

E. 1655

Ars Notoria : 1302

THE
NOTORY ART
OF
SOLOMON,

Shewing the
CABALISTICAL KEY

of { Magical Operations,
The liberal Sciences,
Divine Revelation, and
The Art of Memory.

Whereunto is added

An Astrological Catechism,
fully demonstrating the Art of
JUDICIAL ASTROLOGY.

Together with a rare Natural secret, necessary
to be learn'd by all persons; especially
Sea-men, Merchants, and Travellers.

An excellent Invention, done by the Magne-
tick Vertue of the Load-stone.

Written originally in Latine, and now En-
glished by ROBERT TURNER Φιλομαθης.

London, Printed by J. Cottrel, and are to be sold
by Martha Harison, at the Lamb at the
East-end of Pauls, 1657. 6.



To his Ingenious and re-
spected Friend Mr WILLIAM
RYVES, of *St Saviours South-*
mark, Student in Physick and Astro-
logy.

S I R.



He deep in-
spection and
dove-like pier-
cing Eye of
your appre-
hension into the deepest Ca-
binets of Natures *Arcana's*,
allures me (if I had no other
attractive Magnetick engage-
ments,) to set this Optick
before your sight: not that it
will make any addition to
your knowledge; but by the

A 2 for-

The Epistle Dedicatory.

fortitude of your judgment,
be walled against the art-
condemning and virtue-de-
spising *Calumniators*. I know
the candor of your Ingenui-
ty will plead my excuse, and
save me from that labour; re-
sting to be

Little-Brittain, die } Your real affection-
♀. © in 1646. 49. } nate Friend,
1656.

ROBERT TURNER.

To



To the Ingenious

R E A D E R S.



*Mongst the rest of the
labours of my long
winter hours, be plea-
sed to accept of this as a
flower of the Sun; which
I have transplanted from the copious
Roman banks into the English soyle;
where I hope it will fruitfully spread
its branches, and prove not a perishing
gourd, but a continual green Laurel,
which Authors say is the plant of the
good Angel, and defends all persons
neer its shade from the Penetrating
blasts of Thunder and Lightning; so
will this be a flower fit for every mans
Garden; its virtues will soon be known,
if practised, and the blasts of vice di-
spersed: its subject is too sublime to be*

To the Ingenious

express. *Let not the carping Momi,
nor envious black-jaw'd Zoili rayl;
let not the ignorant bark at that
which they know not; here they learn
no such lesson: and against their Ca-
lumnies, the book I thus vindicate:*
quod potest per fidem intelligi,
& non aliter, & per fidem in eo
operare potes. Διὰ πίστεως κατηγήσαντο
βασιλείας, οὐργάσαντο δικαιοσύνην, ἐπὶ πύργῳ
ἐπαγγελιῶν, ἔφερον ξυστάματα λέόντων. "Βοβέσων
δυσάμων πνεύς, &c. Heb. II. &c. *and
my own intention I thus demonstrate;*
Dico coram omnipotenti Deo, &
coram Jesu Christo unigenito Filio
ejus, qui judicaturus est vivos &
mortuos; quod omnia & singula
quæ in hoc opere dixi, omnesque
hujus Scientiæ vel artis proprietates,
& universa quæ ad ejus speculationem
pertinent, vel in hoc Volumine continenter,
veris & naturalibus principiis innituntur,
fiuntque cum Deo & bona Conscientia,
sine injuria Christianæ fidei, cum integritate;
sine superstitione

READERS.

tionem vel Idololatria quacunque, &
non dedeant virum sapientem
Christianum bonum atque fidelem;
Nam & ego Christianus sum,
baptizatus in nomine Patris, &c.
quam fidem cum Dei auxilio
quam diu vixero firmiter inviolatam
tenebo; Procul ergo absit a me,
discere aut scribere aliquid
Christianæ fidei & puritati contrarium,
sanctis moribus noxium, aut
quomodolibet adversum. Deum timeo
& in ejus cultum Juravi, a quo nec
vividus nec (ut confido) mortuus
separabor: *This small treatise I
therefore commend to all the lovers
of art and learning, in which I hope
they will attain their desires, quantum
a Deo concessi erit; so that I hope
I have not cast a Pearle before the
swine, but set a glassse before the
grateful doves.*

12 March. 1656.

ROBERT TURNER.

(I)



THE
NOTORY ART
OF
SOLOMON.

The Notory Art revealed by the Most High Creator to Solomon.

IN the Name of the holy and undivided Trinity, beginneth this most holy Art of Knowledge, Revealed to SOLOMON, which the Most High Creator by his holy Angel ministred to SOLOMON upon the Altar of the Temple; that thereby in a short time he knew all Arts and Sciences, both Liberal and Mechanick, with all the Faculcies and Properties thereof: He had suddenly infused into him, and also was filled with all wisdom,

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to utter the sacred Mysteries of most holy words.

Alpha and Omega! Oh Almighty God, the Beginning of all things, without Beginning, and without End: Graciously this day hear my Prayers; neither do thou render unto me according to my sins, nor after mine iniquities, O Lord my God, but according to thy mercy, which is greater then all things visible and invisible. Have mercy upon me, O Christ, the Wisdom of the Father, The Light of Angels, The Glory of Saints, The Hope, Refuge, and Support of Sinners, The Creator of all things, and Redeemer of all humane Frailties: who holdest the Heaven, Earth, and Sea, and all the whole World, in the palm of thy Hand: I humbly implore and beseech, That thou wilt mercifully with the Father, illustrate my Minde with the beams of thy holy Spirit, that I may be able to come and attain to the perfection of this most holy Art; and that I may be able to gain the knowledge of every Science, Art, and Wisdom; and of every Faculty of Memory, Intelligences, Understanding, and Intellect, by the Vertue and Power of thy

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thy most holy Spirit, and in thy Name. And thou, O God my God, who in the Beginning hast created the Heaven and the Earth, and all things out of nothing; who reformest, and makest all things by thy own Spirit; complete, fulfill, restore, and implant a sound Understanding in me, that I may glorifie thee and all thy Works, in all my Thoughts, Words, and Deeds. O God the Father, confirm and grant this my Prayer, and increase my Understanding and Memory, and strengthen the same, to know and receive the Science, Memory, Eloquence, and Perseverance in all manner of Learning, who livest and reignest World without end. *Amen.*

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Here beginneth the first Treatise of this Art, which Master Apollonius calleth, The golden Flowers, being the generall Introduction to all Natural Sciences; and this is Confirmed, Compensed, and Approved by the Authority of Solomon Manichæus, and Euduchæus.

I Apollonius Master of Arts, duly called, to whom the Nature of Liberal Arts hath been granted, am intended to treat of the Knowledge of Liberal Arts, and of the Knowledge of Astronomy; and with what Experiments and Documents, a Compendious and Competent Knowledge of Arts may be attained unto; and how the highest and lowest Mysteries of Nature may be competently divided, and fitted and applied to the Natures of Times; and what proper dayes and hours are to be elected for the Deeds and Actions of men, to be begun and ended; what Qualifications a man ought to have, to attain the Efficacy of this Art; and how he ought to dispose of the actions
of

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of his life, and to behold and study the Course of the Moon. In the first place therefore, we shall declare certain Precepts of the Spiritual Sciences; that all things which we intend to speak of, may be attained to in order. Wonder not therefore, at what you shall hear and see in this subsequent Treatise, and that you shall finde an Example of such inestimable Learning.

Some things which follow, which we will deliver to thee as Essayes of wonderful Effects, and have extracted them out of the most ancient Books of the Hebrews; which, where thou seest them, (although they are forgotten, and worn out of any humane Language) nevertheless esteem them as Miracles: For I do truly admire the great Power and Efficacy of Words in the Works of Nature.

Of what Efficacy Words are.

THere is so great Vertue, Power and Efficacy in certain Names and Words of God, that when you reade those very Words, it shall immediately increase and help your Eloquence, so
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that you shall be made eloquent of speech by them, and at length attain to the Effects of the powerful Sacred Names of God: but from whence the power hereof doth proceed, shall be fully demonstrated to you in the following Chapters of Prayers: And those which follow next to our hand, we shall lay open.

An Explanation of the Notory Art.

THis Art is divided into two parts: The first containeth general Rules, the second special Rules. We come first to the special Rules; that is, First, to a threefold, and then to a fourfold Division: And in the third place we come to speak of Theologie; which Sciences thou shalt attain to, by the Operation of these Orations, if thou pronounce them as it is written: Therefore there are certain Notes of the Notory Art, which are manifest to us; the Vertue whereof Humane Reason cannot comprehend. The first Note hath his signification taken from the Hebrew; which though the expression thereof be comprehended in a very few

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few words; nevertheless, in the expression of the Mystery, they do not lose their Vertue: That may be called their Vertue, which doth happen and proceed from their pronunciation, which ought to be greatly admired at.

The first Precept.

HEly Scemath, Amazaz, Hemsel; Sathusteon, hbeli Tamazam, &c. which Solomon entituled, *His first Revelation*; and that to be without any Interpretation: It being a Science of so Transcendent a purity, that it hath its Original out of the depth and profundity of the *Chaldee, Hebrew, and Grecian* Languages; and therefore cannot possible by any means be explicated fully in the poor Thread-bare Scheme of our Language. And of what nature the Efficacy of the aforesaid words are, *Solomon* himself doth describe in his Eleventh Book, *Helisee*, of the Mighty Glory of the Creator: But the Friend and Successor of *Solomon*, that is, *Apolonius*, with some few others, to whom that Science hath been manifested, have explained the same, and defined it to be

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be most Holy, Divine, Deep, and Pro-
found Mysteries; and not to be dis-
closed nor pronounced, without great
Faith and Reverence.

*A Spiritual Mandate of the
precedent Oration.*

BEfore any one begin to reade or
pronounce any Orations of this
Art, to bring them to effect, let them
alwayes first reverently and devoutly
rehearse this Prayer in the beginning.

If any one will search the Scriptures,
or would understand, or eloquently pro-
nounce any part of Scripture, let him
pronounce the words of the following
Figure, to wit, *Hely scemash*, in the
morning betimes of that day, wherein
thou wilt begin any work. And in the
Name of the Lord our God, let him
diligently pronounce the Scripture pro-
posed, with this Prayer which follows,
which is, *Theos Megale*; And is
mystically distorted, and miraculously
and properly framed out of the *He-
brew, Greek, and Chaldean Tongues*;
and it extendeth it self briefly into eve-
ry Language, in what beginning soever
they

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they are declared. The second part of
the Oration of the second Chapter, is
taken out of the *Hebrew, Greek, and
Chaldee*; and the following Exposition
thereof, ought to be pronounced first,
which is a Latine Oration: The third
Oration of the three Chapters, always
in the beginning of every Faculty, is
first to be rehearsed.

The Oration is, *Theos Megale, in tu
ymas Ewrel, &c.*

This sheweth, how the foregoing
Prayer is expounded: But although
this is a particular and brief Exposition
of this Oration; yet do not think, that
all words are thus expounded.

The Exposition of this Oration.

OH God, the Light of the VWorld,
Father of Immense Eternity, Gi-
ver of all VWisdom and Knowledge,
and of all Spiritual Grace; most Holy
and Inestimable Dispenser, knowing all
things before they are made; who
makest Light and Darknes: Stretch
forth thy Hand, and touch my Mouth,
and make my Tongue as a sharp sword,
to

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to shew forth these words with Eloquence; Make my Tongue as an Arrow elected to declare thy Wonders, and to pronounce them memorably: Send forth thy holy Spirit, O Lord, into my Heart and Soul, to understand and retain them, and to meditate on them in my Conscience: By the Oath of thy Heart, that is, By the Right-hand of thy holy Knowledge, and mercifully inspire thy Grace into me; Teach and instruct me; Establish the coming in and going out of my Senses, and let thy Precepts reach and correct me until the end; and let the Council of the most High assist me, through thy infinite Wisdom and Mercy. *Amen.*

The words of these Orations cannot be wholly Expounded.

Neither think, that all words of the preceding Oration can be translated into the Latine Tongue: For some words of that Oration contain in themselves a greater Sense of Mystical Profundity, of the Authority of *Solomon*; and having reference to his Writings, we acknowledge, That these Orations cannot

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cannot be expounded nor understood by humane sense: For it is necessary, That all Orations, and distinct particulars of Astronomy, Astrology, and the Notory Art, be spoken and pronounced in their due time and season; and the Operations of them to be made according to the disposition of the Times.

Of the Triumphal Figures, how sparingly they are to be pronounced, and honestly and devoutly spoken.

THere are also certain Figures or Orations, which *Solomon* in *Chaldeack* calleth, *Hely*; that is, Triumphal Orations of the Liberal Arts, and sudden excellent Efficacies of Vertues; and they are the Introduction to the Notory Art. Wherefore *Solomon* made a special beginning of them, that they are to be pronounced at certain determinate times of the Moon; and not to be undertaken, without consideration of the end. Which also *Magister Apollonius* hath fully and perfectly taught, saying, Whosoever will pronounce

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nounce these words, let him do it in a determinate appointed time, and set aside all other occasions, and he shall profit in all Sciences in one Moneth, and attain to them in an extraordinary wonderful manner.

The Expositions of the Lunations of the Notory Art.

THese are the Expositions of the Lunation, and Introduction of the Notory Art, to wit, in the fourth and the eighth day of the Moon; and in the twelfth, sixteenth, four and twentieth, eight and twentieth, and thirtieth they ought to be put in operation. From whence *Solomon* saith, That to those times, we give the expositive times of the Moon; of the fourth day of the Moon, which are written by the four Angels; and in the fourth day of the Moon is manifested to us; and are four times repeated and explained by the Angel, the Messenger of these Oration; and are also revealed and delivered to us that require them from the Angel, four times of the year, to shew the Eloquence and Fulness of the four Lan-

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Languages, *Greek, Hebrew, Chaldee and Latine*; and God hath determined the Power of the Faculties of Humane Understanding, to the four Parts of the Earth; and also the four Vertues of Humanities, Understanding, Memory, Eloquence, and the Faculty of Ruling thole three. And these things are to be used as we have before spoken.

He sheweth how the precedent Oration is the Beginning and Foundation of the whole Art.

THat is the first Figure of the Notory Art, which is manifestly sited upon a Quadrangle Note: And this is Angelical Wisdom; understood of few in Astronomy; but in the Glass of Astrology, it is called, The Ring of Philosophy; and in the Notory Art it is written, To be the Foundation of the whole Science. But it is to be rehearsed four times a day, beginning in the morning once, about the third hour once, once in the ninth hour, and once in the evening.

The precedent Oration ought to be spoken

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spoken secretly; and let him that speaks it be alone, and pronounce it with a low voyce, so that he scarcely hear himself. And this is the condition hereof, that if necessity urge one to do any great works, he shall say it twice in the morning, and about the ninth hour twice; and let him fast the first day wherein he rehearseth it, and let him live chastly and devoutly. And this is the Oration which he shall say:

This is the Oration of the four Tongues, *Chaldee, Greek, Hebrew and Latine*, evidently expounded, which is called, The Splendor or *Speculum* of Wisdom. In all holy Lunations, these Orations ought to be read, once in the morning, once about the third hour, once about the ninth hour, and once in the evening.

The Oration.

A *Sfaylemath, Assay, Lemeth, Azabne.*

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The second part of the precedent Orations, which is to be said onely once.

A *Zzaylemath, Lemath, Azacgesenio.*

The third part of the precedent Orations, which is to be spoken together with the other.

L *Emath, Sebanche, Ellishy, Aygezo.*

This Oration hath no Exposition in the Latine.

THIS is a holy Prayer, without danger of any sin, which *Solomon* saith, is inexplicable by humane sense. And he addeth, and saith, That the Explication thereof is more prolixious, than can be considered of or apprehended by man; excepting also those secrets, which is not lawful, neither is it given to man to utter: Therefore he leaveth this Oration without any Exposition, because no man could attain to the perfection

fection thereof: and it was left so Spiritual, because the Angel that declared it to *Solomon*, laid an inexcusable prohibition upon it, saying, See that thou do not presume to give to any other, nor to expound any thing out of this Oration, neither thou thy self, nor any one by thee, nor any one after thee: For it is a holy and Sacramental Mytery, that by expressing the words thereof, God heareth thy Prayer, and increaseth thy Memory, Understanding, Eloquence, and establisheth them all in thee. Let it be read in appointed times of the Lunation; as, in the fourth day of the Moon, the eighth and twelfth, as it is written and commanded: say that Oration very diligently four times in those dayes; verily believing, That thereby thy study shall suddenly be increased, and made clear, without any ambiguity, beyond the apprehension of humane Reason.

