

The Keys to the Gateway of Magic: Summoning the Solomonic Archangels and Demon Princes

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The Keys to the Gateway of Magic: Summoning the Solomonic Archangels Demon Princes

being a transcription of

Janua Magica Reserata

Dr Rudd's Nine Hierarchies of Angels Nine Celestial Keys
The Demon Princes

Dedicated to the memory of Dr Thomas Rudd (1583 - 1656)
finally revealed as one of the
great magicians of the last half millennium

*"He that is a true Magician, is brought forth a Magician from his Mother's Womb;
and whoso is otherwise, ought to recompense that defect of Nature by Education."*

- Dr Thomas Rudd - *The Nine Celestial Keys*

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reproduced with kind permission from the Wellcome Library. It is planned that *Clavis Infemi* will form part of one of the future volumes in this series. We would also like to thank Dr Carol Reeves of the Wellcome Library for her excellent professional help in photographing the images of *Clavis Infemi*.

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Father



Son



Holy Ghost



Father

Son

Holy Ghost

Trino Augmento deputatus Idealius formis

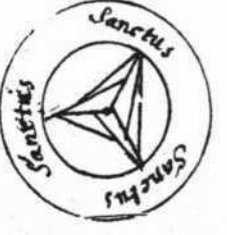


Figure 1: Seals of the Father, Son and Holy Ghost from Sloane MS 3825 f.2

"Shall we write about the things not to be spoken of? Shall we divulge the things not to be divulged? Shall we pronounce the things not to be pronounced?"

- Julian, *Hymn to the Mother of the Gods*

Introduction

This is the second volume of the series of *Sourceworks of Ceremonial Magic*. Like the first volume, and also the earlier *Source Works of Mediaeval and Renaissance Magic* series published by Askin Publishers in the mid seventies, it seeks to push back the frontiers of understanding about the actual techniques of ceremonial magic, and to clear away many misconceptions which have built up around magic in general over the last few hundred years, particularly since its deflection from its mainstream course late in the 19th century and its New Age accretions of the late 20th century. Our interest and emphasis is upon practice, technique, and results. If it doesn't work then it is not worth pursuing, but if it does work then it is worth pursuing thoroughly. The practice of magic, which is thousands of years old, deserves every bit as scrupulous research as the practice of physics or chemistry began to receive just 400 years ago.

Our first volume provided a complete transcription of John Dee's most important *Book of Invocations or Calls*, kept by him in Latin in his most secret drawer, which was not opened till 54 years after his death, and which was subsequently translated into English,

expanded tenfold, copied, re-copied, and then used by most of the important English angel magicians of the 17th-19th centuries.

This, our second volume, is concerned with no less than *three* very important magical texts. Their importance can partly be judged by the number of times they were copied and recopied, and because they formed a key part of the core texts used by a magical group which formed round Dr Thomas Rudd, a 17th century angel magician and geometer of considerable skill.

The Three Main Texts

The manuscript items transcribed in this volume are:

1. *Janua Magica Reserata*, literally the ‘Keys to the Gateway of Magic.’ The prime source of this text is Sloane MS 3825.

The first reaction of any modern reader to the first part of this book will be one of boredom at the mass of pious sentiment and the discussions on the nature of man’s soul. In the days when this was written, such a preliminary would have been considered perfectly natural, but also it may have been a piece of insurance, as interest in magic (even angel magic) could easily get one into trouble with the ecclesiastical authorities. However persevere, and gradually the writer turns from piousness to practical advice.

In the section entitled the 8th ‘Beneficial Aphorisms’ the writer lists the spiritual creatures that can be constrained to serve the magician as “all creatures, both Divine, Super-celestial, Olympic, Terrestrial, Sub-terrestrial, Airy, Watery, infernal, visible and invisible, to yield

due obedience, with all readiness submission unto us.” Most importantly, he warns the magician never to mix together experiments concerned with different types of spiritual creature.

The 18th Aphorism outlines the doctrine of the ‘chain of command’ which functions via correspondences between the macrocosm and the microcosm, explaining that the inferior interacts with the superior as,

“those inferiors (as herbs, stones, metals c) have their power subservient to the Heavens, the Heavens from the Intelligences, and the Intelligences from God, in whom all things persist in the greatest power; as in the Little world [of] Man [the microcosm], there is not a member for which hath no Correspondence with some Intelligence, Element, plant, c; and in some measure numeration, in the Archetype [the macrocosm].”

Aristotle used the word ‘Intelligences’ almost as a synonym for ‘angel’, and saw them as regulating the sphere or orbs of Heaven.

The section ‘Of Angels Spirits’ gets more practical. I would recommend you begin to read this book at this point, if it is at all likely that you may find the three prior sections a little too heavy going for your taste. This section begins with an explanation of the bodies of angels which are said to be mostly drawn from the Element of Air with a small admixture of Fire. Each angel has a specific rulership in space and time, and each angel is assigned to a specific position in the hierarchy of the Nine Orders of angels or planetary spheres, a theme that is taken up later in the Invocations.

In the section ‘A Brief Summary’ the detailed division of the heavens

and orbs amongst both angels and ‘spirits of darkness’ draws on the concept of the angels of the four quarters and Kings, Keepers, Seniors and watchmen of the watchtowers, and subservient angels, a hierarchy similar to that used by Dr. John Dee, and learned from the Angel Ave. In the section ‘Observations upon the Foregoing’ the author considers the position of one’s Evil Angel and how it may be a counterpoise to the Guardian Angel.

The next section ‘Of the Nine, or Orders of Celestial Angels’ begins with a very concentrated summary of the correspondences of the Tree of Life, and a table showing the Kabbalistic correspondences of each of the ten Sephiroth, with godname, order of angels (Hebrew and English), governing angel or Intelligence, presiding angel, planetary or celestial spheres, and the orders of evil or powers of the Infernal World listed as a counterbalance to the foregoing. Sigils are given for each of the angels of the nine Orbs. In this section we have left the spelling of the Sephiroth and angels as it appears in the manuscript rather than changing it to the more currently accepted spelling. There are a lot of differences between variant manuscripts and so this section is peppered with footnotes, but its essence lies in the table printed at the front of the section.

The concept of Nine Choirs or grades of angels and of Guardian angels has deep roots going back to pre-Christian times. We can trace the transmission of this knowledge from Aristotle’s ‘Intelligences’ to neo-Platonists like Porphyry through Iamblichus of Chaicis (c.245-c.325 AD), founder of the Syrian school of neo-Platonists, who wrote the important magical and mystical text *On the Mysteries of the Egyptians, Chaldeans, and Assyrians* to Proclus (c.410-485 AD) who

wrote on it in *De Magica* and *Elements of Theology*. His work was used in turn by pseudo-Dionysius the Areopagite (c.500 AD) whose *Celestial Hierarchies* dealt with the angelic hierarchies in great detail, and established that there were Nine Hierarchies. His work was later translated in the 9th century by the Irishman John Scotus Erigena and commented on in his principal work *De Divisione Naturae*. From there the hierarchy of angels entered the theology taught at the new Universities of the day, and more practically became part of the emerging grimoires, with a matching hierarchy of demons.

The present section on The Celestial Hierarchies' concentrates upon the different orders of angels from Seraphim down to the least angel, including the doctrine that individual countries have angels appointed to rule their destiny, a concept that was outlined Agrippa and which fascinated Dr. John Dee who expanded it in his *Liber Scientiae, Auxilii, et Victoriae Terrestris*.

The Section 'Names of the Celestial Angels or Sacred Intelligences, set over Governing the Seven Planets' is replete with many tables showing the relationship of angels, planets, various hierarchies, Olympic spirit, Element, zodiacal sign, planet, direction or function. The first table shows the all important relationship between the seven planets and the seven main angels. The several sets of correspondences between the angels and the 12 zodiacal signs are complemented by the angelic names for each of the 28 Mansions of the Moon. The 72 angels of the Shemhamphoras are also given, and these have a very practical significance which will be explained in the next Volume of this series.

The section following 'Of the Hierarchies or Orders of Evil Spirits' gives the equivalent and balancing details of the nine Orders of evil angels or demons, giving their particular order, functions, and degree. It concludes with the names of the four governors of the four quarters, the Demon Princes, Oriens, Paymon, Egin, and Amaymon, who we will meet again in the third Part of this Volume where they are used as names of compulsion in invocations. The hierarchy includes a strange but interesting mixture of old gods like Apollyon, Abaddon and Beelzebub, various Biblical orders of fallen angels (such as Revengers, Tempters, Ensnarers, Deceivers) and spirits like Meririm, prince of the aerial powers. Most importantly it lists the four Demon Princes, Oriens, Paymon, Egin, and Amaymon.

In the section 'Of Angels Good and Bad Their Degrees and Offices' we look at a classical views of demons from Thomas Aquinas to Psellus.

This section goes into detail over the different kinds of angels and demons. There are two very interesting anecdotes here. The first is a detailed description of the precise technique for using 'water' in weather magic. The second is a strange story about a boy apparently abducted by demons as the result of a curse, who was returned the following morning in a very sorry state. The qualities of the spirits of each of the four Elements, or Elementals, and finally the spirits or demons who reside in Hell, charged with the task of tormenting the damned, are outlined.

'Of Incubi and Succubi' draws interesting parallels between them and the Satyrs and Fauns. The section following on the 'Power and Authority that Necromancers and Witches Have over the Devil' begins

with a rehearsal of the differences between lawful Natural Magic and Demonic Magic. Natural Magic here includes such things as magic wrought by the burial of certain images. The second kind of magic is associated with the magicians of Pharaoh and Simon Magus. Even Christ's miracles are mentioned as a form of magic utilising a particular demon, in this case Beelzebub.

A short section on poltergeists or 'domestical' spirits follows which associates this phenomenon with hobgoblins and fairy folk like 'Robin Goodfellow'.

Using Latin titles, the section 'Of the Orders of Wicked Demons' looks at the categorisation of demons into nine Orders or Hierarchies. One of the most interesting passages in this section states:

"Other divines say that no Demons were created wicked but were cast down from the Heavens from the Orders of good Angels, for their prevarication, as all Hebrew divines, Assyrian, Arabian and Egyptian do confirm. Phererides the Syrian describes the fall of Demons, and Ophin, that is a Serpent Demoniac, that was the head of the rebellious army."

This is a key passage and confirms the identity of demons as simply fallen angels, essentially the same kind of creature as angels. The last sentence may be a reference to the serpent related Nephilim.

In this section, for the first and only time Diabolos is mentioned. It should be noted that it is Diabolos alone who should have been translated as 'the Devil' in the *Bible*, which is quite a different word from 'demon'. Diabolos is strangely listed as one of the eighth Order.

It is hard to see why the supreme adversary should be so demoted.

‘Of the Bodies of Demons’ quotes various, mostly Biblical authorities, on the nature of the bodies of both angels and demons. The prevalent opinion was that their bodies were made of the Elements of air and fire. An interesting sidelight is thrown upon the relationship between angels and demons, where the *Book of Tobit* is quoted as showing how the angel Raphael was able to control the demon Asmodeus.

The last section, ‘Some further Considerations...of this Subject touching Spirits’ goes deeper into the nature of demonic and angelic bodies, considerations which are important when looking to manifest either of these to visible appearance. This section also contains a more complete list of the different type of spiritual creatures and where traditionally they may be found, including Fairies, Hobgoblins, Elfs, Naiads, Potamides, Nymphs, Oreads, Hamedes, Dryads, Hamadryads, Satyrs, Sylvani, Napta, Agapta, Dodona, Palea, Feniliae, Gnomi, Sylphs, Pygmies, and Salamanders. The Gnomes were particularly significant as being supposed to be in command of or aware of buried treasure.

2. *Dr Rudd’s Nine Hierarchies of Angels with their Invocations to Visible Appearance with the Nine Great Celestial Keys, or Angelical Invocations.*

This Part is a core magical text, concerned from the beginning with practical considerations. This Part is preceded by two separate Introductions, which cover similar ground. The first Introduction very clearly explains what happens just before the materialisation of a

spirit or angel, indeed the description is like the opening of many of Dr John Dee's actions with spirits:

“the sign of their appearance, most seemeth like a Veil or Curtain of some beautiful Colour, hanging in or about the stone, or Glass, as a bright Cloud, or other pretty kind of Hieroglyphical show, both strange yet very Delightful to behold.”

This is followed by very clear instructions as to what sort of skrying stone should be used and how it should be mounted. I think that this is probably the clearest description anywhere in print of the precise type and mounting of a shew stone or glass spirit receptacle. These instructions would have been taken for granted by Dr John Dee, and were copied out two hundred years later by Frederick Hockley. It also clearly shows that the stone should be lit by either two wax candles either side or an oil lamp behind.

The main content follows with a 'Key' or Invocation for the main angels of each of the Nine Hierarchies of angels. Each Key is followed by a 'Replication', an invocation to be used if the first Key has not quite done the job. This section reiterates the advice that invocations for just one type of spiritual creature at a time should be undertaken, and that in no way should you mix up actions Celestial, Elemental Infernal operations.

An important part of this Introduction explains how to tell Benevolent Angels, other Elemental spirits or powers of Light, from those that are Infernal or spirits of Darkness. This hinges primarily upon appearance, so that spirits of the latter category will betray some form of ugliness or grossness of body, deportment or speech, whilst

the former type will be courteous, friendly and ‘well favoured’ or good looking. This may seem superficial, but the Introduction goes on to show how you can check these initial impressions with specific questions and challenges which cause intruding spirits to vanish, leaving just those spiritual creatures specifically called. Detailed instruction as to how to detect and deal with unwanted intrusions is given.

The Second Introduction gives much the same instructions, and it is followed by ‘A Prayer to be said before the moving Calling forth any of the Celestial Intelligences, to Visible appearance’ and a list of which angels are set over each of the nine planetary orbs.

3. *The Demon Princes*

This section is not so much about the conjuration of the four Demon Princes as conjuration by the Demon Princes, using their names to enforce the obedience of lesser servitor spirits. Many of the spirits named in these conjurations are unique, or at least not commonly found in other magical texts, except the Heptameron.

Using these Invocations

Specific speeches of welcome to the spirits are included in Part 2, and the form for interacting with the spiritual creatures so invoked is specified in considerable detail. Phrases such as “the true servants worshippers of the same your God” show very clearly a continuity of method, and echoes a phrase found in Dee’s Enochian.

In fact it is highly significant that methods, and even specific wording

used successfully to invoke spirits, remains constant and unchanged over centuries, as used by Trithemius circa 1500, by Dr John Dee circa 1600, by Dr Rudd and Peter Smart circa 1700, by Francis Barrett circa 1800 and by Frederick Hockley, and the early Golden Dawn founders circa 1900. This clearly shows an unbroken line of transmission of this magical technique.

Some of this material is coloured by the Christian piousness of those who worked it, and invokes the name of Jesus. This piousness (which is now so unfashionable) was not incompatible with their vocation as magicians, in fact they looked to their faith as an additional protection against the darker spirits who may sometimes manifest even when not called. In these godless times fewer of us have the protection of a strong faith, and so this may seem strange, antiquated, and even unpalatable. These difficulties should however be overlooked, just as you might for example decide to overlook the quirkiness and eccentricity of someone today wearing a chain mail jerkin under his jacket for protection whilst visiting the dodgier parts of a city. In both cases such a precaution may well have been timely. Few if any of these practitioners found any incompatibility between their faith and their dealing with these spiritual creatures, particularly angels.

In fact the very first illustration in Sloane MS 3825 makes this point beautifully, as it shows the ideal form of seals for the three persons of the Christian trinity, God the Father, Son and Holy Ghost, undoubtedly used for protection. It is probable that these form six double-sided lamens. Reading left to right the first two on the top row are the front and reverse on a lamen inscribed with Adonai or Lord

from the Hebrew Bible. The pair below this also invoke the name Adonai together with Agla, Edonel, Deonel, and Agbel on the reverse of a hexagram and hexagon containing the Chi-Rho of Christ (strange on a lamén dedicated to the Father) surrounded by a Latin quote commemorating Jehovah.

Of the next pair of lamens dedicated to the Son, the upper one shows a picture of the Son with Tetragrammaton irregularly placed round a pentagram and interlaced with 'Jesus'. The lower lamén shows the 'Lion of the Tribe of Judah' with the old Latin square formula 'Sator Tenet Opera Rotas' on its reverse. If anything in this manuscript does, this shows that the underlying magic is Hebraic or Classical, with a thin veneer of Christianity overlaid.

The last pair of lamens represent the Holy Ghost graphically represented by the dove and the star, with a rather less inspired lower lamén echoing the whole Trinity.

All too frequently in this era of instant gratification, material is passed over because it is considered too difficult. Although the language of this manuscript transcription might by some be considered too pious and ponderous, it is well worthwhile examining this material in full, for it contains the real magical tradition, as it was practiced from the 16th to the 19th century.

Although many invocatory passages may seem long, barely pausing for breath, it is their very length and seeming repetitiveness which is important to the technique. We have not broken down some invocatory sentences that sometimes run on for two pages, divided

only by semi-colons and commas, because the point of the invocation is not to analyse their meaning, but to declaim the words to build up the right amount of magical tension to encourage the spiritual creature to manifest, in the Glass Receptacle or Crystal Stone.

It is not sufficient to simply read out a paragraph or two. To be effective you should take your time and initially be prepared for hours of work. You should not rush or gabble the passages as some modern practitioners do, or be embarrassed by any verbal errors, but take your time and enjoy speaking these elegant and sonorous invocations. Remember that repetition is to be encouraged. Later after the first manifestation, when you have achieved the knack, and your first visible appearance, results will come much faster.

Another interesting aspect of the language in the 17th century, is that there is an increase not just in repetition but also in precision, with the spirit being carefully instructed exactly how to:

“Appear in fair and decent form, in no wise hurtful Dreadful, Terrible, or Affrightful unto us, or this place, or to any other person or place whatsoever, but in all humility Serenity, Visibly to the Sight of our Eyes”

No longer is it sufficient to simply conjure the spiritual creature, but now the magician must:

“Exorcise, Conjure, Command, Constrain, Call forth move”

This additional precision in the language specifying what is required may well be attributable to the profession of many of the angel

magicians of the period, that of lawyer or solicitor.

There is another more important reason for this increase in precision, and that is that spirits (and maybe even the angels) have a reputation for tricky answers, which can be interpreted in a number of ways. By being precise they have less scope for this unsettling tendency. You only have to think of Shakespeare's *Macbeth* which was written in the years between Dr. John Dee's death in 1604 and 1610 when the play was first performed, contemporary with the composition of these invocations. In the play the predictions of the witches (or are they spirits?) come precisely true to the letter, but not in the way that Macbeth understood them. By misinterpreting their predictions, and taking things into his own hands, Macbeth ruins his own future.

In this context it is interesting that one of the first theatre-goers to see *Macbeth* performed at the Globe, on April 20th 1610, was Dr Simon Forman (1552-1611) who, as we indicated in Volume 1, was another of the line of angel magicians actually using these conjurations. He said of the play :

“ther was to be observed, firste, howe Mackbeth and Bancko , two noble men of Scotland, ridinge thorowe a wod, thes stode before them three women feiries or nimphes , and saluted Mackbeth, sayinge three tymes unto him, Haille, Mackbeth, King of Codon ; for thou shall be a Kinge, but shall beget no kinds, etc. Then said Bancko, what all to Mackbeth, and nothing to me? Yes, said the nymphes, haille to thee, Bancko, thou shall beget kinges, yet be no kinge; and so they departed and cam to the coutre of Scotland to Dunkin, King of Scotos and yt was in the days of Edward the Confessor. And Dunkin had them both kindly wellcom, and made Mackbeth forthwith Prince of Northumberland, and sent him hom[e] to his own castel, and

appointed Mackbeth to provide for him, for he would sup with him the next day at night, and did soe.

And Mackbeth contrived to kill Dunkin and throwe the persuasion of his wife did that night murder the kinge in his own castell, beinge his guest; and ther were many prodigies seen that night and the day before. And when Mackbeth had murdered the kinge, the blod on his handes could not be washed off by any means, nor from his wives hands, which handed the bluddi daggers in hiding them, which by means they became both much amazed and affronted. The murder being knowne, Dunkin's two sonns fled, the one to England, the [other to] Walles, to save themselves. They beinge fled, they were supposed guilty of the murder of their father, which was nothing so.

Then was Mackbeth crowned kinge; and then he, for feare of Bancko, his old companion, that he should beget kinges but be no kinge himself, he contrived the death of Bancko, and caused him to be murdered on his way as he rode. The next night, beinge at supper with his noble men whom he had to bid to a feaste, to the which also Bancko should have com[e], he began to speak of noble Bancko, and to wish that he wer[e] ther[e]. And as he did thus, standing up to drink a carouse to him, the ghoste of Bancko came and sate down in his cheier behind him. And he, turning about to sit down again, sawe the ghoste of Bancko, which [affronted him so, that he fell into a greate passion of fear and fury, utteringe many words about his murder, by which, when they h[e]ard that Bancko was murdered, they suspected Mackbeth.

Then Mack Dove fled to England to the kinges sonn, and soon they raised an army and cam to Scotland, and at Dunstonanyse overthruw Mackbeth. In the meantime, while Macdove was in England, Mackbeth slew

Mackdove's wife and children..."

