesse by reason, which should sift such cloked and pretended practises, turnng them out of their rags and patched clowts, that they may appeere discovered, and shew themselves in their nakednesse. Which will be the end of everie secret intent, privie purpose, hidden practise, and close devise, have they never such shrowds and shelters for the time: and be they with never so much cautelousnesse and subtill circumspection clouded and shadowed, yet will they at length be manifestlie detected by the light, according to that old rimed verse:

Quicquid nix celat, solis calor omne revelat:

What thing soever snowe dooth hide,  
Heat of the sunne dooth make it spide.

And according to the verdict of Christ, the true Nazarite, who never told untruth, but who is the substance and groundworke of truth it selfe, saieng; *Nihil est tam occultum quod non sit detegendum*, Nothing is so secret, but it shall be knowne and revealed. [Matt. 10, 26. Mark 4, 22. Luke. 8, 17.]