Of

Of the Efficacy of that Oration which is inexplicable to humane sense.

This is that onely which *Solomon* calls The happiness of Wit and *M. Apollonius* termeth it, The Light of the Soul, and the *Speculum* of Wisdom: And, I suppose, the said Oration may be called, The Image of Eternal Life: the Vertue and Efficacy whereof is so great, that it is understood or apprehended of very few or none.

Therefore having essayed some Petitions, Signs and Precepts, we give them as an entrance to those things whereof we intend to speak; of which they are part, that we have spoken of before. Nevertheless, before we come to speak of them, some things are necessary to be declared, whereby we may more clearly and plainly set forth our intended History: For, as we have said before, there are certain Exceptions of the Notory Art; some whereof are dark and obscure, and others plain and manifest.

For the Notory Art hath a Book in Astronomy, whereof it is the Beginning

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ning and Mistris; and the Vertue thereof is such, that all Arts are taught and derived from her. And we are further to know, That the Notory Art doth in a wonderful manner contain and comprehend within it self, all Arts, and the Knowledge of all Learning, as *Solomon* witnesseth: Therefore it is called, *The Notory Art*, because in certain brief Notes, it teacheth and comprehendeth the knowledge of all Arts: for so *Solomon* also saith in his Treatise *Lemegeton*, that is, in his Treatise of Spiritual and Secret Experiments.

Here he sheweth, in what manner those Notes differ in Art, and the reason thereof; for a Note is a certain knowledge, by the Oration and Figure before set down.

BUT of the Orations and Figures, mention shall be made in their due place, and how the Notes are called in the Notory Art. Now he maketh mention of that Oration, which is called, *The Queen of Tongues*: for amongst these Orations, there is one more

more excellent then the rest, which King *Solomon* would therefore have be called, *The Queen of Tongues*, because it takes away, as it were, with a certain Secret covering the Impediments of the Tongue, and giveth it a marvellous Faculty of Eloquence. Wherefore before we proceed further, take a little Essay of that Oration: For this is an Oration which in the Scriptures we are taught to have alwayes in our mouthes; but it is taken out of the *Chaldean* Language: which, although it be short, is of a wonderful Vertue; that when you reade that Scripture, with the Oration before-mentioned, you cannot keep silent those things, which the Tongue and Understanding suggest, and administer to thee.

The Oration which follows, is a certain Inyocation of the Angels of God, and it provoketh Eloquence, and ought to be said in the beginning of the Scripture, and in the beginning of the Moneth.

The Oration.

L Ameth, Leynach, Semach, Belmay, (these Orations have not proper Lunations, as the Commentator saith upon the Gloſs, *Azzailment, Gefegon, Lothamaſim, Ozetogomagial, Zexiphier, Joſanum, Solatac, Bozeſama, Deſarciamar, Zemait, Lemaio, Pheralon, Anuc, Philoſophi, Gregoon, Letos, Anum, Anum, Anum.*)

How this Oration is to be ſaid in the beginning of every Moneth, chaſtly, and with a pure minde.

IN the beginning of the Scriptures, are to be taught, how the precedent Oration ought to be ſpoken moſt ſecretly, and nothing ought to be retained, which thy Minde and Underſtanding ſuggeſts and prompts to thee in the reading thereof: Then alſo follow certain words, which are Precepts thereof, which ought alwayes to be begun in the beginning of the Moneth, and alſo in other dayes. I would alſo note this, That it is alſo to be pronounced

nounced wiſely, and with the greateſt reverence; and that faſting, before you have taken either Meat or Drink.

Here followeth the Prayer we ſpake of before, to obtain a good Memory.

O Moſt Mighty God, Inviſible God, *Theos Patir Heminas*; By thy Archangels, *Eliphamaſay, Gelonucoa, Gebeche Banai, Gerabcai, Elomnit*; and by thy glorious Angels, whoſe Names are ſo Conſecrated, that they cannot be uttered by us; which are theſe, *Do. Hel. X. P. A. Li. O. F. &c.* which cannot be Comprehended by Humane Senſe.

Here following is the Prologue of the precedent Oration, which provoketh and procureth Memory, and is continued with the precedent Note.

THIS Oration ought to be ſaid next to the precedent Oration; to wit, *Lameth*: and with this, I beſeech thee to day, *O Theos*, to be ſaid alwayes as one continued Oration. If it be for the Memory, let it be ſaid in the morning; if for any other effect, in the evening.

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And thus let it be said in the hour of the evening, and in the morning: And being thus pronounced, with the precedent Oration, it increaseth the Memory, and helpeth the Imperfections of the Tongue.

Here beginneth the Prologue of this Oration.

I Beseech thee, O my Lord, to illuminate the Light of my Conscience with the Splendor of thy Light: Illustrate and confirm my Understanding, with the sweet odour of thy Spirit. Adorn my Soul, that hearing I may hear; and what I hear, I may retain in my Memory. O Lord, reform my heart, restore my senses, and strengthen them; qualifie my Memory with thy Gifts: Mercifully open the dulness of my Soul. O most merciful God, temper the frame of my Tongue, by thy most glorious and unspeakable Name: Thou who art the Fountain of all Goodness; the Original and Spring of Piety; have patience with me; give a good Memory unto me; and bestow upon me what I pray of thee in this holy Oration. O thou who dost not forthwith judge a sinner,
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but mercifully waitest, expecting his Repentance; I (though unworthy) beseech thee to take away the guilt of my sins, and wash away my wickedness and offences, and grant me these my Perfections, by the vertue of thy holy Angels, thou who art one God in Trinity.
Amen.

Here be sheweth some other Vertue of the precedent Oration.

If thou doubt of any great Vision, what it may foreshew; or if thou wouldst see any great Vision, of any danger present or to come; or if thou wouldst be certified of any one that is absent, say this Oration three times in the evening with great reverence and devotion, and thou shalt have and see that which thou desirest.

Here followeth an Oration of great Vertue, to attain the knowledge of the Physical Art, having also many other Vertues and Efficacy.

IF you would have the perfect knowledge of any Disease, whether the same tend to death or life: if the sick party lie languishing, stand before him, & say this Oration three times with great reverence.

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The

The Oration of the Physical Art.

I *Hesus fili Dominus Incomprehensibilis : Ancor, Anacor, Anylos, Zoborna, Theodonos, hely otes Phagor, Norizane, Corichito, Anofae, Helse Tonope, Phagora.*

Another part of the same Oration.

Elleminator, Candones helosi, Tephagin, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humana natus & vos Eloytus Phagora : Be present ye holy Angels, advertise and teach me, whether such a one shall recover, or dye of this Infirmary.

This being done, then ask the sick person, Friend, how dost thou feel thy self? And if he answer thee, I feel my self at good ease, I begin to mend, or the like; then judge without doubt, The sick person shall recover: but if he answer, I am very grievously ill, or worse and worse; then doubtless conclude, He will dye on the morrow: But if he answer, I know not how my state and condition is, whether better or worse; then you may know likewise, That he will

will either dye, or his disease will change and alter for the worse. If it be a Childe, that is not of years capable to make an answer; or that the sick languish so grievously, that he knoweth not how, or will not answer, say this Oration three times; and what you finde first revealed in your minde, that judge to pass of him.

Furthermore, if any one dissemble, and seek to hide or cover his infirmity; say the same Oration, and the Angelical Vertue shall suggest the truth to thee. If the diseased person be farre off; when you hear his Name, say likewise this Oration for him, and your minde shall reveal to you, whether he shall live or dye.

If you touch the Pulse of any one that is sick, saying this Oration, the effect of his Infirmary shall be revealed to you.

Or if you touch the Pulse of any Woman with Childe, saying the same Oration, it shall be revealed, whether she shall bring forth a Male or Female.

But know, that this Miracle proceeds not from your own Nature, but from the Nature and Vertue of the holy Angels;

gels; it being a part of their Office, wonderfully to reveal these things to you. If you doubt of the Virginity of any one, say this Oration in your minde, and it shall be revealed to you, whether she be a Virgin, or Corrupt.

Here follows an efficacious Preface of an Oration, shewing what Vertue and Efficacy you may thereby prove every day.

Of this Oration *Solomon* saith, That by it a new knowledge of Physick is to be received from God: Upon which, he hath laid this command, and calleth it, The Miraculous and Efficacious Foundation of the Physical Science; and that it containeth in it the quantity and quality of the whole Physical Art and Science: wherein there is contained, rather a miraculous and specious, then fearful or terrible Miracle, which as often-soever as thou readest the same, regard not the paucity of words, but praise the Vertue of so great a Mystery: For, *Solomon* himself speaking of the subtilty of the Notory Art, wonderfully extolls the Divine Help; to wit, Because we have proposed a
great

great thing, that is to say, so many and so great Mysteries of Nature, contained under so specious brevity, that I suppose them to be as a general Problem to be proposed in the ordination of so subtile and excellent a work; that the minde of the Reader or Hearer may be the more confirmed and fixed hereupon.

Here he sheweth how every Notory Art, ought to exercise his own office; and that the Notes of one Art profit not to the knowledge of another Art; and we are to know, That all Figures have their proper Orations.

We come now, according to our strength, to divide the families of the Notory Art; and leaving that part which is natural, we come to the greater parts of the Art: for *Solomon*, a great Composer, and the greatest Master of the Notory Art, comprehendeth divers Arts under the Notion thereof. Therefore he calleth this a Notory Art, because it should be the Art of Arts, and Science of Sciences; which comprehendeth

prehendeth in it self all Arts and Sciences, Liberal and Mechanick: And those things which in other Arts are full of long and tedious locutions, filling up great prolixious Volumes of Books, wearying out the Student, through the length of time to attain to them: In this Art are comprehended very briefly in a few words or writings, so that it discovereth those things which are hard and difficult, making the ingenious learned in a very short time, by the wonderful and unheard-of Verrue of the words.

Therefore we, to whom such a faculty of the knowledge of the Scripture of Sciences is granted, have wholly received this great gift, and inestimable benefit, from the overflowing grace of the most high Creator. And whereas all Arts have their several Notes properly disposed to them, and signified by their Figures; and the Note of every Art, hath not any office of transcending to another Art; neither do the Notes of one Art profit or assist to the knowledge of another Art: Therefore this may seem a little difficult, as this small Treatise, which may be

becalled a *Preludium* to the Body of the Art: we will explain the Notes severally; and that which is more necessary, we shall by the Divine Providence diligently search out the several Sciences of the Scripture.

A certain special Precept:

THis is necessary for us, and necessarily we suppose will be profitable to posterity, that we know how to comprehend the great prolixious Volumes of writings, in brief and compendious Treatises; which, that it may easily be done, we are diligently to enquire out the way of attaining to it, out of the three most ancient Books which were composed by *Solomon*; the first and chiefest thing to be understood therein, is, That the Oration before the second Chapter, is to be used long before every speech, the beginning whereof is *Assay*: and the words of the Oration are to be said in a competent space of time; but the subsequent part of the Oration is then chiefly to be said, when you desire the knowledge of the Volumes of writings, and looking

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ing into the Notes thereof. The same Oration is also to be said, when you would clearly and plainly understand and expound any Science or great Mystery, that is on a sudden proposed to you, which you never heard of before: say also the same Oration at such time, when any thing of great consequence is importuned of you, which at present you have not the faculty of expounding. This is a wonderful Oration, whereof we have spoken; the first part whereof is expounded in the Volume of the Magnitude of the quality of Art.

The Oration.

L *Amed, Rogum, Ragia, Ragium, Ragiomal, Agaled, Eradiach, Ancho-vionos, Lochen, Saza, Ya, Manichel, Mamacuo, Lephoa, Bozaco, Cogemal, Salayel, Tifunam, Azaroch, Beyestar, Amak,*

To the operation of the Magnitude of Art; this Oration containeth in the second place, a general Treatise of the first Note of all Scripture, part of the Exposition whereof, we have fully explained

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plained in the Magnitude of the quality of the same Art. But the Reader hath hardly heard of the admirable Mystery of the Sacramental Intellect of the same: Let him know this for a certain, and doubt not of the Greek words of the Oration aforesaid, but that the beginning of them is expounded in Latine.

The beginning of the Oration.

OH Eternal and Unreprehensible Memory! Oh Uncontradictible Wisdom! Oh Unchangeable Power! Let thy right-hand encompass my heart, and the holy Angels of thy Eternal Counsel; compleat and fill up my Conscience with thy Memory, and the odour of thy Ointments; and let the sweetness of thy Grace strengthen and fortifie my Understanding, through the pure splendor and brightness of thy holy Spirit; by vertue whereof, the holy Angels alwayes behold and admire the brightness of thy face; and all thy holy and heavenly Vertues; Wisdom, wherewith thou hast made all things; Understanding, by which thou hast

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hast reformed all things ; Perseverance unto blessedness, whereby thou hast restored and confirmed the Angels ; Love, whereby thou hast restored lost Mankind, and raised him after his Fall to Heaven ; Learning, whereby thou wast pleased to teach *Adam* the knowledge of every Science : Inform, re-pleat, instruct, restore, correct, and refine me, that I may be made new in the understanding thy Precepts, and in receiving the Sciences which are profitable for my Soul and Body, and for all faithful believers in thy Name which is blessed for ever, world without end.

Here is also a particular Exposition of the fore-going Oration, which he hath left unexpounded, to be read by every one that is learned in this Art ; and know, that no humane power nor faculty in man is sufficient to finde out the Exposition thereof.

This Oration is also called by *Solomon*, The Gemme and Crown of the Lord : for he saith, It helpeth against danger of Fire, or of wilde Beasts of the Earth,

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Earth, being said with a believing faith : for it is affirmed to have been reported from one of the four Angels, to whom was given power to hurt the Earth, the Sea, and the Trees. There is an example of this Oration, in the Book called, *The Flower of heavenly Learning* ; for herein *Solomon* glorifieth God, because by this he inspired into him the knowledge of Theologie, and dignified him with the Divine Mysteries of his Omnipotent Power and Greatness : which *Solomon* beholding in his night-Sacrifice, bestowed upon him by the Lord his God, he conveniently gathered the greater Mysteries together in this Notory Art, which were holy, and worthy, and reverend Mysteries. These things and Mysteries of Theologie the erring Gentiles have not all lost, which *Solomon* calleth, The Signe of the holy Mystery of God revealed by his Angel before ; and that which is contained in them, is the fulness of our dignity and humane Salvation.

The first of these Orations which we call Spiritual, the vertue whereof teacheth Divinity, and preserveth the memory thereof.

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These are Orations also, which are of great vertue and efficacy to our Salvation: The first whereof is Spiritual, and teacheth Divinity; and also Perseverance in the Memory thereof: Therefore *Solomon* commandeth it to be called, The Signe of the Grace of God: for, as *Ecclesiastes* saith, *This is the Spiritual Grace of God, that hath given me knowledge to treat of all Plants, from the Cedar of Lebanon, to the Hysop that groweth on the wall.*

The Election of time, in what Luration these Orations ought to be said.

THe first Oration ought to be said once in the first Luration; in the third, three times; in the sixth, six times; in the ninth, nine times; in the twelfth, twelve times; in the seventeenth, seventeen times; and in the eighteenth, as many times; in the twenty sixth, as many; in the twenty ninth, as many; and so many in the thirty ninth: for this Oration is of so great vertue and efficacy, that in the very day thou shalt say the same, as if it were

were determined by the Father, it shall increase thy knowledge in the Science of Divinity.

But if otherwise that thou art ignorant, and it hath been seen by thy Companions, thy Superiours or Inferiours, though unto others thou shalt seem to have knowledge; enter into the study of Divinity, and hear the Lectures by the space of some moneths, casting off all doubt from thee, of them who shall see thee, to know such things: and in that day wherein thou wouldst say it, live chastly, and say it in the Morning.