The key to the plot is that the prophecies by the "feiries" were true to the letter. More precisely worded questioning of the "feiries" by Macbeth might have avoided all that bloodshed, but then of course Shakespeare would not have had such a dramatic play. And so it is that traditionally the wording of invocations and the questions addressed to spiritual creatures should be very precise in their language, so as to leave little room for ambiguity.

Another point that is worth considering is that spiritual creatures (be they spirits, angels or demons) usually need a bit of coaxing, and a long drawn out invocation is often more effective than a quick and demanding one. The tone should be one of firm respect, not the hectoring and ordering that is the common interpretation of some grimoires. In Dr Rudd's *Nine Celestial Keys*, each invocation is followed by a 'Replication' which enables the invocant to proceed if the main invocation has not succeeded in producing manifestation.

The location of the invocation needs careful planning. Invocation in a quiet natural place far from human habitation, or in a room set aside just for this purpose will usually be more effective and rapid, whilst invocation in a room used for other purposes, in a crowded city will usually take longer and be considerably more arduous. You can draw a parallel between invocation and the difficulties of coaxing a wild animal into a room filled with unfamiliar smells in a city filled with unfamiliar noises, as opposed to doing it in a place not nearly so congested. So select a suitable spot, take your time, pronounce every

word clearly, and do not be in a hurry for results.

In due course the material in this book will no doubt be boiled down by later writers to a thin gruel, an instant magical fix, which will no doubt sell many more copies. But by publishing this source material here in full, we are satisfied that there will always be the possibility for practitioners to go back to the original working manuscripts of practicing magicians of the period to examine their full instructions and invocations. As a rule of thumb in magic, one should always use the full technique, and avoid omitting any of its constituent parts, until you know exactly how and why each piece works.

The Hierarchy of Spiritual Creatures

One of the results of the work we have been doing for the last three years has been a clearer picture of the Renaissance perception of the hierarchy of spiritual creatures. Magicians of this period did not make the same distinctions as are commonly used in modern magic, and would be as likely to work with fairies as they would be with angels, demons or Planetary spirits. The whole body of invocatory or evocatory magic was part of a unified corpus of magical practice, and within this practice was a whole range of spiritual creatures. This is demonstrated by the same invocatory style being used to summon archangels, demons, Enochian governors, planetary spirits or Olympic spirits.

We came across some fascinating contextual material in manuscript. These documents set the Enochian system clearly within the context of the 9 Orders of Angels, although they also included various other

orders of angels and spiritual creatures, giving a coherent hierarchy which makes for a clearer picture for working with such grimoires.

Interestingly, within the grimoires the nine orders of angels have different names to those used in Qabalah, resulting in some confusion, as e.g. The Seraphim in the grimoires correspond to the Chaioth haQadosh of the Qabalah, whereas the Seraphim of the Qabalah correspond to the order of Potestates or Powers in the grimoires. These differences are listed below, with the Qabalistic names for the orders of Angels bracketed behind the grimoire names.

In this volume, there is a lot made of the hierarchy, and this is important as any particular spiritual creature should be called in the name of his superior, so it pays the invocant to know who that is.

At the top of the Heavens are the 18 fiery regions - the Superior and Celestial Heavens wherein reside the 7 Great Archangels who dwell directly in the presence of the divine. Although this list differs from one authority to another, the usual is Metatron, Raziel, Tzaphkiel, Tzadkiel, Michael, Raphael and Gabriel. Under these are the 9 Orders of Angels:

The Superior Hierarchy

1. Seraphim (Chaioth haQadosh) under Metatron/Methratton
2. Cherubim (Auphanim) under Raziel
3. Thrones (Aralim) under Tzaphkiel/Cassiel, who also rules the Olympic Spirit Aratron, the Planetary Spirit Zazel and the Planetary Intelligence Agiel

The Middle Hierarchy

4. Dominations (Chasmalim) under Tzadkiel/Sachiel, who also rules the Olympic Spirit Bethor, the Planetary Spirit Hismael and the Planetary Intelligence Yaphiel/Yophiel
5. Potestates or Powers (Seraphim) under Khamael/Samael, who also rules the Olympic Spirit Phaleg, the Planetary Spirit Bartzabel and the Planetary Intelligence Graphiel
6. Virtues (Malachim) under Michael, who also rules the Olympic Spirit Och, the Planetary Spirit Sorath and the Planetary Intelligence Nakhiel

The Inferior Hierarchy

7. Principalities (Elohim) under Haniel/Anael, who also rules the Olympic Spirit Hagith, the Planetary Spirit Kedemel and the Planetary Intelligence Hagiel
8. Archangels (Bene Elohim) under Raphael, who also rules the Olympic Spirit Ophiel, the Planetary Spirit Taphthartharath and the Planetary Intelligence Tiriel
9. Angels (Cherubim) under Gabriel, who also rules the Olympic Spirit Phul, the Planetary Spirit Schad Barschemoth ha- Shartathan and the Planetary Intelligence Malkah be-Tharshisim ve-ad Be-Ruachoth Shechalim

Additionally there are the Militia of Heaven, containing 7 other orders which are:

- The Doctrinal Order

- The Tutelary Order
- The Procuratory Order
- The Ministerial Order
- The Auxiliary Hierarchy
- The Receptory Order of Souls
- The Order of Assistants

The 12 Zodiacal Presidential Angels are also under the 7 great Archangels, as are the 28 Mansions of the Moon, each with its Presidential Angel, and the 72 Shemhamphorash Angels, who rule the Quinarys (5° angles) of Heaven.

Below the 18 fiery heavens are the 30 Airy or Inferior regions of the Heavens (the Aethyrs), wherein reside the 91 Aerial Princes, who rule over the 4 Angelic Rulers of the Watchtowers, each ruling 6 Seniors, each ruling 16 Angels, each ruling countless spirits

Below all these angelic regions are the infernal spirits. These are ruled by the three Kings of the infernal hierarchy - Lucifer, Beelzebub and Sathan.

Sathan rules the four Kings of the Air, better known as the four Demon Princes, each of whom has a subordinate demon bishop and numerous lesser demons. The demon princes are:

Oriens in the East, under whom is the Demon Bishop Theltryon

Amaymon in the South, under whom is the Demon Bishop Boytheon

Paymon in the West, under whom is the Demon Bishop Sperion

Egyn in the North, under whom is the Demon Bishop Mayerion

Under each of the Bishops are many named demons, such as Vassago, Belial and others, and under them numberless other demons and spirits.

An interesting observation made in the *The Nine Celestial Keys*, indicates that as a rule the magician would call spiritual creatures appropriate to the work in hand, rather than always going for the “big guns” as it were:

“To conclude Dr. Rudd’s Doctrine of the Nine Hierarchies of Angels and the better to understand him, that although the glorious Methratton and Raziel may be invoked for some great signal and weighty matters [such as] to prevent ruin of states and kingdoms and persons in great authority, yet it is the opinion of Dr. Dee and Dr. Rudd, and Iamblichus that ancient magician, that it is rarely practiced since the Olympic powers are sufficient to be invoked and advised with.”

Who Used these Techniques?

Dr Thomas Rudd (1583 - 1656)

Dr Rudd knew Dr John Dee and was interested in the same things from alchemy to angel magic and the geometry of Euclid. It appears that Rudd carried on Dee’s experiments in angel magic much further and formed the focus of a group of 17th century angel magicians.

In the last Volume we sketched the line of transmission of this

knowledge, and to this line we should add Francis Barrett the hot air balloonist.

Francis Barrett (c. 1774-c. 1802 or 1765-1825)

Barrett is mostly remembered for his publication of *The Magus*, a rather beautifully printed book that was first published in 1801. *The Magus* consists mainly of selections taken from Agrippa's *Three Books of Occult Philosophy* and the *Fourth Book of Occult Philosophy* including the *Heptameron* by Peter De Abano. It has been suggested that Barrett was probably a pupil of Ebenezer Sibly (1751-1800). Barrett lived at the time of the publication of the *Magus* near Sibly at 99 Norton Street, Marylebone, London, and advertised in the book that he took pupils in the magical arts. Although his death date appears not to have been recorded, one of his pupils, Dr Parkins of Lincolnshire refers to him as the late Mr F. Barrett' in a manuscript dating from 1802, so it would seem that his penchant for hot air and hydrogen ballooning brought about his early demise soon after the publication of the *Magus*.

John Denley (1764-1842)

According to Frederick Hockley, Denley gave much of the information to Barrett for his book *The Magus*. Denley was a bookseller specialising in magic and occult books and manuscripts in Catherine Stree, Covent Garden, London , and is the link between Francis Barrett and Frederick Hockley. Outside of the great libraries like the British Museum and the Bodleian, Denley's shop contained probably one of the largest collections of occult books and manuscripts in

England at that time.

It is interesting to note that it was in Denley's bookshop that Lord Bulwer-Lytton claimed to have met the mysterious Brother of the Rosy Cross who gave him the cypher MSS which he used for writing his famous novel *Zanoni*. Bulwer-Lytton's Rosicrucian novel appears to be quite autobiographical. For instance, when Glyndon asks Zanoni (his Rosicrucian Master) why he decided to teach him the mysteries of Alchemy, Zanoni answered that he knew that one of Glyndon's ancestors belonged to the Fraternity, and therefore, according to the rules of the brotherhood, it was his duty to instruct him. In fact, this story could well be that of Lord Bulwer-Lytton's family, because one of his ancestors, John Bulwer, was indeed an alchemist in the 16th Century and allegedly belonged to a Rosy Cross Fellowship.

Frederick Hockley (1808-1885)

One of the angel magicians who worked these methods in the direct line of transmission was Frederick Hockley. Although we touched upon Hockley in the previous volume, it is worth adding a few more interesting points, as Hockley was a much more seminal figure in the history of magic than he is usually given credit. He was lucky to have very early access to significant magical sources as he worked initially for the occult bookseller John Denley. Here he had access to many magical manuscripts. In fact he was paid by Denley to copy some of these manuscripts, which Denley then in turn sold.

A handwritten copy of at least one of the manuscripts here

transcribed was amongst Hockley's manuscript collection at his death. Hockley spent almost his whole life in the investigation and use of angel magic and crystal skrying. Although he did venture into the then popular practice of spiritualism (or more correctly 'spiritism') he always returned to traditional methods for conjuring angels into his crystals.

His first experiment with skrying with crystal and magic mirror was in 1824 at the tender age of 16. Hockley's main interests were communicating with spiritual creatures, be they angels, spirits or even the deceased, in any way possible. He assiduously pursued these interests via skrying and even spiritualism. He was also interested in alchemy, which he certainly undertook seriously in the laboratory, and later in life he became involved with Freemasonry. These interests overlapped in his friendships with a number of the founders of the Golden Dawn, and his membership of the SRIA.

Hockley used female skryers in the same tradition as the skryers Dr John Dee used. He filled 30 volumes with transmissions and answers by the spirits to over 12,000 of his questions. Quite a few of these records are still extant.

The importance of Hockley in the context of the manuscripts transcribed in this book is that it is certainly known that Hockley copied and utilised both Dr Rudd's calls of the *Nine Hierarchies of Angels*, and Dr Dee's Calls and Celestial Invocations of the Table of Enoch, linking him and nineteenth century magical procedure directly with two of the most important angel magicians of the 16th

and 17th century respectively.

Hockley was also important in the onwards transmission of these magical techniques. Although they were later estranged, one of Hockley's most important pupils was Kenneth R H Mackenzie. Mackenzie regarded Hockley as his master in magical matters, and Mackenzie was in turn very influential with the founders of the Golden Dawn.

Hockley's fine collection of manuscripts and printed books, many of which are unobtainable nowadays, were acquired and then resold in 1887 by George Redway, of York Street, Covent Garden in London, just around the corner from where Hockley had acquired his first magical manuscripts at the tender age of 16, an interesting twist of fate. Many of his books, and probably some of his manuscripts, were acquired by founders of the Hermetic Order of the Golden Dawn like Westcott.

Defining Magic

The first volume in this series raised considerable controversy in the occult and pagan community, so let us just recap on the main points made there. Please consult that Volume for the detailed arguments behind each of the following rather bald statements:

- a) Traditional magic was predominantly concerned with the invocation of all types of spiritual creatures such as angels, demons, and spirits.
- b) The origin of these methods is in the grimoires, which show

little demarcation between invocation and evocation. The early grimoires treated of angels and demons interchangeably, and either or both might come from the same calling. There is a continuum of spiritual creatures from archangels through angels, elementals, to demons.

c) The line of transmission of practical magical methods was through a succession of scholar-magicians, *not* via the village cunning-man and witch tradition (which uses a different approach), or via secret societies like the Illuminati, Rosicrucianism or Freemasonry (with the single exception of the Golden Dawn).

d) Practitioners of ceremonial and angel magic tended to be of one particular social class, with a disproportionate number of jurists and lords, in other words drawn from the Establishment of the day.

In tracing this line of scholar-magicians we have discovered that in every age some of the most prominent players were major members of the establishment, politicians, lords, legislators, and even royalty. In short, serious magic was not the pursuit of the dispossessed, the wacky, or the downright crazy. It was, and is, a pursuit worthy of the most intelligent men or women of every age.

e) The spiritual creatures invoked are not subjective, nor are they part of the psychological makeup of the invoker.

This is a fallacy introduced by Aleister Crowley's comments in 'his' edition of the grimoire the *Goetia*. Demons are not, repeat *not*, psychological and definitely not anatomical 'portions of the human brain' as Crowley categorically stated in his introduction. In this introduction Crowley writes a tongue in cheek exposition of magic

that has confused many generations of students ever since. It was not till the publication of the excellent edition of the *Lemegeton* by Joseph Peterson in 2001 that Crowley's partial and defective edition has been finally eclipsed. Hopefully his introduction will now also cease to influence current thinking about evocation.

Although we have the greatest respect for Crowley's intellectual rigour and pioneering spirit, the introduction penned by Crowley in that book has effectively put back research into evocation by more than 75 years, by introducing the beguiling but deceptive notion that demons are purely subjective. This has reduced evocation from its position as a prime magical technique to a second-rate form of psychotherapy. In fact one pair of psychotherapists wrote in 1975:

"Down through the ages the power and wonder of practitioners of magic have been recorded... These people of power, wrapped in a cloak of secrecy, presented a striking contradiction to the common ways of dealing with the world. The spells and incantations they wove were feared... Whenever these people of power publicly performed their wonders, they would both shatter the concepts of reality of that time and place and present themselves as having something that was beyond learning."

So far so good, but then this pair of psychotherapists go on to claim that magic is just psychotherapy, specifically just their very own recently devised brand of psychotherapy:

"In modern time, the mantle of the wizard is most often placed upon those dynamic practitioners of psychotherapy who exceed the skill of other therapists by leaps and bounds, and whose work is so amazing to watch

that it moves us with powerful emotions, disbelief, and utter confusion.”

Such arrogation of the ancient and honourable term ‘magic’ to a recent and probably transient psychological practice moves us to disbelief, and undoubtedly many readers to utter confusion.

Demons cannot be dealt with via the theories of psychotherapy, a supposed ‘science’ that is yet to be rigorously proved, which is but a hundred years old, or in the case of the above example just a few decades old. Demons may now be as rare as wolves or bears in the streets of a modern metropolis, but they are real nevertheless. The parallel is deliberate, because it emphasises the fact that both were much more common in the past, and that in the twenty-first century your chances of encountering one is much greater outside of heavily populated urban metropolises. Another thing that is certain is that these creatures are certainly not just ‘parts of the human brain’ as Crowley would have you believe.

f) Christianity, particularly in the person of King James I and his English authorised version of the *Bible*, blurred the distinction between different kinds of spiritual creatures, and introduced dualism into magic.

The Biblical distinction between the Devil and demons became blurred in 1611 when the King James Version of the *Bible* was published. It chose to translate many very different words (such as satyr, faun, and many other words) simply as ‘devil’ without regard to their very different meanings. Diabolos, which is the one term that should have been so translated was the supreme spiritual adversary

of the god of the Jews and worthy of being called the Devil, but 'demon', and many other words referring to a range of spiritual creatures, who had none of the stature or qualities of Diabolos, did not deserve to be translated by the same English word.

These first two points are very well put in *Jonathan Strange & Mr Norrell*, a recently published work of fiction by Susanna Clarke, which deals with the resurrection of real magical practice in England:

"Magicians are chiefly interested in the usefulness of these supernatural beings; they wish to know under what circumstances and by what means angels, demons and fairies can be brought to lend their aid in magical practices. For their purposes it is almost irrelevant that the first class of beings is divinely good, the second infernally wicked and the third morally suspect. Priests on the other hand are scarcely interested in anything else."

Magic and Religion

This brings us to the relationship between religion (not just Christianity) and magic. Magic is not religion, nor is religion magic. Whatever anthropologists might say, the roles of magician and priest were very clearly demarked in almost all ancient societies. In the later half of the 20th century, maybe because the role of the priest in society had declined, there has arisen an even greater blurring of the distinction.

Religion seeks to pray, implore or submit to a god. Magic does not deal with god, but seeks to constrain, bind, and command various lesser spiritual creatures. Although priests have in the past used magic, usually as an adjunct to their duties, it is only very recently

that magicians have sought to define their art as a religion.

Aleister Crowley again comes to mind as the prime example of someone who attempted to make the fruits of his magic into a religion. In the later half of the 20th century general regard for Christianity, particularly in Protestant countries like the UK, has declined. Regular Church of England attendees in the UK for example have dropped from 40% of the population just after World War II to less than 6% at the last census, and currently rather less. We therefore no longer feel it is necessary to rebel, with Crowley, against Christianity. Just as we no longer need to keep pushing the boundaries of the sexual revolution. Much of what he hoped to achieve has been achieved via social change rather than religious revolution.

In 1904 Crowley received through the mediation or channelling of his wife Rose, a book which he called *Liber Al Legis*, the *Book of the Law*. Instead of taking it as a private revelation, Crowley attempted to promote this book as the core of a new religion designed to replace Christianity. It is far from our intention to limit anyone's choice of religion, but we would like to make the observation that the acceptance of the Law of Thelema is not a necessary condition for the learning or practice of magic. In fact in some ways it is a hindrance and a distraction. Had Crowley lived after the sexual revolution of the 1960s, or had not been brought up on the harsh theological diet of the Exclusive Order of the Plymouth Brethren, he may not have felt the same urge to propagate a religion designed to rival Christianity, a belief system which has derogatorily come to be referred to as

Crowleyanity.

Crowley no doubt was a very important seed force in the overthrow of Victorian sexual and drug restriction, both during his heyday and again in the 1960s, and for that we can all be grateful to him. But we don't need to follow his religion in the working of magic, anymore than we need to take up mountain climbing or latakia smoking in order to achieve the same ends.

A second attempt to portray magic as religion has come about in the late 20th century as part of the New Age movement, where 'shamanic' behaviour has merged religion, ecstatic drumming, dancing, drug ingestion, and magic. Most prominent amongst these New Age 'shamans' is Carlos Casteneda. His work is an important contribution to the interface between drug-induced states and spiritual creatures, and how one can facilitate communication with the other. Leaving aside how much Casteneda (c. 1925-1998) made up as an imaginative anthropologist, and how much he was actually taught by a Yaqui Sorcerer in the Sonoran Desert, his work has in fact blurred the lines between (shamanic) religion and magic, and offers little in the way of systematic concrete technique. Like Leary he tried to put psychedelic drugs into a religious setting. Unlike Leary he also tried to add magic to the mix.

The Gods

In the previous Volume we introduced the phrase 'spiritual creature' to cover a vast range of entities from archangel and angel through elemental and fairy, to *daimon* and demon and spirit. In the course of

this discussion we also mentioned the gods of other traditions.

We need to look at these in more detail, specifically the New Age attitude which treats the gods of other communities as potential objects of invocation as well as of devotion. This practice probably stems from the Hermetic Order of the Golden Dawn, where founders like S L MacGregor Mathers introduced the gods of the ancient Egyptians and of Samothrace and Babylon into the otherwise predominately Masonic rituals of the Order . Before this the practice of magic and the Classical interest in foreign gods were quite distinct pursuits. Obviously the planets were a long time part of magic, but where for example, Venus was part of a ritual, it was the Venusian qualities of the planet rather than the Roman goddess herself which were being invoked.

You have to remember that at the turn of the century, when the Golden Dawn was flourishing, all well educated people had a reasonable grasp of the Classics which formed part of European civilisation, and could have rattled off the attributes of most of the Greek and Roman gods without too much difficulty. Many, like Aleister Crowley, MacGregor Mathers, and Wynn Westcott would have had a reasonable grasp of Latin, and a smattering of Classical Greek. As such the Greek and Roman gods were part of their cultural experience. In the Victorian period these gods were part and parcel of the culture of every European country, for the Romans had, until the first Christian Emperor Constantine I (324-337 AD) spread their culture and that of their predecessors the Greeks across the whole continent, leaving behind significant quantities of architecture and

literature.

Nowadays, unfortunately, the Classics are no longer taught at school, having been largely replaced by science, technology, social and business studies, so that people are no longer brought up with these gods as part of their everyday knowledge. These gods have become in many ways alien to anyone with a modern education. For Americans, the gap is even wider, as they have not grown up in an atmosphere or a city where images of the old gods still form part of the architecture, decoration and statuary of their surroundings. One could not, for example, grow up in modern Rome without some appreciation of the classical gods, even if one were a devout atheist.