Solomon testifieth, That an Angel delivered the following Oration in Thunder, who standeth alwayes in the Presence of the Lord, to whom he is not dreadful. The Mystery hereof is holy, and of great efficacy: neither ought this Oration to be said above once, because it moveth the heavenly Spirits to perform any great work.

Of this Oration he saith, That so great is the Mystery thereof, that it moveth the Celestial Spirits to perform any great work which the Divine Power permitteth. It also giveth the vertue

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of its Mystery, that it exaltery the tongue and body of him that speaketh it, with so great inspiration, as if some new and great Mystery were suddenly revealed to his understanding.

Here followeth the beginning of this Oration, wherein is so great vertue and efficacy, as we have said, it being said with great devotion.

Achacham, Yhel, Chelychen, Agzyraztor, Yegor, &c.

This is the beginning of the Oration, the parts whereof are four: But there is something to be said of the beginning by it self, and of the four parts severally; and then between the beginning and these Orations, which are four, we shall make this competent division.

For this is that which is to be spoken of the beginning severally: And this Oration is to be divided into four parts; and the first part thereof is to be said, that is, the beginning, before any other part of the Oration is to be completed. These Greek Names following

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lowing are to be pronounced. This is the division of these Orations, *Hielma, Helma, Hemna, &c.* Oh God the Father, God the Son, God the Holy Spirit, Confirm this Oration, and my Understanding and Memory, to receive, understand, and retain the knowledge of all good Scriptures; and give me perseverance of minde therein.

This is the beginning of that Oration, which, as we have said before, ought to be said according to the Prolations and Constitutions thereof; and ought to be repeated, because of the forgetfulness of our Memory, and according to the exercise of our wit, and according to the sanctity of our life; there being contained in it so great a Mystery, and such efficacious Vertue.

There followeth another subtile Oration, wherein is contained a Sacramental Mystery, and wherein every perfect Science is wonderfully completed: For hereby God would have us to know, what things are Celestial, and what are Terrene; and what heavenly things the Celestial effecteth, and what earthly things the Terrene: because the Lord hath said, My eyes have
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seen the imperfect, and in thy book every day shall be formed and written, and no man in them, &c. So it is in the Precepts of God: for we are not able to write all things, how the Sun hath the same course as at first, that our order may be confirmed: for all writing whatsoever, which is not from God, is not to be read; for God himself would have all things to be divided: & this is how these are to be used, before the second part, which containeth so glorious and excellent Consecrations of Orations, & defineth the Consecrated part to have power in the Heavens, and in no wise can be defined by humane tongues.

This is the beginning of the second part of that Oration spoken of before, which is of so great vertue.

Aglaros, Theomiros, Thomitos, &c.

This is the second part of the precedent Oration, of which some singular thing is to be spoken. Wherefore if thou sayest this Oration, commemorating the first part thereof, say the Oration following, and thou shalt per-

ceive the precepts which are therein.

Oh God of all things, who art my God, who in the beginning hast created all things out of nothing, and hast reformed all things by the Holy Spirit; compleat and restore my conscience, and heal my understanding, that I may glorify thee in all my works, thoughts and words. And after thou hast said this Oration, make a little respite the space of half an hour, and then say the third part of the Oration, which follows: *Megal, Legal, Charistos, &c.* having said this third part of the Oration, then meditate with thy self about the Scriptures thou desirest to know; and then say this Oration.

Oh thou that art the Truth, Light, and Way, of all Creatures: Oh just God, vivify me, and confirm my understanding, and restore my knowledge and conscience unto me, as thou didst unto King *Solomon*, Amen.

Commemorating the parts according to that which is laid down, add the Oration following: the other Orations being said, say the fourth part of the Oration, which is this, *Amasiel, Dany, hayr, &c.* E 4 Then

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Then the parts being commemorated as is directed, add also the following Oration.

I speak these things in thy presence, Oh Lord my God, before whose face all things are naked and open, that I being washed from the error of infidelity, thy all-quicking Spirit may assist me, and take away all incredulity from me.

How the Latine Orations are not expounded by the words of the Orations.

We are therefore to know, that the whole Oration remaineth unexpounded; because the words thereof are of so great subtilty, adorned with the Hebrew and Chaldean Tongue, with the subtile and wonderful Elocution of God: that the office of the free Exposition thereof, cannot possibly be transferred upon me. The Latine words which are subjoynd to the parts of the Oration aforesaid, are such words as have been translated out of the Chal-

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Chaldean Tongue: for they are not the whole Oration; but as certain Heads of every Oration pertaining thereunto.

Here he speaketh of the efficacy of all these.

For this Oration is such a mystery, as King *Solomon* himself witnesseth, that a Servant of his House having found this book by chance, and being too much overcome with Wine in the Company of a Woman, he presumptuously read it; but before he had finished a part thereof, he was stricken dumb, blind and lame, and his Memory taken from him; so he continued to the day of his death: and in the hour of his death, he spoke and said, that four Angels which he had offended in presumptuous reading so sacred a mystery, were the daily keepers and afflicters, one of his Memory, another of his speech, a third of his sight, and the fourth of his hearing.

By which Testimony this Oration is so much commended by the same King *Solomon*, And great is the mystery there-

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thereof: we do greatly require and charge every one, that will say or read it, that he do it not presumptuously; for in presumption is sin; Wherefore let this Oration be said, according as is directed.

We therefore hold it convenient and necessary, to speak something of the general precepts of art, and of the knowledge of all arts; and of the several precepts of every singular art: but because we have touched something of the course of the Moon, it is necessary that we shew what her course signifies. The Moon passeth through 12 signs in one Moneth; and the Sun through 12 signs in a year; and in the same term and time, the Spirit inspireth, fructifieth and illustrateth them; whence it is said, that the Sun and the Moon run their course: it is understood the course which first they had. But because this is wanting in the Hebrew, we thought good to omit it in the Latine, having spoken sufficiently of the preceding Oration, and the three parts thereof.

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In this Chapter he sheweth the efficacy of the subsequent Oration, it being special to obtain Eloquence.

This Holy Oration which followeth, is a certain special Oration, to obtain Eloquence; whereas all others have virtue and efficacy in other things, this containeth this certain special mystery in it self: And whereas one of the generals is shewing in it self, certain general precepts, common to all arts; for so God instituted the Soul in the Body, saying, This I give unto you, that ye may keep and observe the Law of the Lord; And these are they that stand in the presence of God alwayes, and see their Saviour face to face night and day: So of this Oration, I say, This is that most glorious, mystical and intelligible Oration, containing such mysteries in it, which the mind, conscience and tongue succeedeth. This is such a mystery, that a man shall keep it according to his will, who foreseeth all things in his sight that are made; for the mystery of this Oration is glorious and

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and Sacramental: let no man presume to say any of this Oration after too much drinking or Luxury; nor fasting, without great reverence and discretion. Whence *Solomon* saith, Let no man presume to treat any thing of this Oration, but in certain determinate and appointed times, unless he make mention of this Oration before some great President, for some weighty business; for which this Oration is of wonderful excellent virtue.

The goodness of this Oration, and the attaining to the effects thereof, it is read in that Psalm wherein it is said, Follow me, and I will make you fishers of men, as he said and did.

We know that it is not of our power, that this Oration is of so great Virtue, and such a mystery as sometimes also the Lord said to his Disciples, This we are not able to know: for this Oration is such a mystery, that it containeth in it the great Name of God; which many have lyed in saying they knew it; for *Jesus* himself performed many Miracles in the Temple by it: But many have lyed about what he did, and have hid and absconded the truth thereof; so that

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that none have declared the same before it came to passe: but we suppose have spoken something about or concerning it.

In this Chapter he setteth down the time and manner how this Oration is to be pronounced.

For this Oration is one of the generals, and the first of particulars, containing both in it self; having a special virtue and faculty, to gain Eloquence in it self: therefore it is necessary to be understood what time, ordination, and what dayes it is to be said and published.

It may alwayes be rehearsed in every 14 Lunary as above said; but the ordination of the time for every day, wherein it is to be said, is especially in the morning betimes, before a man is defiled; and then all Orations are chiefly to be said. And this Oration must be then pronounced totally together, without any division. And although there are divisions therein, the Oration is not divided in it self; but only the Divine and Glorious Names are written

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ten severally, and are divided into parts, according to the terminations of every great and Glorious name; and it is to be said together as a most excellent name, but not as one Word, because of the fragility of our nature; Neither is it needful to know the Elements of fillables, posited in this Oration; they are not to be known; neither let any one presumptuously speak them; neither let him do any thing by way of tempration, concerning this Oration, which ought not to be done: *Elmot, Sebel, Hemech, Zaba, &c.*

No Man that is impeditied or corrupted with any crime, ought to presume to say this Oration.

This is a thing agreed unto amongst the wise men of this World, that these things, as we have said before, be pronounced with great reverence and industry: it may be said every day, wherein thou art not hindred by some criminal sin; and in that day wherein thou art impeditied by some criminal sin, thou maist remember it in thy heart; and if thou dost desire to be made

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made Eloquent, repeat it three times. And if any evil thing trouble thee, or thou art ermerged and involved into any great business, repeat this Oration once, and Eloquence shall be added to thee, as much as is needful; and if thou repeat it over twice, great Eloquence shall be given to thee: so great a Sacrament is this Oration.

The third thing to be considered in this Oration, is, This Oration ought so to be pronounced, that confession of the Heart and Mouth ought to precede it: let it be pronounced in the morning early, and after that Oration say the Latine Oration following.

This is a Prologue or Exposition of the precedent Oration, which ought to be said together.

Oh omnipotent and eternal God, and merciful Father, blessed before all Worlds: who art a God eternal, incomprehensible, and unchangeable, and hast granted this blessed gift of Salvation unto us; according to the omnipotency of thy Majesty, hast granted unto us the faculty of speaking and learn-

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learning, which thou hast denyed to all other animals; and hast disposed of all things by thy infallible providence: thou art God, whose Nature is eternal and consubstantial, exalted above the Heavens; in whom the whole Deity corporally dwells: I implore thy Majesty, and Glorify thy omnipotency, with an intentive imploration, adoring the mighty Virtue, Power, and Magnificence of thy eternity. I beseech thee, Oh my God, to grant me the inestimable Wildome of the Life of thy Holy Angels. Oh God the Holy Spirit, incomprehensible, in whose presence stand the Holy quires of Angels; I pray and beseech thee, by thy Holy and Glorious Name, and by the sight of thy Angels, and the Heavenly Principalities, to give thy grace unto me, to be present with mee, and give unto me power to persevere in the Memory of thy Wisdome, who livest and reignest eternally one eternal God, through all worlds of worlds; in whose sight are all Celestial Virtues, now and alwayes, and everywhere, Amen.

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This Oration being thus finished, there must of necessity some Mystery be added; so that you are to be silent a while after the Latine Oration is ended: and after a little taciturnity, that is, a little space of silence, begin to say this Oration following seriously: *Semct, Lamen, &c.*

This (saith *Solomon*) is the Oration of Orations, and a special experiment, whereby all things, whether generals or particulars, are known fully, efficaciously and perfectly, and are kept in the Memory. But when thou hast by this Oration attained the Eloquence thou desirest, be sparing thereof, and do not rashly declare those things which thy Tongue suggestts and administers to thee; for this is the end of all general precepts, which are given to obtain Memory, Eloquence, and understanding. All those things which are before delivered, of general precepts, are given as signs how the faculty of attaining to the understanding of the general precepts may be had, which also *Solomon* calleth Spirituals;

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and those singular arts have singular virtues and powers.

Having now given a sufficient definition of general precepts; and the Orations are laid down, and the Authority of the Orations unto what they are designed; It is now necessary to set down what is to be done, concerning the singular Orations; because we are now to treat of the several and particular arts, that we may follow the example which our builder and Master hath laid before us; for *Solomon* saith, before we proceed to the singular notes and Orations of arts before noted, there ought to be said a *Preludium*, which is a beginning or Prologue.

How every several Art hath its proper note.

Before we proceed to the singular precepts of several Arts, it is necessary to discover how every several Art hath a several Note.

Of

Of the liberal Sciences and other things, which may be had by that Art.

The liberal Arts are seven, and seven exceptives, and seven Mechanicks. The seven exceptives are comprehended under the seven liberal: It is manifest what the seven liberal Arts are, of which we shall first treat. The Mechanicks are these, which are adulterately called *Hydromancy*, *Pyromancy*, *Nigromancy*, *Chiromancy*, *Geomancy*, *Geonegia*, which is comprehended under *Astronomy*, and *Neogia*.

Hydromancy, is a science of divining by the Water; whereby the Matters thereof judged by the standing or running of the Water. *Pyromancy*, is an Experiment of divining by the flaming of the fire; which the ancient Philosophers esteemed of great efficacy. *Nigromancy*, is a Sacrifice of dead Animals, whereby the Ancients supposed to know many great Experiments without sin, and to attain to great knowledge: from whence *Solomon* commandeth, that they might read seven Books of that Art without sin; And that two be accom-

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red Sacriledge, and that they could not read two Books of that Art without sin. But having spoken enough hereof, we proceed to the rest.

Of the liberal Sciences and other things which may be had thereby.

There are seven liberal Arts, which every one may learn and read without sin. For Philosophy is great, containing profound Mysteries in it self: These Arts are wonderfully known.

He declareth what notes the three first liberal Arts have.

For *Grammar* hath three notes only, *Dialects* two, and *Rhetorick* four, and every one with open and distinct Orations. But wherefore *Grammar* hath three, *Dialects* two, and *Rhetorick* four; that we know King *Solomon* himself testified and affirmeth; for he saith, And as I was admiring and revolving in my heart and mind, which way, from whom and from whence was this science, An Angel brought one book, wherein was written the Figures and Orations, and de-

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delivered unto me the Notes and Orations of all Arts, plainly and openly, and told me of them all as much as was necessary: And he explained unto me, as to a Child are taught by certain Elements, some tedious Arts in a great space of time, how that I should have these Arts in a short space of time: Saying unto me, So shalt thou be promoted to every science by the increase of these Virtues. And when I asked him, Lord, whence and how cometh this? The Angel answered, This is a great Sacrament of the Lord, and of his will: this writing is by the power of the Holy Ghost, which inspireth, fructifieth and increaseth all knowledge; And again the Angel said, Look upon these Notes and Orations, at the appointed and determinate times, and observe the times as appointed of God, and no otherwise. When he had thus said, he shewed to King *Solomon* a book wherein was written, at what times all these things were to be pronounced and published, and plainly demonstrated it according to the Vision of God: Which things I having heard and seen, did operate in them all, according to

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the Word of the Lord by the Angel :
And so *Solomon* declareth, it came to
passe unto him : But we that come af-
ter him, ought to imitate his Authori-
ty, and as much as we are able observe
those things he hath left unto us.

*Here Solomon sheweth, how the Angel
told him distinctly, wherefore the
Grammar hath three
Figures.*

Behold wherefore the Grammatical
Art hath only three Notes in the Book
of *Solomon Gemeliath*, that is, in the
Book of the Art of God, which we
read is the Art of all other sciences,
and of all other Arts ; For *Solomon*
saith, When I did inquire every thing
singularly of the Angel of God, with
fear, saying, Lord, from whence shall
this come to passe to me, that I may
fully and perfectly know this Art ?
Why do so many Notes appertain to
such an Art, and so many to such an
Art, and are ascribed to several deter-
minate Orations, to have the efficacy
thereof ? The Angel is thus said to an-
swer : The Grammatical Art is called

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a liberal Art, And hath three things
necessary thereunto : Ordination of
words and times ; and in them, of Ad-
juncts or Figures ; Simple, compound
and various ; and a various declination
of the parts to the parts, or a relation
from the parts, and a Congruent and
ordinate division. This is the reason,
why there is three Notes in the Art of
Grammar : And so it pleased the Di-
vine Wisdome, that as there should be
a full knowledge of declining by one ;
by another, there should be had a
convenient Ordination of all the parts ;
by the third, there should be had a
continual and convenient Division of
all the parts, simple and compound.

*The Reason why the Dialectical Art hath
two Figures onely.*

Dialect, which is called the form of
Arts, and a Doctrinal speech, hath two
things necessary thereunto, to wit, Elo-
quence of Arguing, and Prudence to
answer ; Therefore the greatnes of the
Divine Providence and Piety, hath
appointed two Notes to it ; that by
the first, we may have Eloquence to

F 4

Argue

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Argue and Dispute; and by the second, industry to answer without ambiguity: Wherefore there are ascribed to *Grammar* three Notes, and to *Dialect* two Notes.

The Reason why Rhetorick hath four Figures.

Let us see wherefore *Rhetorick* hath four Notes. For there are four things necessary therein; as the Angel of the Lord said unto *Solomon*; to wit, a continual and flourishing adornment of locution, An ordinate, competent and discreet judgement, a Testimony of Causes or Offices, of Chances & Losses, a composed disposition of buying and selling; An Eloquence of the matters of that Art, with a demonstrative understanding. Therefore the greatness of God hath appointed to the Art of *Rhetorick* four Notes, with their Holy and Glorious Orations; as they were reverently sent by the Hand of God; that every Note in the Art aforesaid, might have a several faculty; That the first Note in that Art, might give a continual

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nual locution, a competent and flourishing adornment thereof: The second, to discern Judgments, just and unjust, ordinate and inordinate, true and false: The third, competently to discover offices and causes: and the fourth giveth understanding and Eloquence in all the operations of this Art, without prolixity. See therefore how in *Grammar*, *Logick*, and *Rhetorick*, the several Notes are disposed in the several Arts.

But of the other Arts and their Notes, we shall speak in their due place and time, as we find them disposed in the book of the same *Solomon*.

At what times and hours the Notes of these three liberal Arts are to be looked into.

Now we proceed to shew at what time, and how the Notes of these Arts are to be looked into, and the Orations to be said, to attain to these Arts. If thou art altogether ignorant of the Grammatical Art, and wouldst have the

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the knowledge thereof: if it be appointed thee of God to do this work of works, and have a firm understanding in this Art of Arts; Then know that thou maist not presume to do otherwise then this book commandeth thee; for this book of his shall be thy Master, And this Art of his thy Mistress.

How the Grammatical Notes are to be looked into in the first Moon.

For in this manner, the Grammaticall Notes are to be looked into, and the Orations to be said.

In the dayes when the Moon is in her prime, the first Note is to be looked into 12 times, and the Orations thereof repeated 24 times with Holy reverence; making a little space between, let the Orations be twice repeated at the inspection of every Note, and chiefly abstain from sins: do this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 times, and the Orations to be repeated 30 times, on the

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15 and 17 dayes, using some interval between them, All the three Notes are then every day to be looked into 12 times, and the Orations to be repeated 20 times: and thus of the Notes of the Art of *Grammar*. But if thou hast read any books of this Art, and desirest perfection therein, do as is commanded; using the general Orations to increase Memory, Eloquence, understanding and perseverance therein, repeating these above in the due time and hours appointed; lest that going beyond thy precept, thou committest sin: but when thou dost this, see that it be secret to thy self, and that thou have no looker on but God. Now we come to the Notes.

Here followeth the knowledge of the Notes.

In the beginning of the inspection of all Notes, fast the first day till the evening, if you can; if thou canst not, then take another hour. This is the Grammatical precept.

of

Of the Logical Notes.

The Dialectical Notes may be used every day, except only in those dayes before told of: The Rhetorical every day, except only three dayes of the Moneth, to wit, D. 11. 17. and 19. And they are forbidden on these dayes, as *Solomon* testifies, the Notes of all Arts, except the Notes of this Art are offered. These precepts are generally to be observed.

How the Logical Notes are to be inspected, and the Orations thereof said.

Know, that the Dialectical Notes are four times to be looked into, and the Orations thereof in that day are 20 times to be repeated, making some respite, and having the books of that Art before your Eyes; and so likewise the books of Rhetorick, when the Notes thereof are inspected, as it is appointed. This sufficeth for the knowledge of the 3 Arts.

*How**How we must beware of offences.*

Before we proceed to begin the first Note of the Art of *Grammar*, something is to be tryed before, that we may have the knowledge of the 1, 2, and 3 Notes. And you ought first to know, in what the Notes of the Grammatical, Logical, or Rhetorical Art are to be inspected, it being necessary that your greatest intentions be to keep from all offences.

How the Notes ought to be inspected, at certain elected times.

This is a special and manifest knowledge, wherewith the Notes of the Grammatical Art are known: how they are to be published, at what times, and with what distinction, is duly and competently manifest; it is spoken already of the publishing and inspection of the Notes and Orations: now we shall digresse a little to speak something of the times, it being in part done already.

How

How divers Months are to be sought out in the inspection of the Notes.

We have spoken already of the terms of this Art, wherein the Orations are to be read, and the Notes to be looked into: it remaineth to declare, how the Lunations of these Orations are to be inspected and found out. But see that you mistake not: yet I have already noted the Lunations, wherein the Notes ought to be looked into, and the Orations rehearsed: But there are some Months, wherein the Lunation is more profitable then others: if thou wouldst operate in Theology or Astronomy, do it in a fiery sign; if Grammar or Logick, in π or μ : if Musick or Physick, in γ or ϵ ; if Rhetorick; Philosophy, Arithmetick or Geometry, in π or ϵ : for Mathematicks, in γ or π : so they are well placed, and free from evil; for all the Heavenly Potestates and Chorus of Angels, do rejoyce in their Lunations, and determinate dayes.

Here

Here is made mention of the Notes of all Arts.

I Apollonius following the power of Solomon, have disposed my self to keep his works and observations, as it is spoken of the three Notes of Grammar, so will I observe the times as they are to be observed: But the Orations thereof are not written, but are more fully demonstrated in the following work; for what is written of those three Notes, are not Orations, but Definitions of those Notes, written by the Greek, Hebrew, and Chaldean, and other things which are apprehended by us: For those writings which are not understood in Latine, ought not to be pronounced, but on those dayes which are appointed by King Solomon, and in those dayes wherein the Notes are inspected: but on those dayes those Holy writings are alwayes to be read: and the Latine; on those dayes which in the Notes are not inspected. The Notes of the Logical Art are two: and at what times they are to be published, is already shewn in part: more shall here-

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hereafter be said of them : now we come to the rest. The Latine writings may be published, according to the Antiquity of the Hebrews, except on those dayes we have spoken of : for *Solomon* saith, See that thou perform all those precepts as they are given : But of the rest which follow, it is to be done otherwise: for when thou seest the first Note of Logick, repeat in thy heart the sign in the first Note, and so in the Notes of all Arts except those whereof a definition shall be given.

Definitions of severall Arts, and the Notes thereof.

We will give also Definitions of severall Arts, as it is in the Book of *Solomon*; Geometry hath one Note, Arithmetick a Note and a half; Philosophy, with the Arts and Sciences contained therein, hath 7 Species; Theology and Astrology, with the Sciences in them contained, hath 7 Notes, but they are great and dangerous; not great in the pronounciation, but have great efficacy: Musick hath one Note, and Physick one Note; but they are all to be published

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published and rehearsed in their appointed dayes: But know, that in every day wherein you beholdest the Notes of Theology, Philosophy, or of any Arts contained in them, that thou neither laugh nor play, nor sport; because King *Solomon*, when he saw the forms of these Notes, having over-drunk himself, God was angry with him, and spoke unto him by his Angel, saying, Because thou hast despised my Sacrament, and Polluted and derided my Holy things; I will take away part of thy Kingdome, and I will shorten the dayes of thy Children. And the Angel added, The Lord hath forbid thee to enter into the Temple 80 days, that thou maist repent of thy sin. And when *Solomon* wept and besought mercy of the Lord, The Angel answered, Thy dayes shall be prolonged; nevertheless many evils and iniquities shall come upon thy Children, and they shall be destroyed of the iniquities that shall come upon them.

At the beginning of a Note, having seen the generals; let the specials be looked into. The word of *Solomon* is to seek unto God for his promises, before the Notes of the three Arts.

G

The

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*The first Oration at the beginning of
the Note.*

The Light, Truth, Life, Way, Judge, Mercy, Fortitude and Patience, preserve, help me, and have Mercy upon me, Amen.

This Oration, with the preceding, ought to be said in the beginning of the first Note of Grammar. Oh Lord, Holy Father, Almighty, eternal God, in whose sight are all the foundations of all Creatures, and invisible beings, whose Eyes behold my imperfections, of the sweetness of whose love the Earth and Heavens are filled; who sawest all things before they were made, in whose book every day is formed, and all mankind are written therein: behold me thy Servant this day prostrate before thee, with my whole Heart and Soul: by thy Holy Spirit confirm me, bless me, protect all my Actions in this inspection or repetition, and illuminate me with the constancy of thy visitation.

The 3. Oration. This Oration ought to be said before the second Note of Gram-

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Grammar. Behold, O Lord, merciful Father of all things, eternal dispenser of all virtues, and consider my operations this day; Thou art the Beholder and Discerner of all the Actions of Men and Angels: Let the wonderful grace of thy promises condescend to fulfil this sudden virtue in me, and infuse such efficacy into me, operating in thy Holy and great Name, thou who infusest thy praise into the mouths of them that love thee, Amen.

The 4. Oration; Let this Oration be rehearsed before the third Grammatical Note: O Adonay, Creator of all visible Creatures! Oh most Holy Father, who dwellest incompassed about with eternal light, disposing and by thy power governing all things before all beginnings; I most humbly beseech thy eternity and thy incomprehensible goodness may come to perfection in me, by the operation of thy most Holy Angels; And be confirmed in my Memory, and establish these thy Holy works in me, Amen.

A little space after this Oration, say the following: the first Oration ought to be said before the first Note of Logic. Oh Holy God, great good, and the

eternal Maker of all things, thy Attributes not to be exprest, who hast Created the Heaven and the Earth, the Sea and all things in them, and the bottomless pit, according to thy pleasure; in whose sight are the Words and Actions of all men: Grant unto me, by these Sacramental Mysteries of thy Holy Angels, the precious knowledge of this art, which I desire by the Ministry of thy Holy Angels, it being without any Malignant or Malitious intent, Amen.

Pronounce this Oration in the beginning of the first Figure of the Logick art; and after this Oration rehearse incontinently with some interval, the Orations written between the first Figure.

The 6 Oration ought to be said before the first Note of the Dialect *Helay*: Most Merciful Creator, Inspirer, Reformer, and Approver of all Divine wills, Ordeyner of all things, Mercifully give ear to my Prayer, gloriously intend unto the desires of my heart, that what I humbly desire, according to thy promises, thou wilt Mercifully grant, Amen.

This

This Oration following, ought to be pronounced before the first Note of the Rhetorical Art. Omnipotent and merciful Father, Ordeyner and Creator of all Creatures: Oh most Holy Judge, eternal King of Kings, and Lord of Lords; who wonderfully condescendest to give wisdom and understanding to thy Saints, who judgest and discernest all things: I beseech thee to illuminate my heart this day with the Splendor of thy Beauty, that I may understand and know what I desire, and what things are considerable to be known in this Art, Amen.

This Oration with the following *Hanazay*, &c. ought to be pronounced before the first Figure of Rhetoric: and although the Oration is divided into two parts, yet it is one and the same: And they are divided only for this cause, that there might be some mean interval used in the pronouncing of them; and they ought to be pronounced before the other Orations written in the Figure.

Hanazay, Sazhaon, Hubi, Sene, Hay, Ginbar, Ronail, Selmora, Hyramay, Lohal, Yzazamael, Amathomatois, Yahoagejors, Sozamerat, Ampho, Delmedos, Gerech,

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Geroch, Agalos, Meihatagiel, Secamai, Sahleton, Machogrisces, Levirencrbon.

The 8 Oration, let it be pronounced before the second Note of the Rhetorical Art: *Oh great eternal and wonderful Lord God, who of thy eternal counsel hast disposed of all virtues, and art Orderer of all goodness; Adorn and Beautify my understanding, and give unto me Reason to know and learn the Mysteries of thy Holy Angels: And grant unto me all knowledge and learning thou hast promised to thy Servants by the vertue of thy Holy Angels, Amen.*

This Oration, with the other two following, ought to be pronounced, (*viz. Vision, &c.*) *Azelechias, &c.* in the beginning of the second Figure of Rhetorick, and before the other Orations; and there ought to be some interval between them.

Let this Oration following be said, before the second Note of Rhetorick *Vision*; beholding with thy eternal conspiracy all Powers, Kingdomes and Judges, Administring all manner of Languages to all, and of whose power there is no end; restore I beseech thee, and increase my Memory, my heart and under-

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understanding, to know, understand, and Judge all things which thy Divine authority commendeth necessary in this art, perfectly fulfill them in me, Amen.

Let this Oration following, with the Precedent, be rehearsed before the second Note of Rhetorick. *Azelechias, Velazeos, Inoanzama, Samelo, Hotens, Sagnath, Adanay, Soma, Jezochos, Hicon, Jezomethon, Sadaot.* And thou Oh God propitiously confirm thy promises in me, as thou hast confirmed them by the same words to King Solomon; send unto me, Oh Lord, thy virtue from Heaven, that may illuminate my mind and understanding: strengthen, Oh God, my understanding, renew my Soul within me, and wash me with the Waters which are above the Heavens; pour out thy Spirit upon my flesh; and fill my bowels with thy Judgements, with humility and charity: thou who hast created the Heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my understanding, that being radicated and established in thy love and thy mercy, I may love thy Name, and know, and worship thee, and under-

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stand

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stand all thy Scriptures, And all the Myſteries which thou haſt declared by thy Holy Angels, I may receive and underſtand in my heart, And uſe this Art to thy Honor and Glory, through thy mighty Couſel, Amen.

The 11 Oration ought to be ſaid before the pronounciation of the third Note of Rhetorick. I know, that I love thy Glory, and my delight is in thy wonderful works, and that thou wilt give unto me wiſdome, according to thy goodneſs and thy power, which is incomprehenſible: *Theon, Haltanagon, Haramalon, Zamoyma, Chamaſal, Jeconanril, Harionatar, Jechomagol, Gela Magos, Kemolihot, Kamanatar, Harimolatar, Hanaces, Velonionathar, Azoroy, Jezabali*; by theſe moſt Holy and Glorious profound Myſteries, precious Offices, virtue and knowledge of God, compleat and perfect my beginnings, and reform my beginnings, *Zembar, Henoranat, Grenatayl, Samzatam, Jecornazay*: Oh thou great Fountain of all goodneſs, knowledge and virtue; give unto thy Servant power to eſchew all evil, and cleave unto goodneſs and knowledge, and to follow the ſame with

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with an Holy intention, that my whole heart I may underſtand thy Laws and Decrees; eſpecially, theſe Holy Myſteries; wherein that I may profit, I beſeech thee, Amen.

12. This Oration ought to be ſaid before the ninth Rhetorical Note: *Oh moſt reverend Almighty Lord, ruling all Creatures both Angels and Arch-Angels, and all Celeftial, terreſtrial, and infernal Creatures; of whoſe greatneſs comes all plenty, who haſt made man after thy own Image; Grant unto me the knowledge of this Art, and ſtrengthen all Sciences in me, Amen.*

13. Pronounce this before the firſt Figure of Arithmetick: *Oh God who numbreſt, weighreſt, and meaſureſt all things, given the day his order, and called the Sun by his Name; Grant the knowledge of this Art unto my underſtanding, that I may love thee, and acknowledge the gift of thy goodneſs, Amen.*

14. Say this before the ſemi-note of Arithmetick: *Oh God, the Operator of all things, from whom proceeds every good and perfect gift; ſow the Seeds of thy Word in my Heart; that I may underſtand*

st. ~~the~~ excellent *Mysteries of this Art,*
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15. Say this before the second Figure of Arithmetick: *Oh God the perfect Judge of all good works, who makest known thy saving goodness amongst all Nations; open my Eyes and my Heart, with the beams of thy mercy, that I may understand and persevere in these thy Heavenly Mysteries, Amen.*

16. This Oration before the second Note of Geometry: *Oh God the giver of all wisdom and knowledge to them that are without sin, Instructor and Master of all Spiritual learning, by thy Angels and Arch-Angels, by Thrones, Potestates, Principates and Powers, by Cherubim and Seraphim, and by the 24 Elders, by the 4 Animals, and all the host of Heaven, I adore, invoke, worship and glorify thy Name, and exalt thee: most terrible and most merciful, I do humbly beseech thee this day to illuminate and fill my Heart with the grace of thy Holy Spirit, thou who art three in one, Amen.*

17. Say this Oration before the second Note of Theology. *I adore thee, Oh King of Kings, my light, my substance, my life, my King, and my God, my Memory,*
 and

and my strength; who in a Moment gavest sundry Tongues, and threwest down a Mighty Tower, And gavest by thy Holy Spirit the knowledge of Tongues to thy Apostles, infusing thy knowledge into them in a Moment, giving them the understanding of all Languages: inspire my Heart, and pour the dew of thy grace and Holy Spirit into me, that I may understand the Exposition of Tongues and Languages, Amen.