One of the most exciting features of the late nineteenth century was the discovery and excavation of much of the world of ancient Egypt, Chaldea and Babylonia. A quick glance at the many books written by Sir Wallis Budge, who was certainly involved in one way or another with the Golden Dawn, will show how these ancient civilisations and their gods erupted into the popular consciousness during the period from the time of Napoleon's expedition to Egypt to the First World War (1800-1914).

It is not surprising then that Mathers, with the help of Wallis Budge and Florence Farr, chose to insert these 'new', emotive, and powerful godforms into the rituals of the Golden Dawn. These ancient Egyptian gods were inserted into the practice of magic in much the same way as the modern interest in mathematical chaos theory has led to the generation by Pete Carroll of a school of chaos magic. Both additions are cultural products of their own period, and not part of

the underlying traditions of magic.

Of course, if it works then by all means use it. But does it work because of these additions, or in spite of them?

The gods of Greece and Rome are no longer part of Western education and therefore no longer part of its culture, and the gods of Egypt and Babylonia never really were. Can we consider these gods of other cultures in the same class as the many spiritual creatures of our own culture. Can we just 'use' these gods in the same way as we might use an elemental?

The Christian church's original view of ancient gods of other cultures was that they were little more than demons. This is a view derived from the Old Testament where competitor gods were downgraded in the popular imagination by the reigning religion, as a way of dealing with them. Today however we don't have the same politico-religious objectives, so can we look at these gods objectively? Should we behave like the church and demote them to the status of demon, or should they be accorded the same respect as they were when they had large congregations of their own. This is where the essential difference between religion and magic comes in. Gods belonging to other cultures should still be treated as gods.

Initiation Passive and Active

Initiation used to be a practical proof of ability, not a passive conferment of a grade. Magical is above all a practical art. In Chinese Taoist magic, and in Western magic before the 19th century,

progression came from doing, from the novice successfully using an invocation or binding a specific spirit. It is instructive to look at the classic Taoist approach to magic which still prevails today:

“The Taoist system of grading (fee) was based on the concept of merit (*gong* or *gongfu*)... This acquisition of merit resulted in turn in an increase in power...and an upgrading in status. The consecrated way of obtaining merit was through the accomplishment of ritual. Indeed the larger the cycle [of ritual], the greater the merit and its upgrading power.”

Why are we looking at Eastern magic here? The key is the ongoing and still live tradition of Taoist magic, which has unbroken lineages stretching back many generations. Such a practitioner has to do the ritual and prove he has command of the technique and of the associated spiritual creatures. He must demonstrate his power and ability to handle them before being upgraded to a higher grade. The same principle applies in *gongfu* (or perhaps more recognisably, ‘*kung fu*’), where it is necessary to defeat or at least match an opponent of a certain grade before being upgraded. The same term ‘*gongfu*’ is incidentally used in both magic and martial arts circles.

In Taoist magic and the martial arts, grading is not a passive benediction or passing on of a “blessing” as it is in the more passive meditative arts, nor was it in the past in Western magic. In 19th century Europe however the idea of magic initiation was watered down from it being a real trial and test of skill (in which the candidate had to work hard at mastering a technique) to the simple conferring of initiation by the higher ranking members of the Order. This benediction occurred as the climax to an appropriately enacted

symbolic drama, built along Freemasonic lines, during which the candidate is led round blindfolded and prompted with a series of pre-scripted answers. In many cases this is effective psychologically but not necessarily magically.

On the other hand, if such Orders reverted to the old system of the candidate having to prove him/herself through practical work, or a successfully complete quest, then many more postulants would end up with real magical ability rather than just the ability to pass theory exams and smoothly playact a symbolic drama. Many graduates of such a system do indeed privately feel a bit let down at the end of their initiations. Even where some psychological elevation occurs, the particularly British practice of going for a meal or 'down the pub' with the other celebrants immediately afterwards effectively discharges much of the momentum and energy built up. This is again an import from Freemasonry, where the convivial meal afterwards was part of the fraternal process. A more useful procedure after a successful invocation is the private and detailed recording of results, particularly of the spirit seal or signature, which will enable the spirit to be called with much less effort next time.

With the introduction of the Freemasonic initiation format, the symbolic and mystical approach has prevailed over the magical and practical approach. We are not objecting to the passing on of *moksha* or *baraka* or illumination if the meditative path is the chosen one.

But such transmission is not the way of magic, Eastern or Western, where the candidate has instead to prove his ability to command and control a certain 'register' or 'directory' of spirits. The 'register' of

spirits is a common concept in Taoist magic where the power of the postulant is judged by the number and type of registers of spirits to which he has access and of which he has command. The Western equivalent of a register is a list like the 72 demons of the *Goetia*, although that particular grimoire does not give, in the currently printed editions, the words and identities that govern and command each of these spirits.

The Manuscripts

Content Provenance

The full details of the manuscript items here transcribed with their folio numbers are as follows.

Sloane MS 3825	ff. 1-40	Part 1: Janua Magica Reserata
	ff. 40-49	Part 2: Nine Hierarchies
	ff. 49v-95v	Part 2: Nine Celestial Keys
	ff. 95v-96	Part 2: The Tenth Key
Harley MS 6482	ff. 39v-62v	Part 1: Janua Magica Reserata
	ff. 143-170	Part 2: Nine Hierarchies
	ff. 2-6, 170v-278	Part 2: Nine Celestial Keys
Sloane MS 3628	ff. 1-25	Part 2: Nine Celestial Keys
Sloane MS 3824	ff. 81-83v	Part 2: The Tenth Key

Sloane MS 3821 ff. 158-167,180-187v Part 3: Demon Princes

Rawlinson D.1363 ff. 26-35v Part 3: Demon Princes

The magical source material presented in this volume is clearly a part of the English aristocratic angel magic tradition described in Volume 1, in fact three of the manuscripts transcribed here (Sloane MSS 3821, 3824, and 3825) were all bought by Sir Hans Sloane from the sale of Sir Joseph Jekyll's manuscripts in 1739/1740. So we can see that the line of transmission is very similar to the manuscripts transcribed in Volume 1, and they were used by both Jekyll (1663-1738) and Sloane (1660-1753) as well as probably being accessed by his fellow angel magician Baron Somers of Evesham (1651-1716).

Our main transcription source is Sloane MS 3825, the earliest of our sources, and probably, from the handwriting, dating from the early to mid 17th century. It contains the *Janua Magica Reserata*, the *Nine Celestial Keys*, and in a different hand the *Tenth Key*. Other items are bound with it, and some of these will be examined in a future Volume in this series.

In Sloane MS 3825 f. 75 there is a footnote in the hand of Elias Ashmole (1617-1692), who must therefore have therefore also have owned the manuscript at some point. Although there are a number of separate items here, they appear to have travelled together and been copied from one manuscript to the other in the course of being used

by the same practicing angel magicians.

Harley MS 6482 is a fair copy of a number of interesting magical items, several of which are identical to items in Sloane MS 3825, but with subsequent rationalisation of spelling and punctuation. We can see from the manuscript itself that it was copied by Peter Smart, a Master of Arts and probably a lawyer, on 9th July 1712, from a much earlier manuscript owned by Dr Thomas Rudd. Harley MS 6482 has been published by Adam McLean in *A Treatise on Angel Magic*, but this excellent book is unfortunately long out of print.

Sloane MS 3628 also contains a copy of the *Nine Celestial Keys*. This is bound with diary material dated 1686-1688, but it probably predates this material.

Sloane MS 3824 is only of minor interest from the point of view of this Volume, as we have only used another copy of the *Tenth Key*.

The Demon Prince invocations are included in Sloane MS 3821. Strangely, in this volume another unrelated item has been bound into the middle of these invocations. The Demon Prince invocations also occur without such a break in Rawlinson MS D. 1363.

We originally intended to simply publish a transcription of the whole of Harley MS 6482, but decided that it would be much more useful to group similar items together, rather than simply grouping them according to the sometimes haphazard binder's collation order. We have published items drawn from the same magical technique together, rather than simply grouping them according to the way they

had been bound by Sir Hans Sloane's manuscript bookbinders. We have therefore chosen to just transcribe those items which relate to specific types of angel magic. Other items in these manuscripts outlining other techniques, such as those relating to the Olympic Spirits or the Shemhamphorash formulae will be included in their proper place in future Volumes in this series.

Adam McLean in his introduction to the excellent *A Treatise on Angel Magic* summed up the nature of this manuscript

"It is also my view that this Treatise was intended as a compilation of the traditions of Angel Magic of the sixteenth and seventeenth centuries, for the use of a group of practicing occultists centred around Dr. Rudd. Hopefully further historical research might help to identify this group and their means of working." We concur with Adam's conclusions, and part of the purpose of this series is to provide the original working documents and show the methods used to summon both angels and demons. This research is ongoing, but the initial line of transmission or lineage of these techniques from one scholar magician to another from before Dr John Dee to the founders of the Golden Dawn is already firmly established.

By the end of the series, key manuscripts will have been transcribed and printed in their entirety, but the material will have been grouped in Volumes according to the techniques used, as the original 16th and 17th century magicians would have understood them.

Apart from the incredible similarity in style between the invocations of the Archangels and Orders of Angels displayed in the material presented here in Sloane MS 3628, Sloane MS 3825 and Harley MS

6482, and that of Sloane MSS 307 3821, published in the first Volume of the series, there are other links that demonstrates the continuity and coherence of this material as a single body of work on angel magic: for example the latter part of Sloane MS 3825, which is lost midway through the Invocation of Agiel, is identical to the material in ff.205-225 of Sloane MS 3821.

The Tenth Key, the single piece that is written in a different hand, a later addition, is also to be found amongst miscellaneous pieces in Sloane MS 3824. This manuscript also contains material on Treasure Spirits following exactly the same style of invocatory formula as all of this material. The copy of this piece in Sloane MS 3825 also looks very rushed, the handwriting suggesting the copyist was in a great hurry, and this is also borne out by the absence of red ink and punctuation in the text. Curiously the version of the *Tenth Key* that is found in Sloane MS 3824 (ff.81-83b) is of greater length and more akin to the *Nine Celestial Keys* in Sloane MS 3825. However here also the handwriting looks hurried and there is an absence of punctuation, though red ink is used to mark out key words in the text. Therefore we deduce that the original Rudd work contained only Nine Keys, but some later scribe, unfamiliar with the long running tradition of the Nine Hierarchies has decided that the 10th Sephirah, Malkuth, also needed a Key of its own. For completeness we have included this.

The material on the Archangels is largely duplicated across Harley MS 6482 and Sloane MS 3825, though the sequence is slightly altered and there are some significant differences. For this reason the material from both manuscripts is presented in full where there are

different illustrations or major textual differences that cannot easily be explained in footnotes.

The Prayer and the *Nine Celestial Keys* are also reproduced in the front of Sloane MS 3628, without the 'Replications' given in the other sources, suggesting a later provenance for that manuscript. The main content of that manuscript is the fourth of five magical diaries of one of the main angel magicians of the 17th century, covering the period April 1686 - December 1688.

In the context of this current Volume, Rawlinson MS D.1363 is of minor importance. It is clearly written, probably in the late 17th century, and is obviously a magician's fair copy. In it (ff. 20-22v) the copyist has copied a part of the *Magick of Arbatel*, the Demon Princes (ff. 26-35) here printed as Part 3 of this Volume, and a prayer to Enoch (ff.38-40) already printed in Volume 1 of the present series. In each case these extracts are obviously copied from earlier sources. The value of Rawlinson MS D.1363 lies in its clear hand, which provides for a check on some words, rather than as a source text.

Although this may all sound a bit complex, the main manuscript used in the compilation of this book was British Library Sloane MS 3825, catalogued as *Janua Magica Reserata*, literally the 'The Keys to the Gateway of Magic' and we hope that, for our readers, this book will prove to be so.

Notes on Style used in the Transcription

Abbreviations

Some abbreviations have been expanded for convenience of reading. Where the abbreviation “E. W. N. S.” appears in the text for example, it has been expanded to “East, West, North South”.

The abbreviation “C.S. or G.R.” has been expanded to “Crystal Stone or Glass Receptacle”. This expression is a common expression in many of the manuscripts of angel magic and can be seen fully expanded in for example the *Art Theurgia Goetia* where it says “you may call these spirits into a Crystal stone or Glass Receptacle, [this] being an Ancient usual way of Receiving binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art”. Likewise “C.G.” has been expanded to “Crystal Glass”. This usage also clearly shows the influence of the techniques of Goetic magic on angelic magic.

The term “Essce” has been expanded to its full form of “Essence”. However which is used frequently through the manuscript has been maintained, as has “ c” for “etcetera”.

Style

Capitalisation and punctuation vary considerably from manuscript to manuscript, even from the same period. Capitalisation in some manuscripts is applied to all significant nouns, in others such as Harley MS 6482 the usage is closer to modern usage. We have used the earlier manuscript in each case resulting in more initial capitalisations than the modern reader is accustomed to.

Paragraph structure was kept to the original form in Volume 1,

resulting in some very long paragraphs. In this volume we decided to silently insert some paragraph breaks in the interests of easier reading, where this does not affect the meaning or the flow.

In general the spelling of the manuscript has been rationalised to modern English, without interfering with the meaning. For example words like “soe” and “doe” have been transcribed as “so” and “do”, “ccelestial” as “celestial”, and “Angell” as “Angel”.

The grammar of the manuscript is reproduced faithfully, and no attempt has been made to render it into a modern English form, the text being sufficiently clear in its original form as not to warrant such alteration.

The colouring of the original is likewise reproduced faithfully. All words written in red ink in the original manuscripts are printed in red ink in the book.

Footnotes

Where footnotes occur, the following is the standard we have adopted:

- Insert’ indicates additional text
- ‘Omit’ indicates the removal of text.
- Struck-through text indicates that this occurs in addition to the text.
- A single word or phrase indicates a replacement for the word or phrase marked by the footnote.

Where a new sentence break has been introduced to facilitate reading, it is marked with a footnote as 'SB'. These breaks usually fall on a colon or semi-colon.

Manuscript variants

The manuscript abbreviations used in the footnotes are as follow:

Hl: Harley MS 6482

Rl: Rawlinson MS D. 1363

Sl: Sloane MS 3628

S2: Sloane MS 3821

S3: Sloane MS 3824

S4: Sloane MS 3825

Part 1 - Janua Magica Reserata

Janua Magica Reserata

The Most Incomprehensible, > Abundant God, hath framed so Images like unto Himself, they are the world Man, that in one of these he might be Delighted to behold all those his Greatly Various, Manifold, Admirable wonderful works of the Creation operations; in the Other be glorified; who being he is one, he hath Created the World One Single Infinite, hath Created the worlds, Round, seeing he is Eternal, hath Created the world Immovable, seeing he is

Immense, hath Created the world the Greatest of all things, Seeing he is the Chiefest Life, he hath Adorned this world with Vital Goods, begetting all things out of himself, seeing he is the Omnipotent, By his will alone (not by any necessity of nature) hath Created the world (not out of any foregoing Matter, but) out of nothing; seeing he is the Chief Goodness, Embracing his word, which is the Idea of all things (as Origins) with, his Choicest Essential Love, he hath fabricated this Eternal world, After the Example of the Internal, or Ideal World, Sending forth nothing of the Essence of the Idea, but Created of Nothing that which he hath from the Eternity of the Idea.

He Created Man Also after his own Image, for as the world is the Image of God, So man is the Image of the world.

We must Observe this by the way, that man is not Created Simply the Image of God, But after the Image, or the Image of the Image, therefore he is Called Microcosm or the Lesser world.

Now the true Image, of God is his words, the Wisdom, Light, Life truth, Existing by him self, of which Image Man's soul is the Image; Therefore we are said to be made as for the Image of God, nor after Images of the world, or of the creatures, For as God cannot be touched nor perceived by the ears, nor seen with the eyes, so the Soul of man can be neither seen heard nor touched, And as God him self is Infinite, cannot be compelled by any.

So also the mind of man is free, cannot be enforced or bounded, As God Comprehendeth this whole world, whereso God is in it, in his mind alone; so the mind of man comprehends it even in thought. And

as God moveth governeth all this world by his Book alone, so man oft times ruleth governeth his body; Therefore man is Called the other world, his Other Image of God, because he hath in him self

All that is contained in the greater world; So that there Remaineth nothing which is not found Even truly Really in man, him self performing the same Duties in him as in the Greater World.

There are in Man the four Elements, with the most true proprieties of their natures, And also an Ethereal Body, Likewise the Chariot of the Soul in proportion Corresponding to the Heaven.

There are in him the Vegetative Life of plants, the senses of animals, Angelical Reason, Divine Understanding, the true Conjunction Divine possession of all these things, flowing together into one; wherefore we may truly say, that man is Called Every Creature, not only as being made another World, that he Comprehends all the parts thereof in himself, but also Doth Receive Contain Even God him self, As Saint Paul clearly expresth, saying you are the temple of God.

Hence it is no absurd unjust, or Aetheistical tenet, nor any ways unbecoming a Christian confirm this tenet, and say that man is the most express Image of God, seeing he containeth in himself, all things which are in God.

But note, that by a certain Eminence containeth all things by his power (simply as the beginning of all things) and he hath given this power to man, that he should in like manner contain all things, but it

is by a certain act composition as the Bond, Tie and Knot of all things; Therefore man only rejoiceth in this honour, that he hath a similitude with all operation with all , conversation with all.

He is preserved with God and the Intelligences by faith wisdom, with the Heavens Heavenly things, by reason discourse, with all inferior things, by Sense Dominion, acteth with all hath power on all, even on God himself, by knowing loving him.

As God Knoweth all things, so man also can know all things intelligible, Seeing he hath for an Adequate Object Else in general, or Truth itself, neither is there any disposition nor thing found in man, in which something of Divinity may not shine forth; neither is there any thing in God, which may not also be presented in man.

Whosoever therefore, shall know him self, shall know all things in himself, and more especially he shall know God, according to whose Image he was made, he shall know the world the resemblance of which he Beareth, and he shall know all creatures with which he symboliseth, obtain all the senses fruits understanding, that can be had from Angels, spirits, Heavens, Elements, Animals, plants, stones, whatsoever else, how all things may be fixed for all every purpose or purposes, in and according to their time placed, order, measure, proportion Harmony.

By how much the more every one shall know him self, by so much he obtaineth the greater power of attracting the like qualities virtues, likewise operateth greater more wonderful things, so by consequence course gradually ascend to so great perfection, that

he is made the son of God, is transformed into that Image which is God, is united with him, a gift that is not granted to Angels, the world, or any creature, but to man only.

Thus man, having power, to be made the son of God, to be united to God, all things which are in man are united also, especially his mind, then his spirit, then his animal powers, then his vegetative faculties c.

And this Dignity of the Divine Image, is the proper peculiar Gift to man, common to no other creature.

Supreme,

The Lowest,

Middle,

The Supreme, is that Divine thing which is Called the mind, or superior portion or Illuminated Intellect, also calleth it the breath of Life (that is) Breath from God, or his spirit inspired into us.

The Lowest, is the sensitive soul, which is also called an Image, Saint Paul nameth it the Animal Man.

The Middle is the rational spirit, knitting tying together, both extremes, (that is) the Animal Soul with the mind, savouring of the nature of both extremes, yet it differeth from the Illuminated Intellect, the mind light supreme portion, it differeth also from the Animal Soul, from the which the apostle teacheth us, that we ought

to separate it by the power of the word of God, saying the word of God is Lively powerful, more penetrating than a two edged sword, piercing even to the dividing of the soul spirit.

As the supreme portion, never sinneth, nor consenteth to Evil, but always resisteth error, exhorteth to the best things; so the inferior portion Animal Soul, is always overwhelmed in Evil, in sin Concupiscence draweth to the worst things, of which saint Paul saith, I see another Law in my members, holding me captive, to the Law of Sin.

The mind being the Illuminated Intellect is never damned, but (although its companions are to be punished) goeth away unhurt into its original; but the spirit, the reasonable soul, seeing it is by nature free, can according to its pleasure, adhere to either of them, if it constantly adhere to the Superior portion, it is at length, united beautified with it, until it be almost unto God, And if adhere unto the inferior Animal man, it is depraved becomes vicious, Until it be made a wicked spirit.

It is a Certain Divine Substance, individual wholly present in every part of the body, so produced by an incorporeal Author, and it descendeth by the power of the Agent only.

The soul is a substantial number, Uniform, Rational Conversive unto it self, for exceeding all bodies and material things, the perfection whereof is not according to the manner, nor proceeding from inferior and grosser things, but from the efficient Cause: neither is it a Quantative number, but removed from all corporal Laws,

whence it is not divided nor multiplied by parts.

Therefore the soul of man is a Certain Divine Substance, flowing from a divine fountain, carrying along with it self Number, Not that Divine number, by which the Creator hath disposed all things; but a Rational number, by which using it hath a proportion to all things, it Can understand all things.

Now Man's Soul, immediately proceeding from God the Efficient Cause is joined by competent Means, to this [gross] body, whence first fall, in its descent, it is involved in a Celestial and Aerial body, called the Celestial Vehicle or Chariot of the Soul.