Three Chapters to be published, before any of the Notes.

What we have spoken of the three first Chap. are generally and specially to be pronounced, so that you say them, and the Orations on the dayes appointed, and work by the Notes as it is demonstrated to you. These Orations ought to be said alwayes before noon, every day of the Month; and before the Notes say the proper Orations: and in all reading, observe the precepts commanded.

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How the Proper Notes are to be inspected.

If you would learn any thing of any one Art, look into the proper Notes thereof in their due time. Enough is said already of the three liberal Arts.

What dayes are to be observed in the inspection of the Notes of the four Arts.

In the four other Arts, only the four first dayes are to be observed: The Philosophical Notes, with all Sciences contained therein, the 7 and 17 dayes of the Moon are to be inspected, 7 times a day, with their several Orations. The Note is to be looked into, with fear, silence and trembling.

Of the Notes of the liberal Arts, it is spoken already; but only know this, that when you would use them, live chaste and soberly; for the Note hath in it self 24 Angels, is fully and perfectly to be pronounced, as you have heard: but when you look into them,
repeat

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repeat all the Theological Orations, and the rest in their due time.

Of the inspection of general Notes.

Say the general Notes 10 times a day, when you have occasion to use any common Arts, having the books of those Arts before you, using some interval or space of time between them, as you have been taught already.

How the three first Chapters are to be pronounced before Orations.

To have perfection herein, know, that in the general pronuntiation of Orations, the Notes of the three heads are to be rehearsed; whether the Orations be pronounced or not.

How the fifth Oration of Theology ought to be rehearsed upon these Orations.

There is also something else to be said of the four other liberal Arts; if you would have the perfect knowledge of them, make the first Oration of Theology

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logy before you say the Orations of the other Notes. These are sufficiently declared, that you may understand and know them; And let the capitular Orations be pronounced before the several Notes of every Art, and kept as is determined, &c. These are the Augmentations of the Orations, which belong to all Arts liberal and exceptive, except *Mechanick*, and are especially ascribed to the Notes of Theology. And they are thus to be pronounced, that whensoever you would look into any one Note of any Art, and would profit therein, say these Orations following.

1. *Exomamos, Hazalat, Ezityne, Hezemechel, Czemomechel Zama, Zaton, Ziamy Nayzaton, Hyzemogoy, Jaccomantha, Jaraphy, Phalezeton, Sacramphal, Sagamazaim, Secrazale, Sacramathan; Jezennalaton Hacheriatos, Jetelemathon, Zaymazay, Zamaibay, Gigu-theio Geurlagon, Garyos. Megalon Hera Crubic, Craribuc, Amen.*

Let this Oration with the following be pronounced before the first Note of Philosophy: Oh Lord God, Holy Father, Almighty and incomprehensible; hear

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hear my Prayers, thou that art invisible, immortal and intelligible, whose face the Angels and Arch-angels, and all the powers of Heaven, do so much desire to see; whose Majesty I desire eternally to adore, and honour the only one God for ever and ever, *Amen.*

2. Say this before the second Note of Philosophy: Oh Lord God, Holy and Almighty Father, hear my Prayers this day, and incline thy ears to my Orations; *Gezomelion Samach, Semath, Cemon, Gezagama, Gezathin, Zheamoth, Zeze Hator Sezator Samay Sanninda, Gezyel, Iezel, Gazicry, Hal, Gazayethybel, Amen.*

Say this following with the former: Oh God eternal, the way, the truth, and the life; give thy light and the flower of thy Holy Spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my Soul, now and for ever, *Amen.*

Pronounce the Oration following before the third Note of Philosophy; *Lemogethom, Hegemoobom, Hazachay Hazatha, Azamachan, Azachan, Cohashay. Geomothay Logomothay, Zathana, Lachanma,*

Lachanna, Legomezon, Legornozon, Lembdemachon, Zegomaday, Hathanayos, Hatamam, Helesymom, Vagedaren, Vadeyabar, Lamnanath, Lamadai, Gomongchor, Gemecher, Ellemay, Gecromal, Gecrohahi, Colomanos, Colomaythos, Amen.

Say this following with the precedent Oration: Oh God the life of all visible Creatures, eternal brightness, and virtue of all things; who art the original of all piety, who knewest all things before they were; who judgest all things, and discernest all things by thy unpeakeable knowledge: glorify thy Holy and unpeakeable Name this day in my heart, and strengthen my intellectual understanding; increase my Memory, and confirm my eloquence; make my Tongue ready, quick, and perfect in thy Sciences and Scriptures, that by thy power given unto me, and thy wisdom taught in my heart, I may praise thee, and know and understand thy Holy Name for ever World without end, *Amen.*

Say this Oration following before the fourth Note of Philosophy. Oh King of Kings, the Giver and Dispenser of infinite Majesty, and of infinite mercy,

cy, the founder of all foundations; lay the foundation of all thy virtues in me, remove all uncleanness from my heart, that my science may be established in the love of thy charity, and my Spirit informed by thee, according to the recreation and invocation of thy will, who livest and reignest God throughout all Worlds of Worlds, *Amen.*

How these Orations are to be said every day once before the general Notes, and the Notes of the liberal Arts.

These 4 Orations are necessary for liberal Arts, but chiefly do appertain to Theology, which are to be said every day before the general Notes, or the Notes of the liberal Arts, but to Theology say every one of these 7 times to every Note; but if you would learn or teach any thing of dictating, verifying, singing or Music, or any of these Sciences, first teach him these Orations, that thou wouldst teach; how he should read them; but if he be a Child of mean understanding, read them before him, and let him say after thee word for

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word ; but if he be of a good understanding, let him read them 7 times a day for 7 dayes : or if he be a general Note, pronounce these Oration, and the Virtue thereof shall profit you much, and you shall therein find great virtue.

Solomon saith of these Oration, let no man presume to make use of them unless for the proper office they are instituted for. Oh Father, incomprehensible, from whom proceedeth every thing that is good ; whose greatness is incomprehensible : hear this day my Prayers, which I make in thy sight, and grant to me the Joy of thy saving Health, that I may reach unto the wicked the Wayes and Paths of thy Sciences, and convert the Rebellious & incredulous unto thee, that whatsoever I commemorate and repeat in my heart and mouth, may take root and foundation in me ; that I may be made powerful and efficacious in thy works, Amen.

Say this Oration before the 8 Note of Philosophy : *Geremathon, Oromathon, Hayatha, Ajejay, Lechahel, Lechahel, Gerochay, Geromay, Samahel, Samahel, sathel,*

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sathel, Gessomo, Hatel, Segemafay, Azomathon, Halomathon, Gerochor, Hejazay, Samin, Heliel, Sanibelyel, Siloth, Sileroch, Garamathal, Gesemathal, Gecoromay, Gecorenay, Samyel, Samihahel, Hoesemahel, Sedolamax, Secothaway, Sanya, Rabiathos, Avinosch, Annas, Amen.

Then say this following : Oh eternal King ! O God, the Judge and discernor of all things, knower of all good Sciences ; instruct me this day for thy Holy Names sake, and by these Holy Sacraments ; and purify my understanding, that thy knowledge may enter into my inward parts, as water flowing from Heaven, and as Oil into my bones, by thee, Oh God Saviour of all things, who art the Fountain of goodness, and original of piety ; instruct me this day in those Sciences which I desire, thou who art one God for ever, Amen. Oh God Father, incomprehensible, from whom proceedeth all good, the greatness of whose mercy is fathomless, hear my Prayers, which I make this day before thee, and render unto me the joy of thy Salvation, that I may reach the unjust the knowledge of thy wayes, and convert

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the unbelieving and Rebellious unto thee; and may have power to perform thy works, *Amen.*

The 7 Oration, which is the end of the Orations, belonging to the ineffable Note, the last of Theology, having 24 Angels.

Oh God of all piety, Author and Foundation of all things, the eternal Health and Redempcion of thy people; Inspirer and great Giver of all graces, Sciences and Arts, from whose gift it cometh: Inspire into me thy servant, an increase of those Sciences: who hast granted life to me miserable sinner, defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and quench in me the flames of all lust and fornication, that I may the more attentively delight in thy Sciences and Arts; and give unto me the desire of my Heart, that I being confirmed and exalted in thy glory, may love thee: and increase in me the power of thy Holy Spirit, by thy Salvation and reward of the faithful; to the Salvation of my Soul and Body, *Amen.*

Then

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Then say this following. Oh God most mighty Father, from whom proceedeth all good, the greatness of whose mercy is incomprehensible; hear my Prayers, which I make in thy sight.

Special precepts of the Notes of Theology, chiefly of the 1. 2. and 3.

These 7 Orations are an augmentation of the rest, and ought to be said before all the Notes of Theology, but especially before the ineffable Note; these are the precepts to make thee sufficient, which we command thee to observe by the authority of *Solomon*: diligently inquire them out, and do as we have proposed, and perfectly pronounce the Orations, and look into the Notes of the other Arts.

How Solomon received that ineffable Note from the Angel.

Because thou desirest the Mystery of the Notes, take this of the ineffable Note, the expression whereof is given in the Angels by the Figures of

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Swords,

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Swords, birds, trees, Flowers, Candles, and Serpents; For *Solomon* received this from the Lord in the night of Pacification, ingraven in a book of Gold; and heard this from the Lord: Doubt nor, neither be afraid; for this Sacrament is greater then all the rest; And the Lord joynd it unto him, When thou look'it into this Note, and read'it the Orations thereof, observe the precepts before, and diligently look into them; And beware that thou prudently conceal and keep whatsoever thou read'it in this Note of God, and whatsoever shall be revealed to thee in the vision. And when the Angel of the Lord appeareth to thee, keep and conceal the words and writings he revealeth to thee; and observe them to practise and operate in them, observing all things with great reverence, and pronounce them at the appointed dayes and hours, as before is directed: and afterwards say, *Sapienter die illo; Age, & caste vivas.* But if thou dost any thing uncertain, there is danger; as thou wilt have experience from the other Notes and the Orations of them; but consider that which is most wonderful

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derful in those Orations; for these words are ineffable names, and are spiritually to be pronounced before the ineffable Note, *Hofel, Jefel, Anchiator, Axatal, Hasiatol, Gomer, Gesameor.* Those are the Orations which ought to be pronounced after the inspection of all Arts, and after the Note of Theology.

This is the fulfilling of the whole work; but what is necessary for an experiment of the work, we will more plainly declare. In the beginning of the knowledge of all Art, there is given almost the perfect Doctrine of operating: I say almost, because some flourishing institutions hereof remain, whereof this is the first beginning.

How the precepts are to be observed in the operation of all Arts.

Observe the 4 D in every operation of Theology. Exhibit that operation with efficacy every 4 D *quartam lunam;* and diligently look into the books and writings of those Arts; if thou doubt of any of the Chapters, they are to be pronounced, as is taught of the

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superiour Chapters; but know this, that these Holy Words of Orations, we appoint to be said before the bed of the sick; for an experiment of life or death. And this thou maist do often, if thou wilt to perate nothing else in the whole body of Art: And know this, that if thou hast not the books in thy hands, or the faculty of looking into them is not given to thee; the effect of this work will not be the lesse therefore: but the Orations are twice then to be pronounced, where they were to be but once: And as to the knowledge of a vision, and the other virtues which these Holy Orations have; thou maist prove and try them, when and how thou wilt.

These precepts are specially to be observed.

But when thou wouldst operate in Theology, observe only those dayes which are appointed; but all times are convenient for those Notes and Operations, for which there is a competent time given; but in the pronunciation of the three liberal Arts, or in the in-

inspection of their Notes, perhaps thou maist pretermitt some day appointed, if thou observe the rest; or if thou transgress two dayes, leave not off the work, for it loeth not its effect for this, for the Moon is more to be observed in the greater numbers then the dayes or hours. For *Solomon* saith, if thou miss a day or two, fear not, but operate on the general Chapters. This is enough to say of them: but by no means forget any of the words which are to be said in the beginning of the reading to attain to Arts; for there is great virtue in them. And thou maist frequently use the Holy Words of the visions: but if thou wouldst operate in the whole body of the Physical Art, the first Chapters are first to be repeated as before are defined. And in Theology, thou must operate only by thy self: Often repeat the Orations, and look into the Notes of Theology: this produceth great effects. It is necessary that thou have the Note of the 24 Angels alwayes in Memory; and faithfully keep those things, which the Angel reveales to thee in the vision.

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*The Experiment of the precedent work, is
the beginning of the following Ora-
tions, which Solomon calleth
Artem Novam.*

These Orations may be said before all Arts generally, and before all Notes specially; And they may be pronounced without any other Chapters, if thou wouldst operate in any of the aforesaid Arts, saying these Orations in due time and order; thou maist have great efficacy in any Art. And in saying these Orations, neither the time, day, nor D, are to be observed: but take heed, that on these dayes you abstain from all sin, as drunkenness, gluttony, especially swearing, before you proceed thereunto, that your knowledge therein may be the more cleer and perfect.

Wherefore *Solomon* saith, When I was to pronounce these Orations, I feared lest I should offend God; and I appointed unto my self a time wherein to begin them; that living chastly, I might appear the more innocent.

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These are the Proceimings of these Orations, that I might lay down in order every thing whereof thou maist doubt, without any other definition. And before thou begin to try any of these subtile works, it is good to fast two or three dayes; that it may be divinely revealed, whether thy desires be good or evil.

These are the precepts appointed before every operation; but if thou doubt of any beginning, either of the three first Chapters, or of the four subsequent Arts, that thou maist have the effect of perfect knowledge; if thou consider and pronounce the Orations, as they are above described, although thou overpals something ignorantly; thou maist be reconciled by the spirital virtue of the subsequent Orations.

The Angel said of these Orations to *Solomon*: See the holiness of these Orations; and if thou hast transgressed any therein presumptuously or ignorantly, say reverently and wisely these Orations, of which the great Angel saith: This is a great Sacrament of God, which the Lord sendeth to thee by my hand;

hand; at the veneration of which Sacrament, when King *Solomon* offered with great patience before the Lord upon the Altar, he saw the book covered with fine linen, and in this book were written 10 Orations, and upon every Oration the sign of a golden Seal: and he heard in his Spirit, These are they which the Lord hath figured, and are far excluded from the hearts of the unfaithful.

Therefore *Solomon* trembled lest he should offend the Lord, and kept them, saying it was wickedness to reveal them to unbelievers: but he that would learn any great or spiritual thing in any Art or necessary Science, if he cannot have a higher work, he may say these Orations at what time soever he will; the three first, for the three first liberal Arts; a several Oration for every several Art, or generally all the three for the three Arts are to be said; and in like manner the four subsequent Orations, for four other liberal Arts. And if thou wouldst have the whole body of Art, without any definition of time, thou maist pronounce these Orations before the several

ral Arts, and before the Orations and Notes of these Arts, as often as thou wilt, fully, manifestly and secretly; but beware that thou live chastly and soberly in the pronounciation thereof.

This is the first Oration of the 10, which may be pronounced by its self, without any precedent work to acquire Memory, Eloquence and understanding, and stablesness of these three, and singularly to be rehearsed before the first figure of Theology: Omnipotent, Incomprehensible, invisible and indivisible Lord God; I adore this day thy Holy Name; I an unworthy and miserable sinner, do lift up my Prayer, understanding and reason towards thy Holy and Heavenly Temple, declaring thee, Oh Lord God, to be my Creator and Saviour: and I a rational Creature do this day invoke thy most glorious clemency, that thy Holy Spirit may vivify my infirmity: And thou, Oh my God, who didst confer the Elements of letters, and efficacious Doctrine of thy Tongue to thy Servants *Mose* and *Aaron*, confer the same grace of thy sweetness upon me, which thou hast invelligated

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vestigated into thy Servants and Prophets: as thou hast given them learning in a moment, confer the same learning upon me, and cleanse my Conscience from dead works; direct my Hear into the right way, and open the same to understand, and drop the truth into my understanding. And thou, Oh Lord God, who didst condescend to create me after thy own image, hear me in thy Justice, and teach me in thy truth, and fill up my Soul with thy knowledge according to thy great mercy, that in the multitude of thy mercies, thou maist love me the more, and the greater in thy works, and that I may delight in the administration of thy Commandments; that I being helped and restored by the work of thy grace, and purified in Heart and Conscience to trust in thee, I may feast in thy sight, and exalt thy name, for it is good, before thy Saints: Sanctifie me this day, that I may live in faith, perfect in hope, and constant in charity, and may learn and obtain the knowledge I desire; and being illuminated, strengthened and exalted by the Science obtained, I may know thee, and love thee, and love the know-

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knowledge and wisdom of thy Scriptures; and that I may understand and firmly retain, that which thou hast permitted man to know: Oh Lord Jesus Christ, eternal only begotten Son of God, into whose hands the Father gave all things before all Worlds, give unto me this day, for thy Holy and glorious Name, the unspeakable nutriment of Soul and Body, a fit, fluent, free and perfect Tongue; and that whatsoever I shall ask in thy mercy, will and truth, I may obtain, and confirm all my Prayers and actions, according to thy good pleasure. Oh Lord my God, the Father of Life, open the Fountain of Sciences, which I desire; open to me, Oh Lord, the Fountain which thou openedst to *Adam*, and to thy Servants *Abraham*, and *Isaac*, and *Jacob*, to understand, learn and judge; receive Oh Lord my Prayers, through all thy Heavenly virtues, *Amen*.

The next Oration is the second of ten, and giveth Eloquence, which ought to be said after the other; a little interval between, and before the first Figure of Theology.

I adore thee, thou King of Kings,
and

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and Lords, eternal and unchangeable King: Harken this day to the crying and sighing of my Heart and Spirit, that thou maist change my understanding, and give to me a heart of flesh, for my heart of stone, that I may breath before my Lord and Saviour; and wash Oh Lord with thy new Spirit the inward parts of my heart, and wash away the evil of my flesh: infuse into me a good understanding, that I may become a new man; reform me in thy love, and let thy salvation give me increase of knowledge: hear my Prayers, O Lord; wherewith I cry unto thee, and open the Eyes of my flesh, and understanding, to understand the wonderful things of thy Law; that being vivified by thy Justification, I may prevail against the Devil, the adversary of the faithful; hear me Oh Lord my God, and be merciful unto me; and shew me thy mercy; and reach to me the vessel of Salvation, that I may drink and be satisfied of the Fountain of thy grace, that I may obtain the knowledge and understanding, and let the grace of thy Holy Spirit come, and rest upon me, Amen.

For

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For Eloquence and stability of mind.

This is the third Oration of the ten, and is to be said before the first Figure of Astronomy.

I confesse my self guilty this day before thee Oh God, Father of Heaven and Earth, Maker of all things, visible and invisible, of all Creatures, Dispenser and Giver of all grace and virtue; who hidest wisdom and knowledge from the proud and wicked, and givest it to the faithful and humble; illuminate my Heart, and establish my Conscience and understanding: set the light of thy countenance upon me, that I may love thee, and be established in the knowledge of my understanding, that I being cleaned from evil works, may attain to the knowledge of those Sciences, which thou hast reserved for believers. Oh merciful and omnipotent God, cleanse my Heart and reins, strengthen my Soul and Senses with the grace of thy Holy Spirit, and establish me with the fire of the same grace: illuminate me; gird up my loyns, and give the staffe of thy Consolation into my

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right hand, direct me in thy Doctrine, root out of me all vices and sin, and comfort me in the love of thy mercies: Breath into me Oh Lord the breath of Life, and increase my reason and understanding; send thy Holy Spirit into me, that I may be perfect in all knowledge: behold Oh Lord, and consider the dolour of my mind, that my wil may be comforted in thee; send into me from Heaven thy Holy Spirit, that I may understand those things I desire. Give unto me invention, Oh Lord, thou Fountain of perfect reason and riches of knowledge, that I may obtain wisdom by thy Divine assistance, *Amen.*

To Comfort the outward and inward Senses.

Oh Holy God, merciful and omnipotent Father, Giver of all things; strengthen me by thy power, and help me by thy presence, as thou wert merciful to *Adam*, and suddenly gavest him the knowledge of all Arts through thy great mercy; grant unto me power to obtain the same knowledge by the same mercy: be present with me Oh Lord,

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Lord, and instruct me: Oh most merciful Lord Jesus Christ Son of God, breath thy Holy Spirit into me, proceeding from thee and the Father; strengthen my work this day, and teach me, that I may walk in thy knowledge, and glorify the abundance of thy grace: Let the flames of thy Holy Spirit rejoyce the City of my Heart, by breathing into me thy Divine Scriptures; replenish my Heart with all Eloquence, and vivify me with thy Holy visitation; blot out of me the spots of all vices, I beseech thee, Oh Lord God incomprehensible; let thy grace always rest upon me, and be increased in me; heal my Soul by thy inestimable goodness, and comfort my heart all my life, that what I hear I may understand, and what I understand I may keep, and retain in my Memory; give me a teachable Heart and Tongue; through thy inexhaustible grace and goodness; and the grace of the Father, Son, and Holy Ghost, *Amen.*

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This following is for the Memory.

O Holy Father, merciful Son, and Holy Ghost, inestimable King; I adore, invoke, and beseech thy Holy Name, that of thy overflowing goodness, thou wilt forget all my sins; be merciful to me a sinner, presuming to go about this office of knowledge, and occult learning; and grant, Oh Lord, it may be efficacious in me; open Oh Lord my ears, that I may hear; and take away the scales from my Eyes, that I may see: strengthen my hands, that I may work; open my face, that I may understand thy will; to the glory of thy Name, which is blessed for ever, *Amen.*

This following strengtheneth the interior and exterior Sences.

Lift up the senses of my Heart and Soul unto thee, Oh Lord my God, and elevate my heart this day unto thee; that my words and works may please thee in the sight of all people; let thy mercy and omnipotency shine in my bowels; let my understanding be enlarged,

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larged, and let thy Holy Eloquence be sweet in my mouth, that what I read or hear I may understand and repeat: as *Adam* understood, and as *Abraham* kept, so let me keep understanding; and as *Jacob* was founded and rooted in thy wisdom, so let me be: let the foundation of thy mercy be confirmed in me, that I may delight in the works of thy hands, and persevere in Justice, and peace of Soul and Body; the grace of thy Holy Spirit working in me, that I may rejoice in the overthrow of all my adversaries, *Amen.*

This following giveth Eloquence, Memory and Stability.

Disposer of all Kingdomes, and of all visible and invisible gifts: Oh God, the Ordeyner and Ruler of all wills, by the Counsel of thy Spirit dispose and vivify the weakness of my understanding, that I may burn in the access of thy Holy will to good: do good to me in thy good pleasure, not looking upon my sins; grant me my desire, though unworthy; confirm my Memory and reason to know, understand, and retain,

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and

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and give good effect to my senses through thy grace, and justify me with the justification of thy Holy Spirit, that what spots soever of sin are contracted in my flesh, thy Divine power may blot out; thou who hast been pleased in the beginning, to create the Heaven and Earth, of thy Mercy restore the same, who art pleased to restore lost man to thy most Holy Kingdome; Oh Lord of wisdom, restore Eloquence into all my senses, that I, though an unworthy sinner, may be confirmed in thy knowledge, and in all thy works, by the grace of the Father, Son, and Holy Ghost, who livest and reignest three in one, *Amen.*

An Oration to recover lost wisdom.

Oh God of the living, Lord of all Creatures visible and invisible, Administrator and Dispenser of all things, enlighten my Heart this day by the grace of thy Holy Spirit, strengthen my inward man, and pour into me the dew of thy grace, whereby thou instructest the Angels; inform me with the plenty of thy knowledge, wherewith from the beginning thou hast taught thy
faith-

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faithful; let thy grace work in me, and the floods of thy grace and Spirit, cleanse and correct the filth of my Conscience. Thou who comest from Heaven upon the Waters of thy Majesty, confirm this wonderful Sacrament in me.

To obtain the grace of the Holy Spirit.

Oh Lord my God, Father of all things, who revealest thy celestial and terrestrial secrets to thy Servants, I humbly beseech and implore thy Majesty, as thou art the King and Prince of all knowledge, hear my Prayers; and direct my works, and let my Actions prevail in Heavenly virtues, by thy Holy Spirit: I cry unto thee, Oh God, hear my Clamor; I sigh to thee, hear the sighings of my heart, and always preserve my Spirit, Soul, and Body, under the Safeguard of thy Holy Spirit; Oh God thou Holy Spirit, perpetual and Heavenly charity, whereof the Heaven and Earth is full, breath upon my operation; and what I require to thy honour and praise, grant unto me; let thy Holy Spirit come
I 4 upon

upon me, rule and reign in me,
Amen.

To recover intellectual wisdom.

Oh Lord, I thy Servant confesse my self unto thee, before the Majesty of thy glory, in whose Spirit is all Magnificence and Sanctimony: I beseech thee according to thy unspeakeable Name, extend thy merciful Ears and Eyes to the office of my operation; and opening thy hand, I may be filled with the grace I desire, and satiated with charity and goodness; whereby thou hast founded Heaven and Earth, who livest, &c.

Say these Orations from the first day of the month, to the fourth day: in the fourth day Alpha and Omega, and that following it, viz. *Helischemat azatan*. As it is in the beginning: afterwards say,

*Theos Megale patyr, ymas heth hel-
dya, hebeath heleorezygel, Salatyel Salus,
Telli, Samel, Zadaziel, Zadan, Sadix
Leogio, Yemegas, Mengas, Omchon Mye-
roym, Ezel, Ezely, Yegrogamal, Samel-
dach, Somelta, Sanay, Geltonama, Hanns,
Simon*

*Simon Salte, Patyr, Ofjon, Hate, Haylos,
Amen.*

Oh light of the World immense
God, &c.

*Hereby is increased so much Eloquence,
that nothing is above it.*

*Thezay lemach ossanlonsach azabath
azach azare gessemon relaame azathabe-
lial biliarsonr tintingote amuffiton seba-
may halbuchyre gemaybe redayl hermayl
textos sepha pamphilos Cytrogoomon bapada
lampdayochim yochyle tabercior yastamer
Sadomegol gyeleton zomagon Somasgei
baltea achetom gegerametos halyphala
semean utangelsemon barya therica getra-
man sechalmata balnat hariynos haylos ha-
los genegat gemnegal sanejalair samar-
taix camael satabmal simalena gaycyah
salmancha sabanon solmalsay filimacroton
zegas me bacherietas zemethim theamea-
bal gezorabal craton henna glungh hari-
gil parimegos zamariel leozomach rex
maleofia mission zebmay aliaox gemois
fazayl neomagil Xe Xe Sepha caphamal
azeton gezain holhanbihala semeamay ge-
hosynon caryatta gemyazan zeamphala-
chin zegelaman hatbanatos, semach gero-
rabat*

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vabat fyrnosyel, halaboem hebalor halebech
 ruos sabor ydelmajan falior sabor meggoz-
 goz neyather pharamshe forantes saza
 mogh schampeton sadomthe nepotz. munaba
 zanon suafnezenon inhancon maninas
 gereuran gethamayh passamoth theon betb
 sathamac hamolnera galsemariach ne-
 chomnan regnali phaga messijm dema-
 gempsta teremegartz salmachon alpibanon
 balon sepruzurz sapremo sapiazte baryon
 aria usyon samezior sepha ashmiti sobonay
 Armiffion tintingit telo ylon usyon,
 Amen.

Azay lemach azac gessemon thelansech
 azabhahhal sezyon irabeo emagal gyeothe-
 on samagon pamphilos firagramon limpda
 jachim alna hafios genonagal samalapp
 camiel fecal banagogan heselemach getal
 sam sademon sebmassam traphon oriaglan
 thonagas ryngen amiffus coysodaman assan-
 nap senaly sodan alup theonantriatos copha
 anaphial Azathon azaza hamel hyala sa-
 raman gelyor syon banadacha gennano
 sassetal maga halgozaman setraphangon
 zegelune Aihauathay senach zere zabal
 somayel leosamach githacal halebriatos
 Jaboy del masan negbare phacamech schon
 xebooz cherisemach gethazayhy amilya
 semem ames gemay passaynack tagaylaga-
 mal

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mal fragal mesi themogemach samalacha
 nabolem zopmon usyon selam sameffi theon,
 Amen.

The third part, the sign Lemach.

Lemach sabrice elebhan gezagan to-
 maspin begery gemial oxyophyan foratum
 salathahom bezapha saphatez Calmiehan
 samolich lena zotba phete him hapnies sen-
 gengeon lethis, Amen.

For the Memory.

Oh great invisible God, Theos patyr
 behommas Cadagamias imas by thy Holy
 Angels, who are Michael the Medicine
 of God; Raphael the Fortitude of God,
 Gabriel ardens holy per Amassan, Cheru-
 bin, Gelommeias, Sezaphim gedabanau,
 tochrost gade anathon, zattraman zama-
 nary gebrienam: Oh fulness, Holy Che-
 rubins, by all thy Angels, and by all thy
 glorious Arch-angels, whose Names
 are consecrated by God, which ought
 not to be spoken by us, which are these,
 dichal, dehel depymon exluse oxmegon
 pharconas Nanagon hofsyel ozogon gathena
 ramon garbana vramani Magon hamas,
 Which

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Which humane sense cannot apprehend: I beseech thee, Oh Lord illuminate my Conscience with the Splendor of thy light, and illustrate and confirm my understanding with the sweet odor of thy Spirit, adorne my Soul, reform my heart, that hearing I may understand, and retain what I hear in my Memory. Oh merciful God, appease my bowels, strengthen my Memory, open my mouth mercifully; temperate my Tongue by thy glorious and unspeakable Name: thou who art the Fountain of all goodness, have patience with me, and give a good Memory unto me, &c.

Say these Orations in the fourth, viz. *Hely schemath*, Alpha and Omega, *Theos megale*. Oh light of the World *Azalemach*, great God I beseech thee: these ought to be said in the 8, 12, 10, 20, 24, 28, 30. and in all these Lunations rehearse them four times; in the morning once, the third hour once, the ninth once, and once in the evening; and in the other dayes rehearse none, But them of the first day, which are Alpha and Omega, *Helyschemat*, Almighty, incomprehensible, I adore thee;
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I confesse my self guilty: O *Theos hazamagiel*: Oh merciful Lord God, raise up the senses of my flesh: Oh God of all living, and of all Kingdomes, I confesse Oh Lord this day, that I am thy servant. Rehearse these Orations also in the other dayes four times, once in the morning, once in the evening, once about the third hour, and once on the ninth; And thou shalt acquire Memory, Eloquence and stability fully,
Amen.

The Conclusion of the whole work, and Confirmation of the Science obtained.

Oh God, Maker of all things; who hast created all things out of nothing; who hast wonderfully created the Heaven and Earth, and all things by degrees in order, in the beginning, with thy Son, by whom all things are made, and into whom all things shall at last return: Who art Alpha and Omega: I beseech thee though a sinner, & unworthy, that I may attain to my desired end in this Holy Art, speedily, and not lose the same by my sins; but do good unto me,
me,

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me, according to thy unspeakable mercy: who doth not to us after our sins, nor rewardeth us after our iniquities, *Amen.* Say this in the end devoutly: Oh wiidome of God the Father incomprehensible, Oh most merciful Son, give unto me of thy ineffable mercy, great knowledge and wiidome, as thou didst wonderfully bestow all Science to King *Solomon*, not looking upon his sins or wickedness, but thy own mercies: wherefore I implore thy mercy, although I am a most vile and unworthy sinner, give such an end to my desires in this art, whereby the hands of thy bounty may be enlarged towards me, and that I may the more devoutly walk by thy light in thy wayes, and be a good example to others; by which all that see mee, and hear me, may restrain themselves from their vices, and praise thy holyness through all Worlds, *Amen.* Blessed be the Name of the Lord, &c. rehearse these two Orations alwayes in the end, to confirm thy knowledge gained.