Through this Middle thing, by the Command of God, who is the Cause of the World, it is first infused into this Middle point of the Head, which is the centre of man's body, from there it diffuseth through all the parts and members thereof, when it joineth his Chariot to the natural heat, being a spirit generated to the heart by heat, by this it plungeth it self into the Humours, whereby it enfireth in all the members, to all these is made equally the highest, although it be Diffused through one to another; And thus it is manifest, how the immortal soul, by an Immortal body (that is to say) an Ethereal Vehicle, is included in a Glass and Mortal Body.

But the spirit of the heart failing, and heat being extinct, it leaveth him man dieth, and the Soul flyeth away with this Celestial Vehicle
c:

Every Noble Soul is said to have a four fold operation, And that is

thus

The First Divine, by the Image of the Divine propriety.

The Second Intellectual, by formality of participation with the Intelligence.

The Third Rational, by the perfection of its proper Essential Essence.

The Fourth Animal or Natural, by Communion with the body those Inferior things.

So that there is no, work in this whole world, so admirable, so excellent, so wonderful, which the soul of man (being associated to his Image of Divinity) standing not falling; cannot accomplish by its own power, without any external help.

Now we have in brief, treated of the Celestial properties of the Soul of man, and the Dignities thereof, its conjunction to the body; and will now show forth the dignities of the body, how through each degree of dependency, his Mind ascends into the intelligible World, becomes more sublime, like unto the Intelligences c.

The Omnipotent God, in the admirable Creation Composure of the World, with the Diversity Distinction of all the creatures therein, and the several forms, shapes, disposition natures thereof; Although the least of them may in consideration, follows up with Wonder and Astonishment perpetually; yet in his Omnipotency power who Created them, they were facile easy, for he spoke but

the words, they were made, according to their time, order Degree.

Therefore man thus deliberately made, thus highly honoured, endured with a form so Angelical, prerogatives so Royal, a statue of body so ascendant, lifted up towards heaven, a mind so Great and ample, able to comprehend the height depths of Mysteries, measuring the world in a moment, yet not contained in the world.

The Contemplation whereof, made the Kingly prophet and psalmist David (being stirred up with the wonder and love of such a workman) so broke forth into this passion, psal[m]: 139: I will magnify thy name O Lord, how wonderfully am I made, all the works of thy hands are wonderful as my soul hath tasted, and knoweth right well, my mouth was not hid from thee, being made in Darkness, How wonderfully was I fashioned in the womb of my Mother, Thine Eyes saw me a Rude indigested Hope, all my Members to thee were as written in a Book, which afterwards were not perfected but in many Days **(A)**

Behold then Man is a great Miracle, an Animal to be Honoured and adored, for the soul being converted and made like unto God, is so formed of God that it doth above all Intellect, know all things by a certain contract of Divinity; so the body adhering to following the image of the Soul, according to the celestial faculties, being strongly armed with faith, steadfastly Resolved with hope, Clothed with the unspotted Ornaments of Love Chastity it passeth into the nature of God, whereby he becomes God. He knows the Rise of Demons, himself to know his original with them, despising the part of human nature in himself, having a sure confidence of the Divinity of the Soul, by which he obtains, whatsoever he asketh at the hands of

God, by the help of Angelical Ministry, conversing with those blessed creatures c.

The Virtues of four Works, therefore being drawn from the Archetype himself; according to the Harmony of the Microcosm, being the Image of the Divine Idea, powerfully attracts the correspondence attendance of the Good Angels to our assistance; compels all Evil spirits to our commands subjection, submits all the powers of the world unto our service, yea all creatures both necessarily obey us, all the Choir of Heaven doth follow us, on whose office it is to execute his commands, who then according to God's Decree their duty, doth manage our affairs and positions according to our desires.

In the Next place, Before we enter to treat on the proper subject which we intend, Let us take a view of some necessary directions, as contain paths to lead us the next way, unto the truth, unto which shore is three guides namely Love Hope and Faith

Love is the Chariot of the Soul, of all faculties the most excellent, descending from the Intelligence above, so the most Inferior things: it Congregates Converts our mind into the Divine Beauty, preserves us in all our works, gives events according to our wishes, and administereth power to our supplications. Hope immovably hanging one shows things it desireth, when it is certain not wavering, nourisheth the mind bringeth it to perfection.

Faith, the Superior, Virtue of all, not grounded on human fictions, but Divine revelations, wholly filleth all things through the whole world; for seeing it descends from above, from the first Light,

remains nearest to it, is foremost noble and excellent, then all the Sciences, beliefs arising from Inferior things; by faith is man made somewhat the same with superior powers, and enjoyeth the same power with them, Faith is the Root of all miracles, by which alone we approach to God, from where we obtain Divine power perfection; wherefore all things are to be beloved, because all things are easy to God; nothing is impossible to him, therefore nothing is incredible and he who shall fail in his faith, shall do nothing worthy Admiration, but rather fear punishment sustain loss therefore. receiveth this miraculous power, in certain things, by command to be changed.

So although we are framed a natural body, yet many find no predominance over nature, cause such wonderful, sudden, difficult operations, as shall Angels spirits obey us, the stars are disordered, the Heavenly powers compelled, the Elements made obedient c.

Our Intellect therefore, if it would work any admirable thing, experiment, operation or effort in those inferiors, must have a respect to its Beginning, that it may be strengthened Illustrated thereby, receive power of acting through each degree, from the first Author.

For it is a Certain Maxim, and an observable rule, that whosoever doth the more exactly imitate the Celestial Bodies, either in Nature, study, action, motion, gesture, countenance, passions, of the mind, and opportunity of Season, is so much the more like unto them, and shall receive the larger Gifts Benefits from them; the Reason is apparent, for the body doth not resist a most powerful soul, and

perfect mind doth not Change in Council. **(B)**

Further Observations Worthy of Note

The Magnificent God, having created all things, ruling disposing them, holy gracious will then doth he distribute the gathering thereof in and sorted his heavenly Decrees; according to his Divine Execution, to the care of diverse several ministers, the which Saint John in his *Revelations* calls assisting and destroying Angels.

And Whatsoever God Doth by Angels (as by Ministers) the same he doth by the stars (as in worldly Instruments) who accordingly transmit them to this sensible world, that after this manner all things might work together to serve him; so if it is fit we should apply the time, place species of the Angels stars, to their respective parts, according as they are referred to them, both in respect of their offices and dignification c.

Note, Every thing may aptly be reduced, from those inferiors to the stars, from the stars to their Intelligences, from thence to the first Cause it self, from the series and order whereof, all hidden philosophy flows, for every day, some natural thing is drawn by art, some Divine thing is drawn by nature, in the attracting like by like, and of suitable things by suitable, and by such kinds of attractions, there is a mutual correspondence of things amongst them selves, of Superiors, and through this the Supreme in Self, whereby it receives from heaven that Celestial power, which is called the Quintessence, and from the Intellectual World a spiritual enlivening virtue, transcending all qualities whatsoever; lastly from the Exemplary or

Original worlds, through the mediation of the Other, according to their degree, receive the Original power of the whole perfection.

Know therefore, that every superior moves its most inferior, in its degree and order, not only in bodies but also in spirits.

The Universal Soul moves the particular soul, and the Rational acts upon the Sensual, and the Sun shall upon the Vegetable: for every part of this inferior world, suffers from the Heavens, according to their nature aptitude even as one part of the Animal Body suffers from another, and the Superior world moves all things below it self, and (after a manner) contains all the same Beings, from the first to the last, which are in the Inferior world.

Celestial Bodies moves the Bodies of the Elementary World, Compound, General and sensible, from the Circumference to the Centre, by Superior, perpetual and spiritual Essences, depending on the primary Intellect, which is the acting intellect (or Divine power) and the Second from God (the first author) from whom all things are produced, upon Whom all things depend, and through whose command, every orb acts in its office, accordingly from the will of the creator, according to the will of the creator, in by which we attain, not only to the knowledge of things naturally, but come to the perfection of more Rare Sublime things Celestially c as may be instanced in many presidents, both Ancient modern - But Note the word is the image of God, the Acting intellect is the image of the word, the soul is the image of this intellect, our words the image of the soul, by which it acts upon natural things naturally, nature being the work thereof, And every one of these perfects his subsequent,

none of the Land exists without the former; for they depend amongst themselves, by a kind of ordained despondency, so that when the latter is corrupted, it is returned into that which was next before it, until it come to the Heavens, then to the Universal Soul, lastly unto the acting intellect by which all creatures exist; > then by degrees in the principal Author, the first Last, by whose heavenly will all things at length are returned.

This is the Bond and continuity of nature, that all Superior Virtue doth flow through every inferior, with a long and continued series (or succession) dispersing its Logos, even to the very last things: And inferiors through their superiors, come to the Supreme of all.

Note the first Image of God is the world; of the world, man, of man, beasts; of beasts, plants; of plants, metals; of metals, stones.

Observe in things natural, stones metals have a correspondence with herbs, herbs with animals, animals with the Heavens; the Heavens with the Intelligences, the Intelligences with the Divine properties attributes; so consequently with God himself; according to whose Image similitude, man and all things inclusively were created.

So in things Spiritual, the plant agrees with a brute in Vegetation: a brute with a man in sense: man with an angel in understanding, an angel with God in immortality.

Divinity is annexed to the mind, the mind to the intellect, the intellect to the intention, the intention to the imagination, the imagination to

the senses, the senses at last to things c.

Hence we may Conclude, thus: inferior are so successively joined to their Superiors, that there proceeds an influence from their Head (the first Cause) like as a certain string, stretched out to the lowermost things of all, of yet which string, if one end be touched, the whole doth presently shake soundeth to the other end; even so, at the motion of the Inferior the Superior is also moved so which the other doth answer, like as strings of a well tuned instrument; so the inferiors must of necessity imitate the motion influences of the Superiors; moved, caused or produced in those inferiors, to which as to its roots, causes signs, it is reduced. **(D)**

It is very Difficult, if not impossible, to convince or persuade a knowing intelligent man, by reason, into a credulity of such things, that reacheth a little beyond his present capacity, but by receiving that impression, force, by sense for the animal spirit of man, by the influence of the Celestial, the co-operations of the mind will, affected beyond his former natural disposition.

But more Learned Discrete Philosophers, Doth not admire this rare Divine Doctrine, the great gifts benefits proceeding there from, received thereby from whom many wonderful admirable experiments, operations efforts are produced and brought to pass, by virtue of the Celestial Authority, managed according to the Order wisdom of a sober Expert Sophiack he is not a stranger to the Heavens c.

Having now Briefly treated of the Celestial Terrestrial Harmonies,

and the Mutual Correspondences of those inferiors with their superiors, whereby we become capable of receiving certain Celestial gifts from above: c: we shall now lay down some beneficial Aphorisms, worthy of remark.

Beneficial Aphorisms

1: We ought to Labour, nothing more in this life, than that we Degenerate not from the Excellency of the mind, by which we come nearer to God, and put on the Divine Nature; lest at any time our Mind waxing dull, through a stupid vanity, should decline yield to the frailty of our earthly body, becoming fleshly vicious: wherefore we ought so to order our minds, that it by it self, being mindful of its own Dignity Excellency, should always both think, do operate something worthy of it self. But the knowledge of the Celestial Divine Science, doth only very powerfully perform this for us, when we by the Remembrance of its Majesty, being always busied in Divine Studies, do every morning contemplate divine things, by a sage diligent inquisition: And by all the degrees of the creatures ascending even to the Archetype itself, do attract from him, the infallible virtue of all things, and man often finds to be confounded by diverse errors misconstructions, and are very apt to conceive a miss mistake the proper object of Intent, whereby they are wont to find to be deceived by fallacies, so: But the understanding of Celestial things, purgeth the mind from errors, rendereth it Divine; giving infallible power to our works, and drives clearly away, the deceits and delusions of all Evil spirits, and yet subjects them to our commands too.

2: Live to thy self, and the Muses; avoid the friendship of the

multitude, be covetous of time, beneficial to all men, use the Angels spirits given and attributed unto thee, as ministers, without rashness presumption, the Messengers of God, be vigilant in thy calling.

3: Be obedient to Good Admonitions, avoid all procrastination, accustom thy self to constancy and gravity, both in thy words deeds, fly from earthly things, seek for heavenly things, put no confidence in thy own wisdom, but look unto God in all things.

4: Whatsoever thou Learnest, fix it in thy mind, learn much but not many things, because a human understanding, cannot be alike capable in all things, unless it be divinely regenerated, unto him, nothing is so difficult, which he may not be able to attain to.

5: All things are possible, to them that believe them, and are willing to receive them, but to those who are incredulous, unwilling, all things are alike impossible; there is no greater hindrance than a wavering mind, levity, inconstancy, vain objections, and disobedience to the Divine Laws: therefore a magician ought to be a man that is Godly, honest, constant in his words deeds, prudent in all his actions, covetous of nothing but wisdom, to guide govern himself in all his proceedings; and if he firmly intend to have familiar converse with Angels spirits, he must keep him self from all enormities, pray to God for constancy in faith, he shall bring to pass all things in due season.

6: We properly Call that a Secret in Magick, which no man can attain by human industry, without revelation: the knowledge whereof lyeth, obscured, hidden by God in the Creation, yet notwithstanding, he

doth permit to be revealed by spirits Angels, to a due use of the thing it self, and these secrets are either concerning things Divine, natural or human; if we do but rightly examine a few, we shall Command the whole with the most Select.

7: If the human Understanding be Divinely or Angelically inspired, by conjunction or revelation, it is the only effecter of all wonderful operations, and produceth what thing so ever it indulgently conceiveth: for a magician therefore, carefully shroud himself, under the wings of Divine Assistance, lest he fall into the snares of temptations.

8: Be careful that you mix no experiments that are of contrary qualities or offices, but let every one be simple several; for God nature hath appointed all things, to a certain particular end purpose, as in constellations and characters c: do lie his great influences, virtue, mysteries; so also in words, which being accordingly pronounced, do forthwith cause all creatures, both Divine, Super-celestial, Olympic, Terrestrial, Sub-terrestrial, Airy, Watery, infernal, visible and invisible, to yield due obedience, with all readiness submission unto us c.

familiarly converse with them, and willingly give attendance to them, communicate unto them whatsoever shall be desired, they will successfully successively supply them in all things, according to their several respective orders offices, faithfully instruct them in all wisdom knowledge, by the doctrine of Angelical Ministry, and inconstancy, despair, bring all to confusion loss, nothing to

effect.

10: He who would Know Secrets, let him first learn to know how to keep secrets secretly, to reveal those things that are to be revealed, to seal those things that are to be sealed. Observe this rule, the eyes of thy understanding shall be opened, to understand secret things; and thou shalt have whatsoever they mind desireth, to be Divinely revealed unto thee; thou shalt have also the Angels of God (also) and spirits, prompt ready in their nature, to minister unto thee as much as any human mind can desire, yea thou shalt be endowed replenished with all Divine Celestial good gifts, whatsoever c.

11: A congruity of natural things, is sufficient for receiving influence from Celestials; because when nothing doth hinder the Celestials, to send forth their lights upon Inferiors, they suffer no matter to be destitute of their virtue, wherefore as much matter as is perfect pure, is not unfit to receive the Celestial influence.

12: Our minds doth Effect Diverse things by faith (that is) a firm adhesion, a fixed intention, and determination application of the worker or receiver, to him they co-operate in any thing; gives power to the work which we intend to do, so that there is composed in us, (as it were) the very image of the virtue to be received: we must therefore in all things affect vehemently, imagine, hope believe strongly, for that is the greatest help, conducteth wholly to the assistance of the Operator, it is a Verified maxim, amongst physicians, that a strong belief, and an undoubted hope love, towards the physician and Medicine, doth confer much to health, yea

some times more than the Medicine it self; for the same that the efficacy virtue of the medicine works, the same doth the strong imagination of the physician work, being able to change the quality in the body of the sick; especially when the patient placeth much confidence in him.

13: Whosoever shall call upon or invoke, any Celestial Angel or Divine assistance, and doth not confer on them their due honour, rightly distribute what belongs to them, shall hardly enjoy their presence, nor any successful effect from them.

14: The Divining of Suitable things works so with Man's mind, that Good spirits obey us willingly, communicate their virtue and power to us, daily illuminating inspiring us with all wisdom, by daily working acting upon our Intellect, training making us by their Influences, like Images most like to them selves soon, even so far as that we at some times have the appearance of Good Angels unto us, and familiar converse with them, whereby both contemplate Divine things, work wonderful operations, to God's Glory and the use of man; faith assisting, and the capacity comprehending c.

15: All Evil spirits are overcome by us, through the assistance of the God, being invoked by Divine supernatural powers, miracles sacred histories, and by breathing forth Venerable names and words, with a devout speech: now by the power and efficacy of such conjurations, they are subjected, bound and allayed, for they cannot endure then; whereby they are enforced presently to yield unto us, and forthwith to depart out of those bodies or places, which they

possess or inhabit.

16: Virtue is no Virtue, unless it have some like, in ruling whereof it may show and exercise its power, for, as victory cannot stand without virtue, so neither can virtue subsist without an enemy, which virtue no sooner had the Almighty endowed Man with all, but he forthwith added unto him an Enemy; lest that virtue should lose its nature, being stupefied with idleness; so that a magician cannot attain to the more material perfection of things, unless he have an active hand; and likewise that he shall establish, and build up his salvation, with a Continued warfare contention c.

17: The primum mobile of man is the will, which is the guide of all those powers inclinations incident unto him, and being, joined to the Superior intellect, is always tending to God; the which intellect doth indeed, always strive particularly to the will, as a candle to the eye, but it moves not it self, but is the Mightier of her own operation, from whence it is called free will: and though it always tends to Good, as an object suitable to it self, yet some times being blinded with error, the animal power forcing it, it chooseth Evil, believing it to be Good: Therefore will is defined to be a faculty of the intellect, whereby Good is chosen by the help of Grace, but grace not assisting then is Evil chosen, therefore Faith, Hope, Charity, Love all infused Virtues, is in the Will, as the first mover, which being absent the whole consent falls into dissonance.

18: Those who only trust on the Course of nature only, and the power and labour of Inferior things, thinking thereby to attain Divine things; and those who fain to have a foot in the Heavens, do endeavour to

receive those things from the favour of the Heavens, which ought to be received from God alone, do ever in their judgement, and labour in vain: for those inferiors (as herbs, stones, metals &c) have their power subservient to the Heavens, the Heavens from the Intelligences, and the Intelligences from God, in whom all things persist in the greatest power; as in the Little world [of] Man, there is not a member for which hath no Correspondence with some Intelligence, Element, plant, &c; and in some measure enumeration, in the Archetype &c.

19: Every Noble Soul, hath a four fold operation: first Divine, by the Image of the Divine property, the Second Intellectual, by formality of participation with the Intelligences, the third Rational, by the perception of its proper Essential Essence, the fourth Animal or natural by communion with the body and those inferior things; so that there is no work in this whole world so admirable, excellent wonderful, which the Soul of Man being associated to the Image of Divinity, cannot accomplish by its one power, without any external help: Therefore the form of all magical power, is from the soul of man, standing not falling. **(C)**

It is yet further to be Observed

That there is nothing of such transcending virtues, which being destitute of Divine Assistance, is content with the nature of it self, therefore all things are full of God, for that all inferior bodies are exemplified by the Superior Ideas.

An Idea is a form above Bodies, souls or minds, it is but one simple, pure, Immutable, Indivisible, Incorporeal and Eternal: Now

the nature of all Ideas is the same.

Ideas is first placed in God himself, by way of Cause, they are distinguished amongst them selves, by some relative considerations only, lest whatsoever is in the world should be but one thing without any variety, that they agree in Essence, lest God should be a compound substance.

Secondly Ideas is placed in the very intelligible it self (that is) in the Soul of the world, differing the one from the other by absolute forms: But not that all the Ideas in God are but one form, but in the Soul of the world, they are many.

They are Likewise placed in the minds of all other things, whether they be joined to the body, or separated from the body; by a certain participation, by degrees are distinguished more more.

They are also placed in Nature, as certain small Seeds of forms, infused by the Ideas.

And Lastly, they are placed in matter, as Shadows.

Now we may Say, that there are many seminal forms of things, in the soul of the world, as Ideas in the mind of God, by which forms, she did in the Heavens above the Stars, frame to herself shapes also, and stamped upon all those some properties.

Therefore on those Stars, shapes and properties, do the virtues properties of all inferior species depend, so that every species hath its Celestial shape or figure, that is suitable to it; from whence proceed a

wonderful power of operating c: which propagate receives from its own Idea, through the seminal forms of the Soul of the world.

Ideas are not only Essential Causes, of every species, but are also the Causes of every virtue which is in the species; for the properties, which is in the nature of things, are moved by certain virtues which are the operations of the Ideas, (with) such as have a certain sure foundation, not fortuitous, or casual, but efficacious, powerful sufficient doing nothing in Vain.

These Virtues do not Err in their actings, but by accident (which) by reason of their impurity or inequality of the Matter; so that upon this account, there are formed things of the same species, more or less powerful according to the purity or indisposition of the matter (for all Celestial Influences may be hindered by the indisposition insufficiency of the matter) whence the proverb, that Celestial virtues were infused according to the descent of the matter.

Therefore those things in which, there is loss of the Ideas of the matter (vis) such things which have a greater resemblance of things separated, have more powerful virtues in operation, being like to the operation of a separated Idea.