The

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The Benediction of the place.

Blesse Oh Lord this place, that there may be in it Holy Sanctity, chastity, meekness, victory, holiness, humility, goodness, plenty, obedience of the Law, to the Father, Son, and Holy Ghost; Hear Oh Lord, Holy Father, Almighty eternal God; And send thy Holy Angel *Michael*, who may protect, keep, preserve and visit me, dwelling in this Tabernacle, by him who li-
vereth, &c.

When you would operate, have respect to the Lunations: they are to be chosen in those moneths, when the ☉ Rules in ♀ and ♁ ♃ ♄ ♅. in these moneths you may begin.

In the Name of the Lord beginneth this most Holy Art, which the most high God Administred to *Solomon* by his Angel upon the Altar, that thereby suddenly in a short space of time, he was established in the knowledge of all Sciences; and know, that in these Orations are contained all Sciences, Lawful and unlawful; First, if you pronounce the Orations of Memory, Eloquence,

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quence and understanding, and the stability thereof; they will be mightily increased, insomuch that you will hardly keep silence; for by a word all things were Created, and by the virtue of that word all created beings stand, and every Sacrament, and that Word is God. Therefore let the Operator be constant in his faith, and confidently believe, that he shall obtain such knowledge and wisdom, in the pronouncing these Orations, for with God nothing is impossible; therefore let the Operator proceed in his work, with faith, hope, and a constant desire: firmly believing; because we can obtain nothing but by faith; Therefore have no doubt in this Operation, whereof there are three species, whereby the Art may be obtained.

The first species is Oration, and reason of a Godly mind, not by attempting a voyce of deprecation, but by reading and repeating the same in the inward parts. The second species is fasting and praying, for the praying man God heareth. The third species is chastity; he that would operate in this Art, let him be clean and chaste by
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the space of nine dayes at least; And before you begin, it is necessary that you know the time of the D. for in the prime of the D. it is proper to operate in this Art: and when you begin so sacred an Art, have a care to abstain from all mortal sins, at least while you are proceeding in this work until it be finished and compleated: and when you begin to operate, say this verse kneeling: Lift up the light of thy Countenance upon me, Oh Lord my God, and forsake not me thy servant N. that trusts in thee: then say three times *Pater Noster*, &c. And asserst that thou wilt never commit wilfull perjury, but alwayes persevere in faith and hope. This being done, with bended knees in the place wherein thou wilt operate, say, Our help is in the Name of the Lord, who hath made Heaven and Earth: And I will enter into the Invocation of the most high, unto him who enlightneth and purifieth my Soul and Conscience, which dwelleth under the help of the most high, and continueth under the protection of the God of Heaven: O Lord open and unfold the doubts of my Heart, and
K change

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change me into a new man by thy love: be thou Oh Lord unto me true faith, the hope of my life, and perfect charity, to declare thy wonders. Let us pray: then say the Oration following:

Oh God my God, who from the beginning hast Created all things out of nothing, and reformest all things by thy Spirit; restore my Conscience, and heal my understanding, that I may glorify thee in all my thoughts, words and deeds; through him who liveth and reigneth with thee for ever, Amen.

Now in the Name of *Christ*, on the first day of the Month, in which thou wouldst acquire Memory, Eloquence and Understanding, and stability thereof, with a perfect, good and contrite Heart, and sorrow for thy sins committed; thou maist begin to pronounce these Orations following, which appertain to the obtaining of Memory and all Sciences, and which were composed and delivered by the Angel to *Solomon*, from the hand of God;

The first and last Oration of this art, is Alpha and Omega: Oh God omnipotent, &c.

This

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This following is an Oration of four Languages, which is this: *Hely, Schemat, Azatan, boniel sichut, tam, imel, Latatandema, Jertromiam, Theos*: Oh Holy and strong God, *Hamacha, mal, Gostne-man, Alaxaman, Attuaar, Secheahel, Salmazan, zay, zojeracim, Lam hay, Masaraman, grensi zamach, heliamat, seman, selmar, Jetrofaman muschaer, vesar, hasarian Azaniz, Azamet, Amashemach, hersomini*. And thou most Holy and just God, incomprehensible in all thy works, which are Holy just and good; *Magol, Asbelmetor, sawalsace, yana, E-man, and cogige, maimegas, zemmasl, Azanietan, illebatha sacraman, reonas, grome, zebamun, zeyhoman, zeonomaz, melas, heman, hathotorma, yatarman, semen, semetary, Amen*. This Oration ought to follow the first of the ten above written.

To perform any work:

This is to follow the third Oration above: I confesse, O *Theos hazamagieli, gezuzian, sazaman, Satbaman, getormantao, salathiel, nesomel, megal vnieghama, yazarvir, zeyhaman, bamamal amna, nif*

K 2

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*xa, deloth, haz amaloth, miy piazatho-
ra, banfuelea, sacromomem, gagona-
man, xaramabam Cades babet girt affo-
man, gysatou palxphatos halathel Ofachy-
nu machay, Amen.*

This is a true and approved experi-
ment, to understand all Arts and se-
crets of the World, to find out and
dig up minerals and treasure; This
was revealed by the Heavenly Angel in
this *Noroy Art*. For this Art doth
also declare things to come, and ren-
dereth the sense capable of all Arts in
a short time, by the Divine use there-
of.

We are to speak also of the time and
place. First therefore all these pre-
cepts are to be observed and kept; and
the Operator ought to be clean, chaste,
to repent of his sins, and earnestly de-
sire to cease from sinning as much as
may be; and so let him proceed, and
every work shall be investigated into
him, by the Divine Ministry.

When thou wilt operate in the new
Moon, kneeling say this verse: Lift up
the light of thy Countenance upon us,
Oh God, and forsake us not; Oh Lord
our God, Then say three times the

Pater

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Pater Noster: And afterwards let him
vow unto God, that he will never com-
mit wilfull perjury; but alwayes persist
in faith. This being done, at night say
with banded knees before thy bed,
Our help is in the Name of the Lord,
Or. and this Psalm; Whoso dwelleth
under the shadow of the wings of the
most high, to the end; and the Lords
Prayer, and the Prayer following.

Thes Pater velumons; God of An-
gels, I Pray and invoke thee by thy
most Holy Angels *Eliphamasay, Gelomi-
ror, Geda kinay, Saranana, Elomni*, and
by all thy Holy Names, by us not to
be pronounced, which are these: *da el,
xpnkhtliggy*. not to be spoken, or
comprehended by humane sense; I be-
seech thee cleanse my Conscience with
the Splendor of thy Name; illustrate
and confirm my understanding with
the sweet savour of thy Holy Spirit:
O Lord Adorne my Soul, that I may
understand and perfectly remember
what I hear; reform my Heart, and
restore my Heart, and restore my sense
Oh Lord God, and heal my bowels:
open my mouth most merciful God,
and frame and temper my Tongue to

K 3

the

the praise and glory of thy Name, by thy glorious and unspeakable Name. O Lord, who art the Fountain of all goodness, and original of all piety, have patience with me, and give unto me a true understanding, to know whatsoever is fitting for me, and retain the same in Memory: thou who dost not presently Judge a sinner, but mercifully expectest repentance; I beseech thee, though unworthy, to wash away the filth of my sins and wickedness, and grant me my petitions, to the praise and glory of thy Holy Name; who livest and reignest one God in perfect Trinity, World without end, Amen.

Some other precepts to be observed in this work.

Fast the day following with bread and water, and give Almes; if it be the Lords day, then give double Almes; be clean in body and mind; both thy self, and put on clean Cloaths.

The

The proceffe follows.

When thou wilt operate concerning any difficult Probleme or Question, with bended knees, before thy bed, make Confession unto God the Father; and having made thy Confession, say this Oration.

Send Oh Lord thy wisdom to assist me, that it may be with me, and labour with me, and that I may alwayes know what is acceptable before thee; And that unto me *N.* may be manifested the truth of this question or Art.

This being done, Thrice in the day following, when thou risest, give thanks to God Almighty, saying, Glory and honour, and benediction be unto him that sitteth on the Trone; and that liveth for ever and ever, Amen. with bended knees and stretched out hands.

But if thou desirest to understand any book, ask of some that hath knowledge therein, what that book treateth of: This being done, open the book, and read in it, and operate as at first three times, and alwayes when thou goest to sleep, write *H. Alpha and Omega.*

ga, and afterwards sleep on thy right side, putting the palm of thy hand under thy Ear, and thou shalt see in a dream all things thou desirest; And thou shalt hear the voyce of one informing and instructing thee in that book, or in any other faculty wherein thou wilt operate: And in the morning, open the book, and read therein; and thou shalt presently understand the same, as if thou hadst studied in it a long time: And alwayes remember to give thanks to God, as aforesaid.

Afterwards on the first day say this Oration: Oh Father, Maker of all Creatures; by thy unspeakable power wherewith thou hast made all things, stir up the same power, and come and save me, and protect me from all adversity of Soul and Body, Amen. Of the Son, say, O Christ, Son of the living God, who art the Splendor and Figure of light, with whom there is no alteration nor shadow of change; Thou Word of God most high, thou wisdom of the Father; open unto me, thy unworthy servant N. the veins of thy saving Spirit, that I may wisely understand, retain in Memory, and declare all

all thy wonders: Oh wisdom, who proceedest out of the mouth of the most high, powerfully reaching from end to end, sweetly disposing of all things in the World, come and teach me the way of prudence and wisdom. Oh Lord which didst give thy Holy Spirit to thy Disciples, to teach and illuminate their Hearts, grant unto me thy unworthy servant N. the same Spirit, and that I may alwayes rejoyce in his consolation.

Other precepts.

Having finished these Orations, and given Almes, when thou entrest into thy Chamber, devoutly kneel down before thy bed, saying this Psalm: Have mercy upon me, O God, according to the multitude of thy great mercies, &c. and, In thee Oh Lord have I trusted, &c. Then rise up, and go to the wall, and stretch forth thy hands, having two nayles fixed, upon which thou must stay up thy hands, and say this Prayer following with great devotion: O God, who for us miserable sinners didst undergo the painful death upon the

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the Crosse; To whom also *Abraham* offer'd up his Son *Isaac*; I thy unworthy servant, a sinner perplexed with many evils, do this day offer up and Sacrifice unto thee my Soul and Body, that thou maist infuse into me thy Divine wisdom, and inspire me with the Spirit of Prophecy, where-with thou didst inspire the Holy Prophets.

Afterwards say this Psalm; Oh Lord incline thine Ears unto my words, &c. and add, The Lord is my Shepherd, and nothing shall I want: he shall set me down in green pastures, his servant *N.* he shall lead me upon the waters of refreshment, he converteth my Soul, and leadeth me *N.* upon the paths of his righteousness for his Holy Name: Let my evening Prayer ascend up unto thee Oh Lord, and let thy mercy descend upon me thy unworthy servant *N.* protect, save, blesse, and sanctify me, that I may have a shield against all the wicked darts of my enemies: defend me Oh Lord by the price of the blood of the just One, wherewith thou hast redeemed me; who livest & reignest God, whose wisdom hath laid the foundation

on

(123)

on of the Heaven, & formed the Earth, & placed the Sea in her bounds: and by the going forth of thy Word hast made all Creatures, and hath formed man out of the dust of the Earth, according to his own image and likeness; who gave to *Solomon* the son of King *David* inestimable wisdom; hath given to his Prophets the Spirit of Prophecy, and infused into Philosophers wonderful Philosophical knowledge, confirmed the Apostles with fortitude, comforted and strengthened the Martyrs, who exalteth his elect from eternity, and provideth for them; Multiply Oh Lord God, thy mercy upon me thy unworthy servant *N.* by giving me a reachable wit, and an understanding adorned with virtue and knowledge, a firm and sound Memory, that I may accomplish and retain whatsoever I endeavour, through the greatness of thy wonderful Name; lift up, Oh Lord my God, the light of thy countenance upon me, that hope in thee: Come and teach me, Oh Lord God of virtues, and shew me thy face, and I shall be safe. Then add this Psalm: Unto thee Oh Lord do I lift up my Soul: Oh my God

in

(124)

in thee do I trust; excepting that verso,
Confundatur, &c.

Having fulfilled these things upon
the wall, descend unto thy Bed, writ-
ting in thy right hand Alpha and Ome-
ga; then go to bed, and sleep on thy
right side, holding thy hand under thy
right Ear, and thou shalt see the great-
ness of God as thou hast desired. And
in the morning, on thy knees, before
thy bed, give thanks unto God for
those things he hath revealed to thee:
I give thanks unto thee, Oh great and
wonderful God, who hast given Salva-
tion and knowledge of Arts unto me
thy unworthy servant *N.* and confirm
this Oh God, which thou hast wrought
in me, in preserving me. I give thanks
unto thee, O powerful Lord God, who
createdst me miserable sinner out of no-
thing, when I was not, and when I
was utterly lost; not redeemed, but by
the precious blood of thy Son our Lord
Jesus Christ; and when I was ignorant
thou hast given unto me learning and
knowledge: grant unto me thy unwor-
thy servant *N.* O Lord *Jesus Christ*, that
through this knowledge, I may be al-
wayes constant in thy Holy service,
Amen. These

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These operations being devoutly
completed, give thanks daily with
these last Orations. But when thou
wouldst read, study, or dispute, say, Re-
member thy word unto thy Servant, O
Lord, in which thou hast given me
hope; this is my comforter in humili-
lity. Then add these Orations: Re-
member me O Lord of Lords, put good
words and speech into my mouth, that
I may be heard efficaciously and
powerfully, to the praise, glory, and ho-
nour of thy glorious Name, which is
Alpha and Omega, blessed for ever,
World without end, *Amen.*

Then silently say these Orations.

O Lord God, that daily workest new
signs and unchangeable wonders, fill
me with the Spirit of wisdom, under-
standing and Eloquence. Make my
mouth as a sharp sword, and my
Tongue as an arrow elected, & confirm
the words of my mouth to all wisdom:
mollify the Hearts of the hearers to un-
derstand what they desire, *Elysenach,*
Teucham, &c.

The

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*The manner of Consecrating the Figure
of Memory.*

It ought to be consecrated with great faith, hope and charity; and being consecrated, to be kept and used in operation as followeth.

On the first day of the new Moon, having beheld the new Moon, put the Figure under your right Ear, and so consequently every other night, and seven times a day: the first hour of the morning saying this Psalm, *Qui habitat*, &c. throughout; and the Lords Prayer once, and this Oration *Theos Patyr* once in the first hour of the day: then say this Psalm, *Confitebor tibi Domine*, &c. and the Lords Prayer twice, and the Oration *Theos Patyr* twice.

In the third hour of the day the a Psalm *Benedicam anima mea Dominum*, &c. the Lords Prayer thrice, and the Oration *Theos Patyr*.

In the sixth hour say this Psalm: *Appropinquet deprecatio mea in conspectu tuo Domine, secundum eloquium tuum.*

Grant unto me Memory, and hear my voyce according to thy great mercy,
and

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and according unto thy word grant Eloquence, and my lips shall shew forth thy majesty, when thou shalt reach me thy Glory: *Gloria patria*, &c. say the Lords Prayer nine times, and *Theos Patyr*.

In the ninth hour, say the Psalm *Beati immaculati in via*; the Lords Prayer 12 times, and *Theos Patyr*.

In the Evening say this Psalm, *Deus misereatur nostri*: the Lords Prayer 15 times, and *Theos Patyr* as often.

The last hour say this Psalm, *Deus Deus meus respice in me*, &c. & *Deus in adiutorium meum intende*, and *te Deum Laudamus*; the Lords Prayer once, and *Theos Patyr*: then say the Oration following twice.

O God, who hast divided all things in number, weight, and measure, in hours, nights and dayes; who countest the number of the Stars, give unto me constancy and virtue, that in the true knowledge of this Art IV. I may love thee, who knows the gifts of thy goodness, who livest and reignest, &c.