By all which we may plainly see, that the Situation of Celestial, is the Cause of all those excellent virtues that are inferior species.

As God is the Beginning, Ending of all virtues, and the marvellous Disposer of all things; So we must know that he gives the soul of the Ideas to his servants, the Blessed Intelligences, who as faithful

officers signal things entrusted to them, with an Ideal Virtue; the Heavens stars as Instruments, disposing the matter in the man while for receiving those forms which reside in Divine Majesty, to be conveyed by stars, and the Giver of forms distributes those by the ministry of his Intelligences, which he has set as Rulers Controllers over his works, to whom such power is entrusted in things committed to them, that so the virtues operations of all things, as herbs, metals, stones &c: may come from the governing Intelligences immediately, from the first Idea, next from the Configurations of the Heavens, disposing, lastly from the compass of the Elements dispersed, answering to the celestial Influences, by which the Elements themselves are disposed ordered.

Now these Kinds of operations are performed in those inferior things, by express forms, in the Heavens by disposing virtues, in the Intelligences by mediating Rules, and in the Original cause by ideas Exemplary forms.

All, which must of necessity, agree, in the execution of the effect virtue of every thing.

And although there be, a wonderful virtue, operation and effect in Vegetables, Stones Metals: &c: yet it is greater in the stars, beyond which from the governing intelligences, every thing receiveth obtains for it self many things, especially from the Supreme Cause, with whom all things do exactly mutually Correspond.

Note therefore, that there is no other Cause of the necessity of effects, show the connection of all things with the first Cause, and show

correspondence with those Divine patterns, Eternal Ideas; whence every thing hath its determinate and particular place in the exemplary world, from whence it lives receives its particular being originally every virtue of herbs, stones, metals, animals, words, speeches, and all things that are of God are placed there.

Now the First Cause, which is God, although he doth by Intelligences and the Heavens, work upon those inferior things, yet sometimes he works those things immediately by him self, which are miraculous.

And whereas Secondary Causes (called handmaids) do by the Command appointment of the first Cause necessarily act, and are necessitated to produce their effect, yet if God shall notwithstanding, according to his pleasure, so discharge & suspend them, that they shall wholly desist from the necessity of that Command appointment, then they are Called the Greatest Miracles of God, as is abundantly manifest in holy scripture, but for brevity sake here omitted, c. **(E)**

Of Angels Spirits

A Brief Definition, of the names, natures, orders, offices, Degrees, Hierarchies, Mansions other distinctions of the Sacred celestial Angels, or Blessed Intelligences, other Angelical powers Celestially dignified, both of the Air other Elements; together with a summary of the Elemental powers or spirits, both of Light Darkness, residing in the four Elements, Fire, Air, Earth Water; And the four angles or points of the Compass, East, West, North South; and other wandering spirits both Elemental infernal, other observations

worthy of note.

An Angel is an Intelligible Substance, free from all gross putrefied mass, of a body immortal, assisting, having influence overall, in the beginning of their Creation, were composed of the more pure superior part of the Air, whereby they cannot be dissolved by Death, in regard of the Element, which is more Active than passive, is predominant in them, being more fit to act than to suffer,

Now the Bodies of the Celestial sublime Angels, are nourished of the most pure, ethereal element, are not rashly to be seen of any (unless they be sent from God) being, woven joined together (as it were) of such bright splendid shrouds, so small, that they transmit all the Rays of four signs by their fineness, Reverberate by their splendour, deceive by their subtlety; the which angels, because their bodies have not so much fire as that they are conspicuous, nor so much earth that the solidity of them resists the touch, their whole composure being made of the ambient Air the diaphaneity humidity thereof, Clearness moisture of the Air, hath joined together an indissolvable super field.

After Which Composure confirmation, those bodies were preserved in the Good Angels, but it was changed in the Evil, by reason of their fall, into the qualities of more thick Air; that so they might be rendered capable of torment.

And although the Nature of spirits, is not without a body; yet the bodies of Good Angels Evil Spirits is not the same c. **(F)**

Angels are not to be Understood, as though they were subject to the influence of the stars, but as they have a correspondence with Heaven, from whence all things are directed, to which all things ought to be conformable. And as the governing Angels are appointed for set over diverse stars, so likewise diverse places times; not that they are limited by time or place, nor by those bodies, over which they are appointed to govern, but the Divine Wisdom hath so ordered decreed, that they should patronize, more favour those bodies, stars, times places, over which they regulate, to execute fulfil the will Commandments of God, according to their several respective offices, as Divine dispensation shall appoint c.

There is no part of the world, destitute of the proper assistance, care, keeping or attendance of the Celestial Angels, they send down their influences through the Celestial spheres, planets, to the place or persons sublunary, do especially operate, according to their several Respective Regulations.

Angels are of an Intellectual incorporeal substance, always moveable, free; the Divine Messengers of the will of God, serving him by grace not by Kind, are partakers of immortality.

Angels were created of God immortal, innocent, beautiful, good, free subtle, of the Essence of God himself.

Angels have their Habitation in heaven, their eyes fixed on the majesty of God, their tongues formed to his progress, them selves only in him.

Angels are Careful of men's actions, protectors of their persons every ones Angel that hath guided him in his Life, shall at the latter day, bring forth him he hath governed.

Angels are tutors of Saints, Heralds of Heaven, Guardians of our bodies souls.

Angels Exceed not in Desire, Desire not, because they want not in beholding their Creator.

The Angels have Charge, to Conduct men, wisdom to instruct men, Grace to preserve men.

Angels were the first, Creatures that ever God made, do always behold the face of God, where soever they are sent.

The Divine Nature of Angels Suffereth neither change nor end, for they are immutable Divine, are swift Messengers to execute the commands of the Highest at his divine pleasure appointment.

There are nine orders, or Hierarchies, of the Celestial Angels or Blessed Intelligences, residing in the nine Mansions planetary orbs, or spheres of the Heavens thus nominated; first the Order of Angels in the Sphere of the Moon; who performed the Lesser Messages. Secondly ArchAngels, in the sphere of the planet Mercury; who execute the great messages, thirdly Principalities, in the sphere of the planet Venus; who rule over others. Fourthly Virtues, in the sphere of the Sun; by whom signs miracles are wrought, fifthly Potentates, in the sphere of the planet Mars; who do restrain the Devil. Sixthly, Dominations, in the sphere of the planet Jupiter, who do excel

others. Seventhly Thrones, in the sphere of the planet Saturn: whereon God sitteth; eighthly Cherubim in the orb or sphere of Heaven, called the starry firmament; who being full of Knowledge, do teach. Ninthly Seraphim in the orb or sphere called the primum mobile, or first Moveable Heaven c.

As there are Nine Orders, or Hierarchies of sacred Celestial Angels, or Blessed Intelligences, so there are nine Orders of Wicked or infernal spirits, called Devils or spirits of darkness; who are said to inhabit or have residence in the infernal world, thus nominated. First Tempters Ensnarers: secondly Sifters, Tiyers or Accusers Inquisitors; thirdly Forgers, the seminaries of Evil: fourthly Aerial powers: fifthly Jugglers or Deluders - sixthly, Revengers of wickedness, seventhly: Vessels of Iniquity: eighthly Lying Spirits - ninthly false Gods.

As touching the Appearances of those glorious Seraphic Creatures, the Celestial Good Angels, other Celestially Dignified powers of Light, several are the opinions of some authors, especially of Johannes Trithemius, the learned Abbot of Spanheim: in lib[er]:

polygraph who sayeth that never any Good Angel was said of, to have appeared in the form of a woman; which assertion is learnedly answered by a Divine, and an Angelical Verity, thus rationally constructed distinguished defined as followeth.

It is evident that the Angels of God, are incomprehensible to those that are their inferiors, for the higher order is incomparable unto God, by degrees, those that are their inferiors, are also incomparable unto them, It followeth therefore, that in respect of that

degree in Angels, things are incomprehensible.

Angels of themselves neither are man nor woman, therefore they do take forms (not according to any proportion in imagination but according to the discrete applicable will both of him, of the thing wherein they are Administrators; for they are all spirits ministering the will of God, unto whom unto every thing within the compass of nature the use of man it followeth therefore, considering that they minister not of their selves, that they should minister in the Unsearchable form, within the which their Executions are limited.

Now if Trithemius or any other can say, that, the woman also hath not the spirit of God, being formed fashioned of the self same matter (notwithstanding in a contrary proportion by a degree) if Trithemius or any other, can separate the Dignity or the Soul of woman, from the excellency of man, but according to the form of the matter, then might his argument be good.

But because that is in Man woman there is proportion, preparation of sanctification in Eternity alike, therefore may those that are the Eternal Ministers of God in proportion to sanctification, take unto them the bodies of them both (I mean in respect of the form) for as in both you read Homo, so in both you find one the self same dignity, in Infernal matter all one.

Now Trithemius spake in respect of the filthiness (which indeed is no filthiness) where with all women are stained, by reasons from the natural philosophers, as a man fasting more of nature indeed show of him who is the workman or a supernatural Master, He (I say)

concluded his natural invention.

In respect of Celestial Angels, as aforesaid c the opinion of Trithemius or any other natural conclusion is thus answered; they are all beams of that wisdom, which is the End of man's Excellency and if Trithemius or any other natural philosopher, doth but seriously well observe, they shall find that true wisdom is always painted in a woman's garment, for than the purity of a Virgin, nothing is more commendable.

A Brief Summary of several orders Hierarchies of some particular Angels Spirits

The most abundant God in his admirable great work of the Creation, hath in his Infinite Wisdom ordained the Heavens, as next under the sacred throne of his Omnipotent Majesty, to contain the mansions residing places of his holy ministering Angels, Celestial Intelligences, wherein are many Orbicular spheres from his mighty seat, to the fiery region in which he hath (according to the Omnipotent decree of the Sacred Deity, in the unity of the Blessed trinity, originally determinate before the foundation of the world) located several Hierarchies of Glorious Angels, both of superior inferior Orders; placed in the heavenly Orbs more Superior, the planetary Orbs, the four Angles of the Heavens East west north south, certain Intelligences or celestial Angels, of several natures offices, over which is Good, also certain spirits to what is Evil, called princes of the Air, or spirits of Darkness, of several offices also; under all which are numberless of subservient Angels spirits, who execute the immediate decrees heavenly will of the most high God,

both as to mercy justice, on whomsoever whatsoever he is, or shall be pleased to command them, the mighty God hath also constituted appointed particular Royal Angel to govern Hylick-, which is the matter of four Elements, or of which the Elements was in his Great Wisdom marvellous workmanship, only composed made under whom are also, many subjects, and who hath likewise ordained Angelical princes or Governors of the four Elements ministers under them, and also hath divided the Celestial Girdle of the Zodiac into eight twenty Angles or parts, which are known to , called by the sons of men, the so many Mansions of the Moon, And constituted so many presidential Angels therein c:

And who hath again divided the Heavens into eight forty Angles or parts, eighteen whereof are Superiors Celestial, the other thirty more inferior Aerial; whose Mansions are not alike, nor powers equal, for that he hath miraculously placed eighteen divisions above the fiery region in the Heavens, to be the Mansions Residences of those glorious Angels (who by Divine institution) are primitively ordained to be princes Ministers of Government, over all such Superior Earthly matters, as in their several respective offices they are constituted appointed, the other thirty Inferior Aerial Angels Orb or Divisions, he hath originally decreed, amongst other wonderful works of the Creation orderly placed, one above another, from the Earth to the fiery Region, in the higher most part of the Air, wherein are located ninety-one Angelical princes or spiritual governors, many other Subservient Angels under them, who are spirits of the Air, not rejected but dignified; And who are governed by the twelve Angels of the twelve tribes: which twelve Angels are again

governed, by the seven Mighty Angels, which stand before the Most High and holy throne, unspeakable presence, as Dispositers of the Heavenly Decrees, preordinately determined, who transmit the Divine will pleasure of the Highest, unto the twelve tributary Angels, who again distributeth passeth the same unto the ninety-one Aerial princes, unto whom the Government of the Earth is by Divine Determination delivered, in its several primitive divisions limited partitions, whose offices are by superior Appointments commands, sent forth or emitted given to them, to bring in, again dispose of Terrestrial governors Governments, > vary the natures of things, with the variation of every moment, unto whom the providence of the Eternal judgement of God is already opened, who hath also most seemly uniformly distributed the earth, into four Angles or Quarters, East, West, North South, , also placed (as it were) a watchtower, constituted a mighty Regal Angel therein, as King, Keeper, Governor principal watchman in each particular watchtower, set over the four respective Angles of the world, to protect defend all mankind from the usurping blasphemy, stealth, misuse, malice temptations, of the wicked great enemy of God's glory, > the welfare of his servants the sons of men, Children of the creation, living on Earth.

The Devil spirits of Darkness, to the end that (they being put out into the Earth) their envious[ness] will might be bridled, the determinations of God fulfilled, his creatures kept preserved within the compass measure of order ; And who again hath ordained constituted under each Angelical Monarch, governing each several watch towers (as overseers thereof) six great

benevolent Angels, called Seniors or Senators, to judge the Government thereof, to fulfil his Determinate Commands, as it is written remembered by Saint John in his Apocalypse, and hath likewise placed under Every the respective mighty prince, six spiritual Seniors, of each terrestrial Angle watch tower, sixteen goodly Angels of Light, to be Dispositers of the Commands of their Superiors, under whom also are many Subservient Angels, of several natures offices, whose names are contained to be found, amongst many other admirable collections c: in four tables, notes or historical figures, which are severally respectively referred, to the four Angles or Quarters of this Terrestrial world, as they together with their uses were delivered out of oblivion, brought to Light by the ministry of the Celestial Angel Ave , by him verified to be the same, that by the Ministry of the Celestial Angels or Blessed Intelligences, was revealed to Enoch: whereby he became wise, had the spirit of wisdom the knowledge of the Earth, the creatures thereof; together with the secret properties of all things therein contained: whose mansions are situated in the lowermost or inferior part of the Air, next unto the superficies of this Earthly fabric, and thus hath the most High God, in his unsearchable wisdom, ordained appointed, numberless of Glorious, Celestial, Aerial Terrestrial, Angels of Light, many other benevolent Angels, Dignified Spiritual Creatures, of several names, natures, orders offices, some known many unknown unto the sons of men: Residing or inhabiting in the several Celestial Orbs or Spheres, Mansions, Aires, Elements, matter thereof, Angles Divisions, even from the Imperial Heaven unto this Inferior Earth, many whereof, as the Superior, or Blessed Intelligences, other Celestial powers of Light, he hath in his infinite

paternal mercy preordained *decreed*, to be very friendly frequently familiar, both in society verbal converse, with his servants on Earth many other Elemental powers dignified more inferior also not dignified, to give obedience to the will of his servants the sons of men, when they see them; by all which we may here wonderfully observe, that God hath admitted of no vacuum in his most admirable work of the Creation, but that heaven Earth is full of his Glory, inestimable Majesty, for his Creatures are the Glory of his Countenance, whereby he glorifieth all things, which exceeds the capacity understanding of man.

Observations Upon the Foregoing Discourse

As Evil Spirits are of that Nature, that they hate all good thoughts, Motions and actions in Man, therefore Divine providence hath set over us, more pure spirits, with whom he hath Entrusted us, as with Guardians, shepherds Governors, that they should Daily help us, Drive away Evil spirits from us, to Curb Restrain them, that they should not hurt us, nor have so much power over us: c: as otherwise they would: 85c: for unto men, according to their Desserts, the first Excellency of their Soul, God hath appointed a good governor or Angel, from amongst the orders of those that are blessed, for every Soul that is God, is not of one the self same Dignification; therefore according to his Excellency, the Celestial Angels are appointed as ministers, from that order, whereunto his Excellence accordeth: to the intent that he may be brought at Last, to Supply those places which were Glorified by a form, And also, that the prince of Darkness, might be Counterpoised in God's Justice; for the reward of Iniquity, sin is to be Banished from the Society, protection

preservation, of our Benevolent Celestial Guardian Angel c: so it falleth out to Regions, Countries Cities, Kings, Subjects those officers, when they are Estranged, or Banished the Celestial presence by the absence of their appointed Good Keepers, fisc: then doth the Evil Angel bestir himself, is permitted to take place, but woe be to such, or to that thing, where he taketh up a Dwelling place; for whom he is lord of, he useth as his servants, where his services may be greatest done there he is most alleged, c: to measure his Industry is impossible, to Look into his Subtlety is more Incredible, being principal great, c: And so *e contrario*, c:- for it is to be observed, as a notable approved Maxim, that no man is Elected by proper name, but according to the measure of his faith c: which faith is lively, hath a Quickening spirit in it for Ever.

There is no prince nor potentate could be safe, nor any woman continue uncorrupted, no man in this terrestrial Vale of Care, trouble and ignorance, could come to the End appointed him, by the Almighty Creator, if good spirits did not secure us; or if Evil spirits should be permitted to satisfy the wills of man, nothing could be safe if the envious will of the Evil spirits, were not restrained.

As therefore amongst, the good spirits, there is a proper Keeper or protector, Deputed to set over every one corroborating the mind of man to good c - so from amongst the orders of Evil Spirits, there is by Divine permission, sent forth an Enemy ruling over the flesh, the desires thereof; the Good spirits fight for us as a preserver against the Enemy of the flesh.

Now man [lies] between those two, in the middle, safe (amidst those

contenders) in the Hand of his own Counsel, to which of them he will give Victory.

No-one therefore Can accuse the Celestial Angels, if they do not bring those nations people as are Entrusted to them, to the Knowledge, worship Obedience of the true God, their Superiors true piety c but suffer them to fall into Errors, perverse Opinions c: but it is to be imputed to them selves, who have of their own accord Declined from the right path, adhering to the spirits of Errors, giving Victory to the Devil; for it is in the hand of man to adhere to which he pleaseth, overcome whom he will, whereby if once the Enemy the Devil be by man overcome, is made his servant, can never afterwards contend any more with others, for being once vanquished he is even like a wasp, that hath lost her sting, for it is a general approved Maxim, adhered to agreed upon amongst all philosophers (viz) that the faithful combating with the Evil spirits conquering them, doth lessen their Army; neither can such as are so withstood overcome by any of the faithful, molest tempt, or contend any more.

And as there is given to Every man, a good spirit, so there is given to him an Evil spirit; each of them seeketh an union with his spirit, endeavours to attract it to itself, and to be mixed with it.

The Evil spirits by Evil works, strives to make conformable to its self, to bring us into many errors Heresies c: yea even to destruction as our saviour Christ saith of Judas, have I not chosen twelve, one of you is a devil:

Hence it is concluded, that a spirit having influence upon the soul of

man, he scatters the seed of his one notion, such a soul being sown with such seeds, brings forth therefrom, such things as are according to the several respective offices of such spirits, either to good or bad Effects.

Now when a good spirit hath influence upon a holy soul, it doth exalt it to the Light of Wisdom, all things that conduceth to an Intellectual Benignity:

But an Evil spirit being transfused into a wicked soul, doth animate stir it up to all malignity first: as theft, manslaughter, lusts, covetousness, envy &c: according to what so ever the Offices of Evil Spirits are.

Good Spirits perfectly purgeth the Soul; also bestoweth many other good things upon us, for they give Health to the body; Virtue security to the Soul; what is mortal in us they take away, they cherish, heal, make it more efficacious to Life, by a mutual Harmony, doth always infuse Light into an Intelligible mind.

Now we being Governed by the Ministry of Good Angels, having the care of us, do exalt us, & gradually bring us to virtue & dignity (according as our behaviour & deserts shall make us worthy of them) subjects others to us by a certain occult power, &c.

But he who shall Carry, himself unworthy of them, is deposed, thrust down by evil spirits; even to the lowermost degree of misery, according to his Evil Merits.

whereby, we see, that the Heavens & the mighty powers therein, from

the Highest to the Lowest, things that shall have an End, the Earth with all that she bringeth forth c: yea the Lower parts (though after another manner, by another Course) do all Change are Established In upon the Unspeakable power of his providence; How therefore Can the Heavens Run away, or the Earth (for the Elect sake) want a Comforter, or the Lower places look for Comfort.

Now therefore if it be so, that the Heavens cannot err, or if the powers, of he so mighty full of prevalence; if in the house of Light there be no darkness, or from the heavens can descend no wickedness (why, because they are Dignified in the power of God) what is he that should Live distrust the Lord; who as he is a spirit in his Essential being, without Demonstration, unable to be Measured, whereby we may find, that the Love of God towards us is more than a Love, more than can be measured, which was the cause that with his own finger (Delighting in the sons of Jacob) he sealed this saying, this show sign of his Excellent (more than) Love towards us.

I am A jealous God: which is as much to say: Lo: I am your friend: Nay rather your Father, more than that your God: which Delighteth in you, rejoiceth in you, Loveth you with that Affection (jealousy) which, is more than a Love: which is as much to say, my Love is such towards you, as I am to my self: therefore hath God made the earth, to be Glorified in the creatures thereof: > what is he that Glorifieth God in Earth, but man: Can we think therefore, that the Lord of hosts, hath not a Care of us, or that there is a seat upon Earth, wherein he hath not hidden the might of his power: Doth the Devil get a soul that he is not privy of, this is the power of God, the key of the whole world; which is the Key of man's Conscience if he Lock not

the Door but Depart Leave it open, Woe, be to that soul, for the prince of Darkness Entereth is possessed, to the Eternal woe of his Dwelling place.

Now as Obedience is the trial of Dignification, so are the Ceremonies appointed by God the Witnesses of Justification, for he that Violated the Outward Law was accursed: but the very End of justice to salvation, is the Obedience submission of the Soul c: how can it be that the Earth Elements, shall bear witness against man in the Day of Judgement, but in the powers used of them contrary to God's Commandments.

Let us therefore become Holy c: for he that overcometh his Enemy, rejoiceth not for friendship sake, but for Victory; the friendship towards God is Obedience, he that obeyeth God is a friend unto himself, for he needeth not the Law or friendship of man: therefore he that Dwelleth in the Lord is comforted.

penny for our Ransom; And why: not to the Intent we should brag of our selves, but that we should maintain justice into the works of Righteousness, O happy are those whom God sanctifieth (being Unholy) ten times Blessed are the temples, wherein his holiness dwelleth.

It hath been accounted a true Saying, that generally men are sanctified (viz) the people of the Earth through all nations, Mystically through the Great mercies of God; but where the sanctification agreeth not with the thing sanctified, there entereth wickedness.

Next followeth the table of the names of God, given the principle names Governing the ten Sephiroth called Certaine Divine powers

The ten most sacred principal Names of God governing the Ten Sephirot h called contain Divine powers Eheia	The ten <u>Sephiroth</u> or numerical attributes governing influence on all things from the highest to the lowest Kether	The Higher or Cabal Names of the nine Orders of Angels, Choir of Blessed Souls Haioth Hakados h	The nine Orders of Angels Choirs of Blessed Souls called the Order of Anamastick or of the Heroes Seraphim who being inflamed or enlightened do enlighten all	The Governing Angela set or Presiding over the ten Hierarchie s called the Blessed Intelligen ces Mathratro n	Names cabal given to the President Angels being discovered from such like things over which they are set, the divine Names being added to them and thereof*8 Resehith Hagallalim	The nine Celestial Spheres the Sphere of the Element s The first Mover	Ten Orders of Evil Powers in the Infernal World False Gods
Jod Jehovah	Hockmajh]	Ophanim	Cherubin who being full of knowledge do teach	Raziel	Masloth	The Starry Heaven	Lying Spirits
Jehovah Elohim	Binah or Prina	Aralim	Thrones whereon God sitteth	Zaphkiel Jophiel	Sabathi:el	The Sphere of Saturn	Vessels of Iniquity
El	Hesed	Hasmali m	Dominations who do excel others	Zadkiel	Zedeki:el	The Sphere of Jupiter	Avengers of Wickednes s
Elohim Gibor	Geburath	Seraphim	Potestates who do restrain the Devil	Samael	Madimiel	The Sphere of Mars	Juglers and Deluders

Eloha	Tiphereth	Malachim	Virtues by whom signs miracles are wrought	Michael	Schemiel or Schemaschielath	The Sphere of the Sun	Aerial Powers
Jehovah Zebaoth	Nezajh]	Elohim	Principalities who rule over others	Anael or Haniel	Nogah:el	The Sphere of Venus	Furies the Seminaries of Evil
Elohim Zebaoth	Hod	Ben[i] Elohim	Arch:Angels who executeth the greater Messengers	Raphael	Cochabiel, or Cochabiah	The Sphere of Mercury	Sifters, Tryers or Accusers, Inquisitors
Sadai	Jesod	Cherubim	Angels who perform [as] the lesser Messengers	Gabriel	Levana:el or Jereahiel	The Sphere of the Moon	Tempters and Ensnarers
Adonai Melech	Malcuth	Issim	Blessed Souls	The Soul of Messiah	Halom Jesodath	The Sphere of the Elements	Wicked Souls craving Rule

Table 1: Sephirothic and Angelic Correspondences⁴⁹

⁴⁸ This refers to the addition of ':el' or El at the end of the name or function.

⁴⁹ Sloane MS 3825 f. 25v.



Figure 2: The ten Names of God with their Sephirothic correspondences

Of the Nine, or orders of Celestial Angels and the Animastical Order of Heroes, or Choir of Blessed Souls, the foregoing table further explained

The most Learned Hebrew Mecubals , have Received the ten principal most sacred names of God, as certain Divine powers, which by ten numerations (called Sephiroth) as it were instruments of Examples of the Archetype have influence on all things Created (by a certain Order) from the High things even to the Lord, for first they have immediate Influence on the nine orders of Angels Choirs of Blessed souls, by them into the Celestial Spheres, planets men, by which Sephiroth, every thing receiveth power virtues c.

⁵⁶The first Name is Eheia, it is the name of the Divine Essence, his Numeration is Cether (or Kether) which signifieth a Crown or Diadem, the most simple Essence of the Deity ; it is called that

which the Eye seeth not, and is attributed to God the Father, hath his influence by the Order of Seraphim called by the Hebrews Haioth Hacadosch, that is Creatures of Holiness: then by of primum Mobile; bestowing the gift of being to all things, filling the whole Universe both through the Circumference centre, whose particular Intelligence is called Methratton, which is by interpretation , the prince of faces, whose Duty it is to bring others to the face of the prince, by him the Lord spake to Moses.

The second Name is jod or Tetragrammaton joined with jod, his numeration is Hochma, that is wisdom: it signifieth the Divinity full of Ideas, the first begotten is attributed to the Son; and hath his influence by the order of Cherubims, called by the Hebrews Orphanim that is forms or wheels; from thence into starry heaven, where he fabricateth so many figures, as he hath Ideas in him self distinguished! the very chaos of the creatures, by a particular intelligence called Raziel, who was the Ruler of Adam.

The third name is Tetragrammaton Elohim, his numeration is Prina (or Binah) that is providence understanding; signifies Remission, Quietness, the Jubilee, penitential conversion, a great trumpet, Redemption of the world, , the life of the world to come; it is attributed to the holy spirit, hath his influence by the order of Thrones, called by the Hebrews Aralim, that is great, Mighty Strong Angels; then by the Sphere of Saturn, Administrateth form to the Liquid or Unsettled matter, whose particular Intelligences are Zaphkiel, the Ruler of Noah, and Jophiel, the Ruler of Sem; those are the three highest supreme numerations (as it were) seats of the Divine persons, by whose Commands all things are made, but

are executed by the other Seven : which are therefore Called the Numerations framing. The fourth name is El, his numeration is Hessed, that is Harmony or Goodness, signifies Grace, mercy, piety, Magnificence the Sceptre right hand, hath his Influx by the Order of Dominations , called by the Hebrews Hasmalim, so through the Sphere of Jupiter, fashioneth the Images or Effigies of Bodies, bestowing Clemency pacifying Justice, on all his particular Intelligence is Zadkiel, the Ruler of Abraham.

The fifth name is Elohim Gibor - that is the mighty Gods , punishing the sins of the wicked, his numeration is Geburah: which is by interpretation power, Gravity, fortitude, security, judgement, punishing by slaughter war . It is applied to the tribunal of God, the girdle the Sword left hand of God: it is likewise called Pachad, that is Fear, hath his influence through the Order of Powers , from thence through the Sphere of Mars, unto whom belongs war fortitude affliction, it draweth forth the Elements: his particular Intelligence is Samael , the Ruler of Sampson.

The sixth Name is Eloha , his numeration is Tiphereth; that is Apparel, Beauty, Glory, pleasure, signifies the tree of Life; hath his influence through the orders of Virtues, called by the Hebrews Malachim, that is Angels into the Sphere of the Sun, giving brightness life to it, from thence producing Morals , his particular intelligence is Michael the Ruler of Solomon.

The seventh is Tetragrammaton Sabaoth, or Adonai Zebaoth that is the God of Hosts, his Numeration is Nezah, that is triumph Victory the Right Column is applied to it, it signifies the Eternity justice

of a Revenging God: hath his influence through the order of Principalities called by the Hebrews Elohim, that is God into the sphere of Venus, producing vegetables, giving zeal love of Righteousness , his Intelligences are Anael (or Haniel), and the Angel Corviel who was the Ruler of David.

The eighth is Elohim Zebaoth , that is the God of Hosts, not of war and justice, but of piety Agreement (so this name signifieth both and precedeth his army) his numeration is Hod, that is praise, confession, honour famousness, the left Column is attributed to it hath his influence through the Order of ArchAngels, called by the Hebrews Ben[i] Elohim that is the Sons of God ; giving Elegancy Consonancy of speech producing Living creatures, procreating Animals , his particular intelligences are Raphael the Ruler of Isaak, young Tobit the Angel Piel, who was the Ruler of Jacob.

The ninth name is Sadai, that is Omnipotent Satisfying all and Elhai which is the Living God, his numeration is Jesod, that is foundation, signifies a good understanding, a Covenant, Redemption rest, and hath his influence through the Order of Angels, called by the Hebrew Cherubim, into the Sphere of the Moon; Causing the Increase Decrease of all things, the Creation of man , taketh care of all Genii or Keepers of men, distributing them; his particular intelligence is Gabriel, the Keeper of Joseph, Joshua Daniel.

¹⁶¹ HI 9th Key reads: "The Seal of Gabriel and the Explanation. The ninth Name of God falls upon the seventh planet. It is Called Sadai, that is, Omnipotence, satisfying all, and Elhai, which is the living God. His numeral attribute or Sephiroth is Yesod, that is, Foundation, and signifieth a

good understanding, a Covenant, Redemption and rest, and hath influence through the Order of Angels into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the Ideas of the Earth, of the Rules of the 12 divisions, and of their Images and Figures, and of the Genii or keepers of men and distributeth them. His Intelligence is Gabriel who was the keeper of Joseph, Joshua and Daniel.

In the hour of the Moon on a Monday, Magicians raise the first face of cancer, the Moon in the Ascendant or in her Exaltation Taurus, the figure they then melted in Silver, was a man leaning on a staff, having a bird on his head and a flourishing tree before him, upon which descends the Angel Seheliel, and he causeth increase of gain, and is good against weariness. The second figure they made the Moon ascending in that part of Cancer, was a woman cornuted, riding on a bull. And in the third part they made a figure riding upon a Dragon with seven heads, or a Crab, and in her right hand a dart, in her left a looking glass clothed or covered with white or green and having on her head two serpents with horns twined together, and to each arm a serpent twined about, and at each foot also. And then they Invoked the Angel Muriel, which is the chiefest of the Deities, the first of the Goddesses, the Queen of Angels, the Mistress of the Elements whom the stars answer when the Moon with her seasons returns. Elements serve her, at whose nod the Lightnings breathe forth, seeds bud, plants increase, the initial parent of fruit.

She is the satellite of the Moon, restraining the various passions of the Stars, dispensing various lights by the circuits of the Sun: the Lady of great beauty, the Mistress of rain and water, the giver of Justice, the Nurse of mankind, the governor of all states, kind, merciful, protecting men by sea and land, mitigating all tempests of fortune, and dispensing with fate, nourishing all things growing on Earth, wandering and shining in the tops of high woods and groves, beholding the playing of Fairies, restraining the rage of Goblins, shutting the openings of earth and dispensing the light of the heaven, the wholesome rivers of the sea, the deplored silence of the infernal gods, by its motion ruling the world, and treading Hell under her feet, of whose Majesty the birds hasting in the air are afraid, the wild beasts straying in the mountains, the serpents lie hid in the ground, fishes swimming in the sea. She cureth diseases phlegmatic, catarrhs, dropsy, gout and fluxes of the stomach for want of digestion.

Hasmodai or in S, in Geomancy Populus ruleth by day.

Muriel by night or via.

It is interesting to note that this description is remarkably akin to the perception of Hekate as

portrayed in the *Chaldean Oracles*.

The tenth name is Adonai Melech, that is Lord King, his numeration is Malcuth that is Kingdom Empire, signifies a Church Temple of God, a gate, hath his influence through the Animastick order, or the Choir of Blessed Souls, called by the Hebrews Issim, that is princes, nobles and Lords, they are inferior to the Hierarchies, have their influence on the sons of men, giveth Knowledge, the wonderful understanding of things, Industry prophecy, the Jewish Rabbis say the Soul of Messiah is president over them, but our modern philosophers theologians, say it is the intelligence Methratton, which is called the first Creature, or the Soul of the world, who also was the Ruler of Moses. (F)

Now we are to show forth, how by seven planets (as it were by instruments) all powers are Diffused into Man, from the first Cause: now the Influences of the Celestial Intelligences, are principally drawn or descended from the superior powers, or seven Great Angels, who standeth before the Imperial throne of the Highest, what Divine Gifts man receiveth from above, how man is strengthened with excellent and admirable virtues, from the Angelical orders or celestial Hierarchies c.

From the order of Angels, that he may be a Messenger of the Divine will, and an Interpreter of the mind of God.

From the order of Arch:Angels, that he may Rule over the beasts of the field, fish of the seas fowls of the Air, over all which command is given him.

From the order of Principalities, that all things may be subdued to him, he comprehending the powers of all, drawing all powers to him self by a certain Secret super celestial force virtue.

From the Order of Virtues, he Receiveth power, by Virtue whereof he constantly fighting, is strengthened against the Enemies of Truth, for the Reward of which, we run a raid in this life.

From the Order of Potestates, he Receiveth power strength, against the Enemy of this earthly tabernacle.

From the order of Dominations he hath help, whereby he can subject any Domestic Enemy he carrieth along with him, can obtain his Desires End.

From the Order of Cherubim he hath the Light of the mind, the power of wisdom, very high fantasies, figures, whereby he is able to contemplate the Divine things.

From the Order of Seraphim, that by the perfect flame of Love, we may at length inherit them.

We are also to show forth, what Divine, gifts, powers Virtues, man receiveth from the celestial bodies (that is) the seven planets; called by the Astrologers the seven erratic or wandering Stars.

From Saturn man receiveth a sublime contemplation, profound understanding, solidity of Judgement, firm speculation, stability and an immovable Resolution.

From Jupiter an unshaken prudence, temperance, benignity, piety, Modesty, justice, faith, Grace, Religion, Equity Regality, c.

From Mars, constant Courage fortitude, not to be terrified, truth, a fervent Desire of animosity, the power practice of Acting, and an Inconvertible Vehemency of the mind.

From the Sun¹⁷⁵ Nobleness of mind perspicuity of Judgement Imagination, the nature of Knowledge opinion, Maturity, Counsel, Zeal, Light of Justice, Reason judgement to Distinguish Right from wrong purging Light from the Darkness of Ignorance, the Glory of truth found out, Charity the mother Queen of all Virtues.

From Venus a fervent Love, most sweet hope, the Motion of Desire, order, Concupiscence, Beauty, Sweetness, Desire of Increasing propagation of it self.

From Mercury A piercing faith belief, Clear reasoning, the Vigour of Interpreting pronouncing, Gravity of speech, Acuteness of will, Discourse of Reason, the swift motion of the Senses.

From the Moon, a peacemaking Consonancy, fecundity, the power of Generating growing greater, of Increasing Decreasing; A Moderate Temperance faith, which being Conversant in Manifest occult things, yieldeth Direction to all, also Motion to the tilling of the Earth, for the manner of Life, giving growth to it self others.

This is the influence of the seven planets, are principally drawn from the Superior Angelical powers, Celestial intelligent Angels, as aforesaid, Disposing the soul of man, which is the seat of those

Virtues.

The planets Dispose the body only giving it a tractable completion, proportionated tempered for every Good thing they being the instruments of the Intelligences; but God (as the primary Cause) doth yield both influence Increase to all.

Now therefore, if the soul work well in this body, it Returneth to that Divine power mansion, from whence it Descended.

These are the Degrees, or Ladders by which men do easily ascend, to all kinds of powers, by a certain natural connection, according to the diverse dispositions of the body mind, by the favour of the stars in disposing of the body, the intelligences ruling them; the Nature of which, the soul in its Descent putteth on, the supreme power of the Creator favouring, without whose Divine Grace benevolence permitting, no good thing can be effected.

We are nextly to show forth, how their benevolent Influences are depraved in those inferior things, become Causes of Evil.

Seeing Every Power Virtue is from above, from God, the Intelligences, and stars, who can neither Err, nor do Evil, it followeth, that all Evil, whatsoever is found Dissonant Disagreeing in those inferior things, proceedeth, not from any Malignity of the influence, but from the evil Disposition of the receiver.

of the Superiors, then by the Heavenly influences thus received, into a Matter full of Discords, somewhat Dissonant deformed Evil

proceed.

Now the celestial powers, always remain Good, which while they exist in themselves, from the Giver of Light; have their influence by the holy intelligences the Heavens.

Their influence is Good (as it were) in the first Degree, until it cometh to the Moon, when it is received in a viler subject, it is also vilified, then in respect of the Different nature of the Recipient, it is Received after diverse manners by the Qualities disagreeing in the same subject, amongst them selves, it Likewise varieth patiently suffereth, in the subject from whence at length, some other thing then the Superiors send down, doth result; show forth the hurtful qualities in those inferiors, is far different from the influx of the Heavens; for as fetters imprisonments and condignities, is not to be imputed to the judge, but to the Evil Disposed Malefactor; so neither is the fault of wickedness, to be cast out from Celestial Influences.

It followeth therefore that we being well disposed, the Celestial Influences co-operate all things, for Good; but we being Evil disposed, having the Divine Good which was in us, through our sins wickedness, departed from us, all things work for Evil: therefore the cause of all our Evil is Sin, which is the Disorder Distemper of the Soul.

We thus falling Down, declining from what the Celestial Influences require, all things Rebel, are distempered work together for our Destruction.

Then in Mans Body (being otherwise most temperate, composed with most sweet harmony) the distemper of the Elements beginneth, Evil humours ariseth, the Good being disordered severed from one another, by a certain vicissitude both Vex torment the body. which cause infirmities follow; yea the Animal Spirits (the bridle being broken) do fall to contention,

Then the Celestial influences (otherwise of them selves good) and made hurtful to us, even as the Light of the Sun to ill disposed eyes.

Saturn Darteth Down, Tediousness, Anguish, melancholy, Madness, Sadness, Obstinacy, Rigidness, Blasphemy, Desperation, Lying, Apparitions, Affrightences, Walkings of the Dead, Stirrings of Devils, c.

Jupiter Sendeth down Covetousness, Tyranny Evil Occasions to get Wealth.

Mars Darteth Down profane Arrogance, furious wrath, Violent boldness, fierce Stubbornness, c.

Sol Darteth Down Imperious pride, insatiable Ambition c.

Venus, the Deceits of Concupiscence, Lascivious Loves filthy Lusts, c.

Mercury Cozenages, Deceits, Lies, Subtle Desires of Evil, propensity to Sin.

Luna, the inconstant, progress of all things, whatsoever is contrary

to Man's Nature c.

By this means Man receiveth hurt by Reason of his unlikeness with heavenly things; from whence otherwise he ought to reap Benefit.

Now by the same Reason, of mans Dissonance with the Celestial Influences, they are also subjected to wicked spirits, who is the Officers Ministers of God's justice, do discharge their duty in punishing them, And so thus do men suffer Grievances by wicked spirits, until they are again Expiated, Return to a Divine Nature. foreknowing their natures) by preventing, taking heed, Defending lest they should meet him, lest an ill disposed subject should receive hurt, whence it ought to reap benefit.

The Celestial Hierarchies, c: Theologically Constructed, Divided together with a brief Description of the Heavenly Militia, other Servien and Assisting Angels c.

The Celestial Hierarchies, or Orders of Angels, (as we said before) are nine they are these Seraphim, Cherubim, Thrones, Dominations, Potestates, Virtues, Principalities, Arch Angels, Angels: they are said to be of three kinds, so are divided into three parts: Superior, Middle inferior.

The Superior Hierarchies, are Seraphim, Cherubim, thrones; these are super celestial Angels, and are only about God: these Rule not the bodies of the World, neither are they fitted for the Government of the Inferior things, but infuse the Light Received from God, unto the inferior Orders, distributing their respective Duties offices to every

one of them 85c: Contemplating the order of Divine providence, the first is the Goodness of God, the second in the Essence of God (as the form) the third in the wisdom of God.

The Middle Hierarchies are Dominations, Potestates Virtues; these Angels concur to the Government of the world; the first of those Commend that such the other Execute; the Second are ministers to the Heavens And sometimes Conspire to miraculous Operations: the third Drives away those things, that seem to be able to Disturb the Divine Law.

The Inferior Hierarchies are Principalities, Arch Angels, Angels: these as Ministering Spirits; Descend to take care of inferior things, are Called Certain Invisible powers: for sometimes, they being visible to none, do direct our journeys, all our businesses, are often present at battles, by secret helps do give the Desired Successes to their friends, for at their pleasure, they can procure prosperity, or inflict adversity: the first of those take care of public things, as of princes Magistrates, provinces Kingdoms, c: As we read in Daniel, But the princes of the Kingdom of Persia withstood me twenty-one Days; But Jesus the Son of Syrach testifieth, that for every nation a Ruling Angel is Appointed, also Moses in his Song in Deuteronomy, serveth to show forth saying, when the most high Divided the nations, he appointed them bounds, according to the Number of God, the second are present at Sacred Duties, Direct the Divine Worship about every man offers up the prayers sacrifices of men before God: the third Disposeth of those, who afford Virtue to the least Mineral plant, serve as Mediating Ministers, Making things common to man, according as those inferiors on Earth, are

Committed to them, to be Disposed of.

Besides, the Superior Hierarchies, who are next to God, Magnify him incessantly with Continual hymns praises, there are other Orders which are called the Militia of Heaven.

The first is called the Doctrinal Order, of which order was that Angel which spake to Daniel, saying, Come that I may teach you, what shall come to thy people in the Last Days.

The second is the Tutelary Order, of which mention is made in Daniel saying, behold Michael, one of the princes Cometh to my help, And elsewhere, in that time shall rise up Michael a great prince, who standeth for the sons of thy people, of this Order was Raphael, who conducted forth, attended brought back Tobias.

The Third there is the Procuratory Order, of which mention is made in Job in these words, if the Angel shall speak for him he will Entreat the Lord, and the Lord will be pleased with him, also Ecclesiasticus 17:26.

The fourth is the Ministerial Order, mentioned in the Epistle of Saint Paul to the Hebrews, in these words, Are they not all ministering spirits, sent forth for them, who shall be Heirs of Salvation.

The fifth is the Auxiliary Hierarchy, of which Mention is made in Isaiah, in these words; the Angels of the Lord went forth, slew in the tent of the Assyrians, an Hundred Eighty-five thousands.

The Sixth is the Receptory Order of Souls: c.

The Seventh is the Order of Assistants, of which we Read in Zacharaiah saying, these are the two Sons of the Oil of Splendour; who assist the Ruler of the whole Earth. (G)

**Names of the Celestial Angels or Sacred Intelligences, set over
Governing the Seven planets, and the Angelical Hierarchies residing
therein**

	Names of the Angels president set over the planet Saturn	Names of the Angels president set over the planet Jupiter	Names of the Angels president set over the planet Mars	Names of the Angels president set over the planet Sol	Names of the Angels president set over the planet Venus	Names of the Angels president set over the planet Mercury	Names of the Angels president set over the planet Luna
Cassiel	Sachiel	Samael	Michael	Anael	Raphael	Gabriel	
Captiol	Zadkiel	Zamael		Haniel			
Orifiol	Zabkiel	Camael					
Raziel	Zabdiel						
Zaphkiel	Zachariel						

There are other names, ascribed, to the aforesaid seven Intelligent Angels, from those things, over which they are set; the Divine Names being added to the end thereof, being borrowed (as it were) from the

stars, Men, places or times which are these:

To Saturn	To Jupiter	To Mars	To Sol	To Venus	To Mercury	To Luna
Sabathiel	Zedekiel	Madimiel	Shemeliel Schemeschiel	Nogahiel	Cochabiel or Cochabijah	Jereahiel — or Levaniei

According to the Latin names, they are thus called as followeth (viz)

Satumiel	Joviel	Martiel	Soliah	Veneriel	Mercuriel	Lunael or Lunajah
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There are also Seven Intelligences, Called spirits of Olympus, or after the Olympic Speech, referred to the Seven planets, whose Residence are said to be in the Starry firmament, in the stars of the firmament under each of whom are a mighty Militia, of many Servient or Angelical Spirits, thus named as followeth

To Saturn	To Jupiter	To Mars	To Sol	To Venus	To Mercury	To Luna
Aratron	Bethor	Phaleg	Och	Hagith	Ophiel	Phul

It is also Concluded Certainly Affirmed, that Every Star in the firmament hath its particular governing Intelligence, or Angelical spirit appropriate to it: with their Several Respective Servient powers also, as a Militia under Each of them, not further to be named singly being numberless.

There are also twelve President Celestial Angels, or Intelligences, set over Governing the twelve Signs of the Zodiac, this Called by Name

Y	¥	H			HP
Malehidael	Asmodel	Ambriel	Muriel	Veorchiel	Hamaliel
XL	m.	X*			X
Zuriel	Barchiel	Aorachiel	Hanael	Cambiel	Barchiel

The other names assigned to them, borrowed from those things over which they are Set c:

Y		H			
Teletiel	Suriel	Tomimiel	Sataniel	Ariel	Botuliel
XL	m.				
Masniel	Acrabiel	Chosetiel	Godiel	Deliel	Dagymiel

So, Likewise they are called from the Latin names thus, as aforesaid (viz)

Ariel	Tauriel	Geminiel	Cancriel	Leoniel	Verginiel
Libriel	Scorpiel	Sagittariel	Capriel	Aquariel	Pisciel

The aforesaid twelve signs of the Zodiac, Containing 360 Degrees, are

thirty Degrees referred to Every Sign, being the Compass of the Heavens arch being again Divided into twenty-eight arts, are called the so many Mansions of the Moon, through which the moon passeth in Twenty-Eight Days some odd hours; Every mansion also being governed by a president Angel, called by name as folio weth.

¹ Geniel	² Enodiel	³ Amixiel	⁴ Azariel	⁵ Gabiel	⁶ Dirachiel	⁷ Soheliel
⁸ Amnediel	⁹ Barbiel	¹⁰ Ardofiel	¹¹ Nociel	¹² Abdiziel	¹³ Jazoriel	¹⁴ Ergodiel
¹⁵ Asaliel	¹⁶ Azoruel	¹⁷ Adriel	¹⁸ Egibiel	¹⁹ Amutiel	²⁰ Kyriel	²¹ Betsmael
²² Geliel	²³ Roquiel	²⁴ Abrinael	²⁵ Aziel	²⁶ Tagriel	²⁷ Atheniel	²⁸ Amnbdel

There are Likewise four great Angelical princes, or president Angels, set Over and Governing the four Celestial Angles East, West, North, South, Named as followeth

East - Michael	South - Uriel, or Nariel	West- Raphael	North - Gabriel
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And also four president Angels set over governing the four Elements as triplicities Fire Air Earth Water, called by name as followeth.

Fire - Seruph or Nathaniel	Earth - Ariel	Air - Cherub	Water - Tharsis
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Every one of those Angels is a great prince, Each of them Ruleth

over many Hierarchies: for I is said Certainly known, that every star in the Heavens, and of the nature of the Seven planets, the four Elements; over Every Star is set a governing Angel as the number of stars transcends human Capacity, so doth the Legions of Angels; Every one of those Angels hath much power freedom in the Dominion of its one planet, Signs, times, Years, Months, Days, hours, Elements, Angles of the world winds, performeth his Duty according to his office, as in the Determinate or Alternate Decrees of the Highest, in the Unity of the most Sacred trinity is, may, or shall be appointed.

It is not to be thought, or said that the forementioned Angels Divine Virtues; Distributed to the world by the true God, to the Knowledge, for the Assistance benefit of man: or such of them that shall be so Qualified or worthy of them know how to use them: c.

There are said also to be 72 president Angels, bearing the name of God, Schemhamphora: Set over Governing the Seventy-two Celestial Quinarys, Called by name as followeth.

¹ Vehiyah	² Jeliel	³ Sitael	⁴ Elomiah	⁸ Mahasiah	⁸ Jolahel
⁷ Achaiah	⁸ Caheshel	⁹ Horiel	¹⁰ Aladiah	¹¹ Laviah	¹² Hahaiah
¹³ Jojalel	¹⁴ Mebahel	¹⁵ Hariel	¹⁶ Hakamiah	¹⁷ Loviah	¹⁸ Caliel
¹⁹ Lauviah	²⁰ Pahaliah	²¹ Nolchael	²² Jojaiel	²³ Melahel	²⁴ Haiviah
²⁵ Nithhajah	²⁶ Haajah	²⁷ Jerathel	²⁸ Seshiah	²⁹ Rejaiel	³⁰ Omael
³¹ Lochabel	³² Vafariah	³³ Johujah	³⁴ Lobzabjah	³⁸ Chavakiah	³⁸ Manadel
³⁷ Aniel	³⁸ Haamiah	³⁹ Rehael	⁴⁰ Jejazel	⁴¹ Hahahel	⁴² Michael
⁴³ Vovaliah	⁴⁴ Jelahiah	⁴⁵ Soaliah	⁴⁸ Ariel	⁴⁷ Asaliah	⁴⁸ Mihael

⁴⁹ Vohuel	⁵⁰ Daniel	⁸¹ Hakasiah	⁸² Imamah	⁸³ Nanael	⁵⁴ Nithael
⁵⁵ Mebahiah	⁵⁶ Poiel	⁸⁷ Nemaniah	⁸⁸ Jojabel	⁸⁹ Harahel	⁸⁰ Mizrael
⁶¹ Umabel	⁶² Jahhael	⁶³ Annavel	⁶⁴ Mehekiel	⁸⁸ Damabiah	⁸⁸ Meniel
⁶⁷ Ejael	⁶⁸ Habuiah	⁶⁹ Roehel	⁷⁰ Jibamah	⁷¹ Hajaiol	⁷² Mumiah

From hence may be Observed, how the most high God in his Immense Wisdom, hath Ordained Constituted, the Order offices of the Celestial Hierarchies of Good Angels, their Governments over the stars, from them over All Sublunary things: c.

Some Angels are Saturnine, some Jovial, some Martial, some Solar, some Venerial, some Mercurial, some Lunar, as all Angels, Spirits, Stars > whatsoever else are both Celestial, Terrestrial, or Otherwise Elemental Sublunar, in the whole Creation.

Some are East, some West, some North, some South.

Some are fiery, some watery, some Earthly; the species of those Angels are Computed according to the four Celestial powers (viz)

The mind, Reason, Imagination, the Vivifying Moving Nature.

The fire followeth the mind, whence they Concur to the Contemplation of more Sublime things c.

The Aerial follow the Reason; favour the Rational faculty and after a Manner Separate it from the Sensitive Vegetative faculties; so it serveth for an Active Life, as the fiery serveth for a Comtemplative.

The Watery, follows the imagination, serves for a Voluptuous Life.

The Earthly follows Nature, favours Vegetable nature. **(H)**

Having briefly treated, of the Celestial Hierarchies of Good Angels, of their several respective Qualities, Orders, offices, natures, mutual correspondences, both amongst themselves, also with men; we shall in the next place treat of those spirits commonly called Aerial, Terrestrial infernal' of their several natures, offices, orders, and Connections.

Wherefore, that we may Distinguish, Light from Darkness, truth from falsehood, good from Evil, lest through Ignorance any Mistake should be, c: it is to be Understood, that as the numbers of Good Angels (according to their Legions) transcendeth human capacity, so likewise doth the numbers of Unclean spirits; for as many pure spirits as there are in the Superior or Celestial world: so many Unclean Spirits are there in the inferior or terrestrial world: And now we shall show forth some several of the Hierarchies, names, natures, Orders, offices, Qualities, Distinctions Derivations of the Aerial, Terrestrial infernal spirits.

Of the Hierarchies or Orders of Evil Spirits, or (Vulgarly) Devils

As there are nine orders, or Hierarchies of Good Angels, so is there also nine Degrees of those that are evil: they are as followeth (viz)

The first order is called false Gods, whose Prince is Beelzebub, that is an old God, who said I will ascend above the height of the Clouds, will be like to the most high: who usurping the name of God, would

be worshipped for God, Require adorations services, as that Devil who said to Christ, if thou wilt fall down > worship me, I will: c: Math 4: Luke 4: c.

The second order is Called the spirits of Lies, whose prince is the serpent Pytho; those spirits join themselves to the Oracle, delude many by their Divinations predictions, to Deceive them: of this sort was that spirit who went forth, was a Lying spirit in the mouths of the prophets of Ahab, I Kings, to that woman of whom we read in the Gospel, who hath pytho in her body.

The third order is Called Vessels of Iniquity, Vessels of wrath: David calls them Vessels of Death, Isaiah calls them Vessels of fuyi, Jeremiah calls them Vessels of Wrath, Ezekiel calls them Vessels of Slaying Destroying; whose prince is Belial: which is by interpretation, without a Yoke, or Disobedient, a prevarication an Apostate, of whom St Paul to the Corinthians, saith, what agreement hath Christ with Belial, those are the inventors of wicked Arts, of all Evil things, for all wickedness, Malice, Deformity, proceedeth from those c.

The fourth order is Called, Revengers of Evil, whose prince is Asmodeus causing judgement.

The fifth order is Called, Deluders, whose prince is Sathan, of whom it is written in the Apocalypse, that he seduceth the whole world, Doing great signs, causing fire to descend from heaven, in the sight of men seducing the Inhabitants of the Earth, by reason of the signs that are given him to do, those spirits imitate Miracles, serve

wicked nigromancers witches c: seduce the people by their Miracles, as the Serpent seduced Eve c.

The sixth order is Called Aerial powers, whose prince is Meririm, raging in the South, a Boiling spirit, whom St Paul to the Ephesians calleth the prince of the power of this Air, the spirit which worketh in the Children of Disobedience; those join them selves to thundering Lightning corrupting the Air, causing pestilence other evils, amongst whom are the four Angels mentioned in the Apocalypse, to whom power is given to hurt the Earth the Sea, holding the four winds, from the four Corners of the Earth c.

The seventh Order is called Furies whose prince is called in (Greek, Hebrew - Apollyon, Abaddon) that is destroying wasting, those are powers of Evil, causing discord, ward Devastations, c.

The Eighth Order, is called Accusers or Inquisitors, whose prince is Astaroth, that is a searcher out, is called in Greek Diabolos, that is an accuser or Calumniator, who in the Revelations, is called the accuser of the Brethren, accusing them, night Day, before the face of God.

The ninth Order is called, Tempters Ensnarers, whose prince is Mammon, that is Covetousness: one of those spirits is present with every man, which we therefore call, the Evil Genius.

Furthermore, there are other particular spirits, both Aerial terrestrial, > *Infernal*, of Several degrees, natures offices, some whereof are according to the four parts, Angles or Divisions of the

Compass, East, West, North, South; Called or said to be Aerial powers, or spirits of the Air, of which are many Legions, who by nature office, are said to be both Good Evil, as particular Messengers, attending Divine pleasure in fulfilling the Sacred will Executing the judgement of the Highest, when Commanded or Appointed.

East - Urieus, or West - Paymon North - Egin Oriens South -Amaymon

According to Other Authenticated Denominations, they are Called by names			
Ories	Panym	Egim	Mayrary
But according to the tradition of the Hebrew Rabbis, they are thus nominated			
Samuel	Azael	Maharuel	Azazel

Under whom many other bear Rule as princes, c: of Legions, there are of this sort Innumerable spirits of private offices, as before said.
(I)

Of Angels Good and Bad Their Degrees and Offices

Lucifer and those other Angels that offended with him in ambition and pride fell not altogether into the *very* Abysm of Hell, though they all fell into the truest Hell which is punishment. Those which

remained in the places between, was because they had not offended with so determinate an obstinacy and vehemence as the others had, and they remained also there because it was necessary and convenient for our merit, that we should have spirits for our Enemies, and in such place where they might vex us with their temptations, for which cause God permitted a great part of them to remain in the air, the earth and the water, where they shall continue till the Day of Judgement, and then they shall be all damned into the very dungeon of Hell: so that we have with them continual war: which though they be in the places aforesaid, yet are they not out of Hell in respect of torment, for their pain is all alike. See Aquinas, *Questions*]. 64. Arfrticle]. 4.

The Difference of the Degrees of spirits is rehearsed by Gaudentius Merula taking the same out of Psellius who maketh Six kinds or degrees of spirits between heaven and hell.

The first are those that remained in the highest Region of the Air, he calleth Angels of fire because they are near unto that region and perchance within it. The second kind, saith he, is from the middle region of the air downwards towards the earth. The third on the Earth itself. The fourth in the waters. The fifth in the Caves and hollow vaults of the earth. The sixth in the very dungeon and abysme of hell. In such sort, that they are as it were interlinked one with another, but all these spirits have duties and offices of divers sorts. For the chieftest grief and pain of the first which were those that had least offended, seeing themselves so near Heaven, is the Contemplation: that through their wickedness they have left so great a beatitude (though this be general to them all), and those are

nothing so harmful as the others are.

For those which are in the middle of the region of the air, and those that are under them nearer the Earth, are those which sometimes, out of the ordinary operation of nature, do move the winds with greater fury than they are accustomed and do out of the season congeal the clouds causing it to thunder, lighten, hail and to destroy the grass, corn, vines and fruits of the Earth, and these are they whose help the Necromancers do often use in their devilish operations. An example to this purpose I find in *Malleus Malleficarum* : the Commissioners having apprehended certain sorcerers, willed one of them to show that she could do, assuring her life on condition that from hence forward, she should no more offend in the like.

Whereupon, going out of the fields in presence of the Commissioners and others, she made a pit in the ground with her hands making her water into the same, which being done she stirred around the urine with one of her fingers, out of the which by little and little after she had made certain characters and mumbled a few words, there arose a vapour which ascending upwards like a smoke, began to thicken of itself in the midst of the Region of the air, gathering and making there a black fearful cloud, which cast out so many thunders and lightnings that it seemed to be a thing hellish and Infernal. The woman remaining all this while still, asked the Commissioners where they would have that cloud to discharge a great quantity of stones, they pointing her to a certain place where it could do no hurt at all, the cloud of a sudden began to move itself with a great furious blustering of winds and in short space coming over the place appointed, discharged a great number of stones like a violent shower

directly within the compass thereof. And in this sort may the witches and Necromancers make many such like things through the help of these spirits.

But now to declare the office and function of a third kind of spirits being on the earth whose principal office and function is to persecute men and to tempt and allure men to sin, and thereby to work their damnation, envying that those places that they once enjoyed in heaven, should be possessed and replenished with men, see here the Devil's malice which proceedeth only of envy. These spirits vex, deceive, entice us sleeping and waking. To defend us from their temptations we have an Angel Guardian to direct and guard us, and we have an Angel Guardian to direct and guard us, and we have at our left hand an ill spirit which still solicits and allures us to sin. Their power is restrained that they cannot in execution the full puissance of their malicious desires without the permission of God.

A strange chance happened to a boy in the city of Astorges. A man of good quality and learning there had two sons, the one being about twelve or thirteen years old had by some fault so offended his mother that in a rage she cursed him with detestable Maledictions betaking him to the Devils of Hell, and wishing that they would fetch him out of her presence. This was about ten at night, being very dark; the foolish woman continued her curses so long, till at last the boy, through fear went out into a little court behind the house, out of which he suddenly vanished, and though they diligently searched round the house they could by no means find him, at which they exceedingly wondered, for both the doors of the house were locked, and round the house they searched but could find no way for his

going out.

About two hours after, they heard in a chamber above their heads a very great noise, and withall the young boy groaning with extreme anguish and grief. They presently going up and opening the chamber door which they found also fast locked, they perceived the silly boy grovelling on the ground in a most pitiful manner, for besides his garments rent to pieces, his face and hands and in a manner his whole body scratched and grated as if he had been drawn through briars and thorns, and he was so disfigured and dismayed, that he came not all that night to himself. In the meantime, his parents caused him to be dressed and cured, omitting nothing to the recovery of his health.

The next day, after his senses were somewhat comforted, and he began to recover his judgement, they asked him by what means this accident had happened to him. To whom he made answer, that as he stood in the court there came unto him certain men of exceeding great stature, grim in countenance and in gesture loathsome and horrible, who presently without speaking any word hoisted him up into the air and carried him away with such swiftness, that it was not possible to his seeming for any bird in the world to fly so fast; and at last lighting down amongst certain mountains full of bushes and briars, they trailed him through the thickest parts of them from one side to another, with intention to kill, he had at last the grace and memory to commend himself unto God beseeching Him to help and assist him at which very instant they turned back with him through the air, and put him in a little window which was there in the chamber, where when they had left him they vanished away. The boy

lived many years after but remained ever after deaf and dull conceited, never recovering his former quickness and vivacity of spirit, taking continually exceeding grief when any man talked to him of this matter.

The fourth kind of Spirits are those which are in the water as well the Seas as floods, rivers and lakes. These never cease to raise damps and storms persecuting those which sail, putting them in great dangers through violent and raging tempests, procuring to destroy and drown the ships also through the aid of monstrous rocks and shallows which are in the sea. Overturning the boats that are in the rivers, and causing those that swim to entangle themselves in sedges or woods, or bringing them into some pits or holes where they cannot get out, and by all means possible persecute and molest them so far as the limitation of their power extendeth.

The fifth kind of Spirits are those which are in the caves and vaults of the Earth, where they lie in wait to entrap those that dig in mines and wells and other works underground, whose death and destruction they covet and procure as much as they may. These cause the motions and tremblings of the earth through the aid of the Winds which are there enclosed, whereby whole cities are often in danger to be swallowed up, especially those which are built near the Sea. Whole mountains are hereby thrown down, infinite people destroyed; sometimes the sea hereby breaketh into the land wasting and destroying whatever it findeth before it.

The sixth and last kind of Spirits are those who are in the Abysme and place called Hell, whose principal and proper offices is, besides

the pains which they endure, to torment the damned souls. This place, saith Job, hath no order at all but continual fear, horror and amazement.

Apuleius, who made himself so well acquainted with Spirits of all sorts, writeth that there is a kind of Spirits who are always free from the strings and bonds of the body, of which number is sleep and love whom he termeth Spirits, whereby he seemeth confess, that there are others which have bodies, and so thinketh St. Basil, who attributeth bodies not only to these spirits but also to the Angels: Psellius is of the same opinion.

It is the general opinion of all the fathers and doctors of the Church as well ancient as modern, that the Angels when it is necessary do fashion and make unto themselves visible bodies, for the effects which they pretend, as we find in many places of the holy Scriptures: whether it be of air thickened, or fire, or of earth, it maketh no matter; but that so it is - see what is written of the three Angels that came to the house of Abraham in the likeness of three beautiful young men. And the Angel Gabriel appeared to the glorious Virgin in a most goodly form and figure when he brought her the Salutation.

The self same is permitted to devils in their operations, whose bodies though we call phantastical, because they vanish quickly away, yet they verily are visible bodies formed of such substance as I said before, but the same is so fine and delicate that it straight dissolveth and vanisheth. To say something of a Phantasm which hath his beginning in the fantasy, which is a virtue in man called by another name Imaginative, and because this virtue being moved, worketh in

such sort, that it causeth in itself the things feigned and imagined to seem present, though in truth they are not. We say also, that the things which vanish away so soon as we have seen them are fantasies, seeming to us that we deceive ourselves, and that we saw them not, but that they were only represented in our fancy. But this is in such sort that sometimes we truly see them indeed, and other times our Imagination and fancy so present them to our view, that they deceive us, and we understand not whether they were things seen or imagined, and therefore comes it, that we call the things which we really see “Visions”, and others which are represented to the fantasy “Fancies”.

Of Incubi and Succubi

Devils are Incubi and Succubi taking oftentimes to that end the shape and likeness, sometimes of men, sometimes of women, and commit the greatest abominations that may be, so that jointly they may procure and cause men to commit it with them. Coelius Rodiginus saith that there was in Greece a man called Marcus who had great familiarity with Devils, for which cause he lived always solitary conversing little with other men. This man uttered many of the Devil’s secrets, of which this of ye Incubi and Succubi was one, and many others that for their filthiness and abomination are not to be spoken of; but according to his confession, all the Devils do not use this execrable offence, but those only who are near unto us, and do form their bodies of a gross substance, as of water or earth. St. Augustine sayeth, that the Satyrs and Fauns were thought of some to be Incubi, because they were so luxurious. Hence many took occasion to authorise that for truth which is reported of Merlin that

he was begotten of a Devil, but this is better said than affirmed, for whether it be or not, God only knoweth.

In the Diocese of Bamberg there was a virgin that brought forth a Son and remained a true virgin afterwards, for whilst the maid slept the Daemon defiled her, she was wholly ignorant of the deceit upon examination of honest Matrons, many advised her to marry, that she might bring forth without danger of her life, but she resolved to keep her vow of virginity though her death might follow. When her time was come she was delivered of a birth, and lived many years after in great devotion.

The Power and Authority that Necromancers and Witches Have Over the Devil

They constrain the Devils and make them perforce obey and accomplish their commands, carrying them bound and enclosed in rings, boxes and little Vials, applying their helps to such as far as they please, and such Devils they commonly call Familiars. The Art of Necromancy was used in old time by faithful and unfaithful and in our days by divers. This Art may be exercised in two sorts. The first is Natural, which may be wrought through things, whose virtue and property is natural to do them, as herbs, plants and stones, and other things as the planets and heavenly influences, and this Art is lawful and may be used and practiced of those that can attain to this knowledge of their hidden properties. Aquinas, in his book, “De Ente et Essentia”, alleged that Abel the son of Adam made a book of all the virtues and properties of the planets foreknowing that the world should perish through the general flood, he enclosed so cunningly in

a stone that the waters could not come to corrupt the same, whereby it might be preserved and known to all people. This stone was found by Hermes Trismegistus, who breaking it, and finding the book therein enclosed, profited wonderfully by applying the contents thereof to his use; which Book, coming afterwards into the hand of St. Thomas, he did therewith many great experiences, one was, that being sick and troubled with the noise of beasts and carriages that passed through the street, remedied that trouble by making an Image as the book proscribed him, which being buried in the street none of all the beasts had the power to pass thereby, but coming thither stayed or went backwards, nor could any man be constrained to do the contrary.

He also telleth of a certain friend of his, who by the same book, made an Image, and putting it into a fountain, it caused all such vessels as touched the water thereof to break presently, which came by observation of certain hours and points in working of those Images, of which they took great account and heed, to the end that the planets might the better use their influence in working those things which seemed supernatural. The use of all this is so lawful that nothing can be said to the contrary.

The other kind of Necromancy or Art of Magic, is that which is used and practised through the help and favour of the Devil, which hath been long time exercised in the world. Of this the Holy Scriptures testify, speaking of the Magicians of Pharaoh, who contended with Moses and Aaron, as in the New Testament in the Acts making mention of Simon Magus rebuked by St. Peter, and besides you must understand that the Devils may be forced and constrained by the

good Angels, and this is because of the Grace which the one lost, and the other as yet retains.

None can use or exercise this Art of Necromancy unless he first make a secret Agreement or express Covenant with the Devil, and such Devils with whom they deal in those Covenants are not of the common sort but of a higher and superior condition, for amongst themselves they do observe their orders and degrees of superiority, as Franciscus de Victoria asserts, and this is for the better use of their wickedness, and so saith Aquinas.

Some Devils are preferred as principals to command the rest, and the inferior Devils are subject unto those, which are of mighty force to execute their wickedness. And therefore the Jews said unto Christ, that he wrought his Miracles in the name of Beelzebub, the Prince of Devils, so that the Necromancer and Magicians that are confederated with the Princes and Captains of the Infernal army, have always the lesser and inferior Devils in a readiness at Commandment to do their will and pleasure, being thereunto constrained by those of the higher dignity and condition.

It is the opinion of St. Augustine and Aquinas that the Devils are not kept bound and enclosed in rings, boxes or Vials. The Devils may make them believe so with whom they deal, for they are where and in what place, and when they list themselves, and how far soever they be off, yet at such time as they are called, or their presence required, they come in at that instant to make answer to those which holding them for familiars, and thinking surely that they carry them always present with them, demand or ask anything of them, who are greatly

abused and deceived in presuming that they are able to hold them forcibly at their Commandment, because it proceedeth not through the words of the Necromancer, but through the might and authority of the higher Spirits and Devils which as Captains govern and Command them. Yea, and sometimes constraining them to remain bound indeed, when they have any notable exploit in hand, but also for the most part they have them always at liberty.

Of Spirits Called Hobgoblins or Robin Goodfellows

These kinds of Spirits are more familiar and domestical than the others, are for some causes to us unknown, abide in one place more than in another, so that some never almost depart from some particular houses, as though they were their proper Mansions, making in them sundry noises, rumours, mockeries, gawds and jests, without doing any harm at all, and some have heard them play on Gitterns and Jews harps, and ring bells and make answer to those that call them, and speak with certain signs, laughters and merry gestures, so that those of the house come at last to be so familiar, and well acquainted with them that they fear them not at all. But in truth, if they had free power to put in execution their malicious desire, we should find these pranks of theirs not to be jests, but earnest indeed, tending to the destruction both of our body and soul, but their power is so restrained and tied that they can pass no further than to jests and gawds, and if they do harm at all it is certainly very little as by experience has been found.

Of the Orders of Wicked Demons and of their Fall and their divers Natures

These wicked Demons are divided into nine degrees or Orders, as the good Angels are divided into nine Orders or Hierarchies.

1 *Pseudothei*

The first Order of Demons are called Pseudothei or false gods who usurp God's name, would be worshipped as Gods, have adoration and sacrifice made to them, as that Demon said to Christ - if thou wilt fall down and worship me, all shall be thine. And the Prince of these Demons is Beelzebub, that is an old God, he said I shall ascend above the height of the clouds and be like the Most High.

2 *Spiritus Mendaciorum*

After these follow the spirits of Lying, of which kind was he that was a lying spirit in the mouths of Ahab's prophets. And their Prince is that spirit Python, from whom Apollo Pythius was called, and that pythonic woman with Samuel, and that other woman in the Gospels that had a python in her belly. This kind of Demon deceives by their Oracles, divinations and predictions.

3 *Vasa Iniquitatis*

In the third Order are the Vessels of Iniquity, which are called the Vessels of Anger. These are the inventors of mischief and of all wicked Arts. Plato mentions one of these wicked Demons that was called Theutus who taught plays, dice and cards; from these proceed all

wickedness, malice and deformity.

In Genesis, Jacob called Symeon and Levi “Vessels of Iniquity”, in their dwellings with the Psalmist “Vessels of Death”, Isaiah called them “Vessels of Fury”, and Jeremiah “Vessels of Anger”, and Ezekiel “Vessels of Killing and destruction”. And the Prince of them is Belial, which is interpreted - without a yoke, or disobedient, a prevaricator and Apostate; of whom Paul sayeth to the Corinthians - What Convention of Christ with Belial.

4 *Ultiores Scelorum*

The Revengers of Wickedness, and their Prince is Asmodeus, that is, doing Judgement.

5 *Praestigiatores*

The Praestigiators come into the fifth Order, who imitate Miracles, and serve the Caco-magi and Malefics, and seduce people in their miracles as the Serpent seduced Eve, and their Prince is Sathan, who seduces the whole world.

6 *Aeriae Potestates*

The Aerial Powers offer themselves in the sixth Order, who mix themselves with thunders and lightnings, corrupting the Air bringing pestilence and other evils, of which number are the four Angels in the Apocalypse to whom it was given to hurt the Earth and Sea, holding the four Winds from the four Corners of the Earth. And their Prince is called Merizim. This is a South Demon, a raging and furious Demon

in the South whom Paul calls in the Ephesians, a Prince of the power of the air and a spirit which works in the Children of Disobedience.

7 *Furiae*

The seventh Mansion the Furies hold - the Sowers of Mischief and discord, wars, and destruction, whose Prince in the Apocalypse is called in Greek Apollyon, in Hebrew Abaddon, that is, destroying and laying waste.

8 *Criminatores*

In the eighth place stand the Criminators or Accusers, whose Prince is Astaroth, that is, an Explorator in Greek. He is called Diabolos, that is a Crinator or Calumniator, who in the Apocalypse is called an Accuser of the Brethren day and night before the face of God.

9 *Tentatores Maligenii*

The last place hold the Tempters, who we call the bad Genii and their Prince is Mammon, who is interpreted Covetousness. But these bad Demons do unanimously infect this lower world, and therefore are called Diaboli.

And it is an opinion that these Apostate Angels or Devils shall persuade very many Angels to decline with him, who are now called his Angels, but St. Basil thinks not that they are all condemned and purposively wicked, but that they should be appointed from the beginning to be the Carnificina for souls offending.

Other divines say that no Demons were created wicked but were cast down from the Heavens from the Orders of good Angels, for their prevarication, as all Hebrew divines, Assyrian, Arabian and Egyptian do confirm. Phererides the Syrian describes the fall of Demons, and Ophin, that is a Serpent Demoniac, that was the head of the rebellious army. But those Demons thrown down into this valley of Misery, being near us do wander up and down in this dark air. Others inhabit lakes, rivers and seas, others terrify the Earth and earthly things, and invade the diggers of wells and metals. They provoke the gapings of the Earth and shake the foundations of mountains, neither do they vex men only but living creatures. Others sometimes putting on a gigantic body very tall, and then appear very small like pygmies turning themselves into diverse figures, trouble men with vain terror; others study lies and blasphemies, as in Kings 3.22 - "I will be a lying spirit in the mouth of all Ahab's prophets."

But the worst sort of Demons are those who molest men in their journeys rushing upon them that pass along, rejoice in wars and effusion of blood and afflict men with sore insults. In the Psalms they are called asps, basilisks, lions, dragons. In the Gospel called Scorpion and Mammon, the Prince of this world and Rector of darkness whose Prince is Beelzebub. Porphyry calls him Serapis and the Greeks Pluto.

Origen pleaded for the Demon's admission into favour. Many of the lapsed Angels may hope to be saved, and bring this argument out of the Gospel, that Christ heard the prayers of Demons and suffered them to go into the herd of swine. Psalm 72[:9], "the Ethiopians shall fall down before him, and his enemies shall lick the dust" , but

according to the Hebrews, verily it runs thus. "Before him the inhabitants of solitude shall bend their knees, that is, the aerial spirits shall worship him as the Cabalists do assert, and his enemies shall lick the dust", which they expound of Zazel and his army, of whom it is read in *Genesis* - "Thou shalt eat dust all their days of thy life." Hence the Cabalists think that some demons may be saved, and it was the opinion of Origen.

Of the Bodies of Demons

There are great differences among Divines and Philosophers. Aquinas affirms that all the Angels as well as wicked demons are incorporeal, but sometimes they assume bodies which they presently put off. Dionysius in his *Divine Names* affirms that the Angels are without bodies.

[St.] Augustine upon *Genesis* sayeth that Demons are said to be airy as well as fiery animals, neither are they loosed by death because there prevails in them the Element to act rather than to suffer, and further sayeth that all Angels from the beginning of their Creation had aerial bodies formed from the pure and more superior part of the air fit for action not passion, and these bodies were preserved after confirmation by the good Angels, but by the bad Angels were changed into the quality of grosser air that they might suffer by fire.

The great Basil doth not only attribute bodies to Demons but also to pure Angels, as certain small aerial and pure spirits, And Gregory Nazianzene agrees to this, also Apuleius that all demons have bodies as you may read of Socrates' Daemon. Psellus the Platonic and

Christian held that demons by nature could not be without a body, as bodies of shadow and subject to passion, as if smitten should be more sorrowful, and if burnt should turn to ashes, which was proved true in Tusciana. According to the mixture of the Elements among themselves, so are the different kinds of the bodies of demons, which will require a large discourse if all objections to the contrary are answered.

Divines are of the opinion that all wicked demons are of that nature that they equally hate God as well as man, but divine providence hath ordered good demons more pure and near to us to watch over us and daily help us, and that they may drive away and bind those bad demons that they may not hurt us as they would do. You may read in *Tobit* of Raphael that bound Asmodeus a Demon in the desert of the Upper Egypt.

Malleus Malleficarum (sic) telleth of a Woman a Sorceress who affirmed obstinately before the Commissioners, that she could go come bodily whither she list in short space though she were never so fast imprisoned the way never so far off, that for tryall they presently caused her to be shut up in a chamber willed her to go to a certain house to learn what was there done to bring them relation thereof the which she promised to do, after she had remained a while alone the Commissioners caused the door to be suddenly opened entering the Chamber found her lying stretched out on the ground as if dead: one of them curious to prove whether she had any fooling or no tooke a candle with the flame thereof scorched of her legs, but seeing no sign of motion in her, he left her departing out of the Chamber caused the door to be fast locked

again, presently upon when she came forth, telling the Commissioners that she had gone come with great travail, declaring unto them the marks token of all such things as they asked, obstinately maintaining that she had been present, and viewed they same with her eyes: whereupon they asked her if she felt no grief in one of her legs. She answered that since her coming back it grieved her very sore: then laid they before her the grossness of the error wherewith she was abused, and told her what they had done unto her in manner as before: which she truly perceiving fell down upon her knees craved pardon upon promise of her Repentance and amendment of her life.

Lucius Apuleius Grinaldus declare how Sorcery or witches are able to change not only their own but other men's shapes also as Circe Medea did this partly through natural Magick, that is the knowledge of the Virtues of herbs stones oils ointments whose properties are by the Devils revealed unto them partly through the mere help of the Devil employing therein by his whole power for the better binding and assuring them to be perpetually his.

Some further Considerations, Distinctions, Dignifications, of this Subject touching Spirits

The Bodies of Evil Angels, are far Different in Quality from the bodies of Good Angels, for by reason of their fall, their bodies are Changed into the Quality of a now thick condensed Air, and are in Manner Material, as shadows, subject to passion, that they being struck are pained, may be Burnt in the fire, into Conspicuous Ashes: And though it be a spiritual body, yet is most sensible, being touched

Suffers, Although it be cast in sunder, yet it comes together again, as Air & water, but in the mean time it is much pained.

These spirits are neither altogether Visible nor Invisible sometimes being Conspicuous, are formed into Diverse figures, assume Similitudes & Shadows of Bloodless Images, drawing the filthiness of a gross body, and by reason of their Affinity with Earth & water, are also taken with terrestrial pleasures & Lusts, of which sorts are Hobgoblins, Incubus & Succubus 8^{cc}.

There is none of these supposed to be male or female, seeing this Difference of sex belongs to Compounds, but their bodies are simple, neither can any of them turn them selves into all shapes at their pleasure, except those that are fiery 8^G Airy, 8^G unto those kinds it is easier to change them selves into what shapes their Imagination conceives.

As for Subterranean, Dark spirits, because their nature is concluded in the straights of a thick & unactive body, they cannot make those Diversity of shapes as Others can.

But watery Spirits 8^G such as dwell upon the Moist superficies of the Earth, by reason of the Moistness of the Element, are for the most like unto Women, of which kind are the Fairies of the Rivers, 8^G the Nymphs of the Woods.

Those spirits, which inhabit, Dry places, being of Dryer bodies, show themselves in forms of Men, such are those which are called Onoscoli, or Satyrs, with Asses legs, or fauni & Incubi; of which

there were very many (as is certainly by experience known) that often times some of them did Desire, made compacts with Women to lie with them: c.

There are also a Certain Kind of spirits, not so noxious, offensive, hurtful, noisome, or Displeasing, but most near to Men, are affected with human passions, Delighting much in Man's Society do willingly dwell with him.

Some also there are, which often meet poor men, Women Children, but they are afraid of fly from men of constant, credulous undaunted minds and Resolutions; And to good pure men they are no way offensive, but to men that are wicked > impure they are very noxious hurtful.

Some likewise, there are who dote upon Women, some upon Children, some there be that are Delighted in the Company of Diverse domestic evil Animals, some inhabit Woods, , parks, some dwell about fountains Meadows (*Cum multis alis*) but for brevity sake, we have inserted a necessary table following, describing briefly the names of most of these Kinds of Terrestrial Spirits, Fairies, Elfs, Goblins, or whatsoever else they may be called: together with what places and things they do inhabit, Delight, Dwell in.

Fairies, Hobgoblins, Elfs in	Champion fields
	Fountains
Naiads	Rivers
	Marshes & ponds
	Mountains
Potamides	Meadows
	Woods
	Trees Breaks & Bushes
	Flowers
	Acorns, fruits
	Fodder & the Country

Nymphs

Oreads

Hamedes

Dryads Hamadryads

Satyrs Sylvani

Napta Agapta

Dodona

Palea Feniliae

There are Likewise certain things vulgarly called Gnomi, or inhabitants of the mountains, but of some improperly Sylphs, or Pygmies, or half Men (we say improperly by Reason that some Credible Testimonials do make this Distinction, calling the Gnomi Spirits of the Earth, Sylphi spirits of the Air, Salamandary spirits of the fire, the Nymphy spirits of the water).

Those (viz Gnomi) are not properly said to be spirits but like spirits, and if we shall call them spirits, then ought they to be called Earthly Spirits; because they have their Habitation in Mines, such like places, where treasures other things are hid and obscured or lost under the Earth, or rather in the Bowels thereof: and also under those Mountains, where there is plenty of Gold Silver, other such like places, Minerals things, Conducting to the same place purpose, wherefore they are said to be possessed with all temporal

things, and are much Delighted therewith, do take the Care
Custody thereof, will not willingly Depart there from.

Those who work in Mines dig Metals, have great knowledge of those
spirits, for sometimes they do trouble, Molest, Vex much persecute
the laborious diggers, with blows stripes, And at other times they
are benevolent friendly to them, will work for wages, c: And at
other times admonishing them warning them of Dangers Death,
as when they are heard once, twice, thrice, or often to knock, or
strike, in the same place which foretells the Death of him that
Diggeth or Laboureth there, if he hast not the sooner away thence;
for either be he buried by the fall of the Mountain perisheth by
some other the like Accident, All which is said to be true, as hath
been certainly attested, by the Experiences Knowledge of them that
do dig in Mines, search in the Bowels of the Earth, for such of
nature's Benignities as it followeth.

Those Sylphs or Pygmies, although they are little by nature, Yet they
can appear as big great, or in what other stature or Corporature
they please unto Men, either fair, Deformed, Rich or poor to our
Imagination.

They are Knowing in all arts that are or can be found out, In all the
Light of nature, contain the Knowledge understanding of them all
within themselves. It is said that they, as well as the Gnomi, have
many Mines of all sorts of Metals, great store of treasures hid in the
Earth c: under their power custody, and many times they do
afford great benefit (in several Respects) to Mankind c.

The nature of those spirits, or Elves is, they are affected with and Love all those that Love them, hate all those that hate them; yea they Know both our minds thoughts in a great measure, whereby it comes to pass, that we may Easily Move them to come to us, if we Rightly understand the Rules thereof.

Of this terrestrial order are likewise those, which are commonly called Fairies, of which they are so even Sisters thus nominated.

Lillia | Ressilia | Foca | Tolla | Affrica | Julia | VenuUa

It is Credibly Asserted, that in ancient times that many of those aforesaid Gnomes, Fairies Elves other terrestrial wandering spirits, have been seen heard amongst Men, but now it is said believed that they are not so frequent: yet it is certainly averred Creditably Reported, that some of them have been Discovered seen, but here we shall Acquiesce touching the Differences of their not appearing, or being not so conversant with and amongst Men, so frequently in Latter times, as they are said usually to do in Ancient times; by Reason the cause thereof may be very easily Conjectured, by the Meanest Capacity. **(K)**