Font

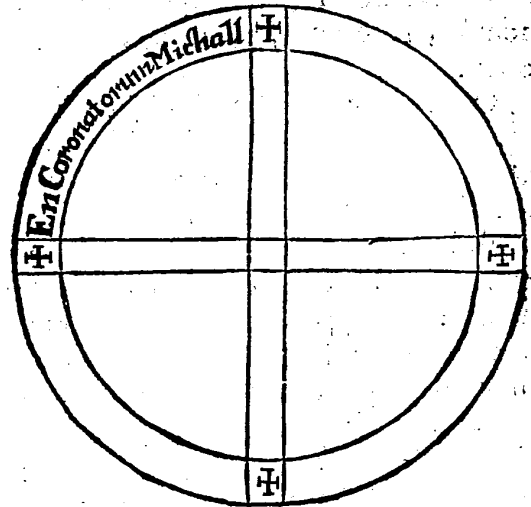
Four dayes the Figure of Memory ought
to be consecrated with these Orations.

*O Father of all Creatures, of the Sun
and Moon.*

Then on the last day let him bath
himself, and put on clean garments,
* Lictisternium, and clean * Ornaments,
a Robe in which and in a clean place,
the Priests used to suffumigate himself with
sleep in the Temples, to receive Frankincense, and come
the Divine Ora- in a convenient hour in
cles. the night with a light
Kindled, but so that no man may see
thee; and before the bed upon your
knees say this Oration with great de-
votion.

O most great and most Holy Father,
seven or nine times: then put the Figure
with great reverence about your Head;
and sleep in the Bed with clean linnen
vestiments, and doubt not but you shall
obtain whatsoever you desire: for this
hath been proved by many, to whom
such celestial secrets of the Heavenly
Kingdome are granted, Amen.

The



*The Oration following ought to be said as
you stand up.*

*O great God, Holy Father, most
Holy Sanctifier of all Saints, three and
one, most high King of Kings, most
powerful God Almighty, most glorious
and most wise Dispenser, Moderator,
and Governour of all Creatures, visi-
ble and invisible: O mighty God,
whose terrible and most mighty Maje-
sty is to be feared, whose omnipo-
tency the Heaven, the Earth, the Sea,*

L

Hell

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Hell, and all things that are therein, do admire, reverence, tremble at, and obey.

O most powerful, most mighty, and most invincible Lord God of Sabaoth: O God incomprehensible; the wonderful Maker of all things, the Teacher of all learning, Arts and Sciences; who mercifully Instructest the humble and meek: O God of all wisdom and knowledge, In whom are all Treasures of wisdom, Arts and Sciences; who art able instantly to infuse Wisdom, Knowledge, and Learning into any man; whose Eye beholdeth all things past, present, and to come; who art the daily Searcher of all hearts; through whom we are, we live & dye; who sittest upon the Cherubins; who alone seeest and rulest the bottomeless pit; whose Word gives Law throughout the universal World: I confesse my self this day before thy Holy and glorious Majesty, and before the company of all Heavenly virtues and Potentates, praying thy glorious Majesty, invocating thy great Name, which is a Name wonderful, and above every Name, blessing thee O Lord my God: I also beseech thee

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thee, most high, most omnipotent Lord, who alone art to be adored; O thou great and dreadful God Adonay, wonderful Dispensator of all beatitudes, of all Dignities, and of all goodness; Giver of all things, to whomsoever thou wilt, mercifully, abundantly and permanently: send down upon me this day the gift of the grace of thy Holy Spirit. And now O most merciful God, who hast created *Adam* the first man, according to thy image and likeness; fortify the Temple of my body, and let thy Holy Spirit descend and dwell in my Heart, that I may shine forth the wonderful beams of thy Glory: as thou hast been pleased wonderfully to operate in thy faithful Saints; So O God, most wonderful King, and eternal glory, send forth from the seat of thy glorious Majesty, a seven-fold blessing of thy grace, the Spirit of Wisdom and Understanding, the Spirit of fortitude and Counsel, the Spirit of knowledge and Godliness, the Spirit of fear and love of thee, to understand thy wonderful Holy and occult mysteries, which thou art pleased to reveal, and which are fitting for

L 2

thine

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thine to know, that I may comprehend the depth, goodness, and inestimable sweetness of thy most immense Mercy, Piety and Divinity. And now O most mercifull Lord, who didst breath into the first Man the breath of life, be pleased this day to infuse into my Heart a true perfect perceiving, powerful and right understanding in all things; a quick, lasting, and indeficient Memory, and efficacious Eloquence; the sweet, quick and piercing grace of thy Holy Spirit, and of the multitude of thy blessings, which thou bountifully bestowest: grant that I may despise all other things, and glorify thee alone the God of all things, the only true and perfect good, that I may for ever glorify, praise, adore, bless and magnify thee the King of Kings, and Lord of Lords; and alwayes set forth thy praise, mercy, and omnipotency: that thy praise may alwayes be in my mouth, and my Soul may be inflamed with thy Glory for ever before thee. O thou who art God omnipotents, King of all things, the greatest peace and perfectest wisdom, ineffable and inestimable sweetness and delight, the unexpressible

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ble joy of all good, the desire of all the blessed, their life, comfort, and glorious end; who was from eternity, and is and ever shall be virtue invincible, without parts or passions; Splendor and glory unquenchable; benediction, honour, praise, and venerable glory before all Worlds, since and everlastingly time without end, Amen.

The following Oration hath power to expell all Lusts.

O Lord, Holy Father, omnipotent eternal God, of inestimable mercy and immense goodness; O most mercifull *Jesus Christ*, repaier and restorer of mankind; O Holy Ghost, comforter and love of the faithful: who holdest all the Earth in thy fingers, and weighest all the Mountains and Hills in the World; who dost wonders past searching out, whose power there is nothing can resist, whose wayes are past finding out: defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and repress in me by thy power all the sparks of lust and fornication, that I may

L 3

more

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more intently love thy works, and that the virtue of thy Holy Spirit may be increased in me, among the saving gifts of thy faithful, to the comfort and salvation of my Heart, Soul, and Body. O most great and most Holy God, Maker, Redeemer, and Restorer of Mankind. I am thy servant, the Son of thy hand-maid, and the work of thy hands: O most merciful God and Redeemer, I cry and sigh before the sight of thy great Majesty, beseeching thee, with my whole Heart, to restore me a miserable sinner, and receive me to thy great mercy; give me Eloquence, Learning, and Knowledge, that those that shall hear my words, they may be mellifluous in their Hearts; that seeing and hearing thy wisdom, the proud may be made humble, and hear and understand my words with great humility, and consider the greatness and goodness of thy blessings, who livest and reignest now and forever, *Amen.*

Note, that if you desire to know any thing that you are ignorant of, especially of any Science, read this Oration: *I confesse my self to thee this day, O God the Father of Heaven and Earth,* three

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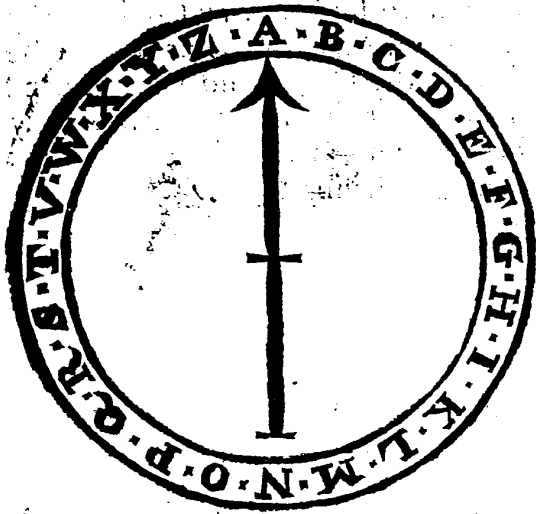
three times; and in the end express for what you desire to be heard; afterwards, in the Evening when you go to Bed, say the Oration *Theos* throughout, and the Psalm *Qui Habitat*, with this versicle, *Emitte Spiritum*; and go to sleep, and take the Figure for this purpose, and put it under the right Ear: and about the second or third hour of the night, thou shalt see thy desires, and know without doubt that which thou desirest to find out: and write in thy right hand Alpha and Omega, with the sign of the Cross, and put that hand under thy right Ear, and fast the day before; only once eating such meat as is used on fasting dayes.

L 4

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A certain Magnetick Experiment, how every Man or Woman may by the virtue of the Loadstone, and the use of this Chard; exactly discover their minds one to another, at any time night or day, be they never so far distant one from the other, in any parts of the World: the rarest secret in Nature, of the greatest use for all persons whatsoever.



The way to use this, is thus: let the form of a Needle be made of pure steel, as you see here in the Figure; such as are used
in

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in the Seamens Compasses; but of the double Magnitude, that it may be cut asunder into two pieces: after it is formed and fashioned, let it be very well toucht with the Loadstone, in the manner as other Needles are; and afterwards cut into two Needles of a like Magnitude; which being both together toucht again, let them be placed in two several boxes or Chards, as in Sun-Dialls is used, having the 24 Letters written round about, as you see in this Figure: Then the use thereof is, that by the Magnetick virtue of the Loadstone, as the one Needle moves, so will move the other, and rest where he rests; so that if one man were about to go into any far Country, having two of these thus made, one for himself, and the other for his friend at home, they may agree and appoint one another at what hours they will speak together, and acquaint one another with their conditions, by the one going to his Chard, and turning the Needle with his finger to every Letter, as they make the Words he would speak; and the other observing, the motions of his Needle will be the same, and rest still at the same place, or upon the head of the same Letter the other points to; which he may presently
write

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write down with a Pen and Ink by him,
and there make a perfect Letter; and when
the other rests; if he will, he may immediate-
ly answer the same turning, the Needle
himself to what Letters he would write.
Laus mirabilia Deus & Natura fecerunt
ad usum filiorum hominis.

An Astrological

CATECHISME,

Wherein the Art of

Judicial Astrology

is fully demonstrated by way of

Question and Answer,

All Objections against it fully cleared,
and the use thereof proved to
be most necessary.

With an Admonition, concerning the
right use thereof.

Translated out of *Leovitius*, and revis-
ed by ROBERT TURNER φιλομαθής.
die 24. 3 Jan. 1655. Asc. II.



*Stars over mortal Bodies rule ;
The pure mind quells their power :
Adore the God in Heaven above,
Thou shalt be safe each hower.*

Printed by J. G. 1657.

An Astrological

CATECHISME.

The Interlocutors are *A-*
strologus and *Discipulus*, marked
thus: *A.* for the *Astrologer*,
D. for the *Disciple*.

A.  *What is Astrology?*
D.  It is a learning
teaching the effects
and influences of the
Stars in the Ele-
ments, and of those
things which consist of Elements.

A. *What are the chief parts of Astro-
logy?*

D. Four: One part thereof is that
which treateth of the Weather, muta-
tions and change of the Air; and of the
Consequences thereof, whether health,
or pestilence, plenty or scarcity.

The second part treats of the begin-
ning, mutations and destruction of
Kingdomes, Cities and Countries, &c.
wherein

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wherein is contained the Judgment of Peace, War, Sects, Religions, and the transactions of Princes.

The third from *καχολογησις* consists in the making Characters, Sigills and Images. The effects whereof are wonderful; but are elsewhere referred to *Historia Bizantina*; of which we shall not here treat, because there are very many that have an abhorrent opinion thereof, as Idolatrons and Magical; Although they are indeed wicked, who know not the use of things, from the abuse thereof.

The last part containeth the private fate and fortune of every one; And this also may be distinguished into three other parts. *Genethliology*, or of Births and Nativities; which is deservedly accounted the chief of all the rest: and therefore that is chiefly embraced by us above the rest. Elections of times, favouring the Genesis of every one: And it is also divided into questions or interrogations, of such things as by the Genesis cannot be known; and every one knoweth not his Genesis.

But if any one would make any fur-

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ther division hereof, or of this tripartite division, or of the effects of great Conjunctions, or the Judgment of the Weather, I hinder it not; but I see, and it is evident, that the weather is often various in places not greatly distant one from another, and is nowhere universal in any place of the World. Therefore this division thereof seems sufficient.

D. *Is there any certainty in Astrology?*

A. That Astronomy, which delivereth the motion of the Stars, is most certain, daily experience of the defects or Eclipses of the Sun and Moon reacheth: But yet the knowledge hereof may vulgarly seem vain (for there are some few, who account of this contemplation to be of great price, and a work of certain verity,) unless it be also demonstrated what the defects, and other contingencies in the Stars do signify; it may be concluded, either the observation of the Stars to be needless and unnecessary; (which no man is so mad as to affirm,) or else from the diligent observation of the Stars, there may be obteyned great wisdom and knowledge;

ledge; although not of all things, because of the inconstancy of the matter, and many other causes incident; yet many things may be Judged, if not certainly, yet of their probable future events. And this may be briefly disputed, thus: Is there any Science of Astronomy? then also consequently of Astrology. For if the efficient cause be certain, as it is, what doubt is there of the event of it? especially when in so many daily experiments of health and sickness, and of the affections of the minde, of profit and disprofit in external things, the power of the Stars appears amongst all people, especially of those who diligently, and judiciously observe the progressions of their Horoscope, and the other Significators.

D. How then comes it to passe, that Astrologers are derided by the vulgar, as vain and foolish men; And their Art held impious and unlawful by some Divines?

A. Many are the causes, which we shall briefly describe.

1. Many foolish, ignorant, audacious impudent men, reproach and revile the knowledge of Astrology, who never knew

knew the grounds thereof: these deserve reproof, doing such injury to good and learned men.

2. The second cause is the negligence of Princes and Magistrates, who take no care to have the motion of the Stars to be more accurately and certainly Calculated and observed; which is most necessary in these times: for the motion of ♀ and ♂, and of many fixed Stars, and the Sun, (of which I might stay some while, but I will say nothing now thereof,) is not fully searched out.

3. When we so often erre, and are deceived in those things which daily fall under the knowledge of our sense; what wonder is it if the Stars, so far distant from us, be not well known?

D. Is it not therefore foolishness to search after those things, which are above the reach of humane wit?

A. We shall answer with Horace: It is wisdom to know something nigh unto it, if no further knowledge be given; seeing almost all humane Science is lame and imperfect.

M

D. Is

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D. *Is it not therefore impiety, for men to arrogate to themselves knowledge of things to come, which is only proper to God?*

A. Many things may be answered to this; but we shall content our selves only with some few principalls.

1. That is the knowledge of God, that of his own power, he hath all things past, present, and to come, in his sight; but man endeavoureth by time and circumstances, to come to the knowledge of future things.

2. The knowledge which man hath of future things, is no more, if compared with the Divine knowledge, then if you should compare the least Corne of dust to the whole World; or the wealth of a poor Plow-man, to the infinite treasure of the most potent King in the World.

Moreover, God hath given to man soundness of sense and understanding, that he should not only have the knowledge of present things before his Eyes, as the Beasts have; but also should have some knowledge of things to come. And *Plato* learnedly saith, there-

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therefore man had Eyes given him to look upwards, and contemplate Heaven. Therefore as the gift of the eye is to see things present; the Memory, things past: So is the gift of the understanding to perceive things to come, which God himself by his secret Spirit, oftentimes in dreams and visions reveals to men; as well things appertaining to this life, as to that which is to come. For he hath depainted Heaven with a certain wonderful writing, which if we can perfectly read, we shall be perfectly wise: he hath drawn in the face, in the hands, in the whole habit and form of the body, the wit, Manners and Fortunes of men: But we either understand not this writing, or are negligent thereof; and liken our selves to beasts, who are led by meer sense alone; when so great is the excellency and Divinity of the understanding.

No man condemneth the Husbandmen, who judge of the crop of fruit to come, by the seasonableness or tempest of the weather. No man the Physicians, who judge by the habit of the body, the feeling of the pulse, and the

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inspection of the Urine, of the health, sickness, and life of man. No man the wise and prudent men, if from the state and condition of present things, they judge and conjecture what may probably come to passe soon after in a Republick. What envy is it therefore to impute the crime of impiety, only to the Astrologers?

D. But though they are not impious, yet do not they seem to be rash, bold, and imprudent?

A. That the Astrologer is prudent, and not impious, who from the consideration of the perpetual and most certain course of all the Stars, and by the power and constancy of their effects in inferiour bodyes, is excited and stirred up to great love, worship and reverence of God the Maker of them, none will deny. But as pertaining to the Crime of Temerity, imprudence, or audaciousness, it is to be confest, as we said before, that as all Arts, so also in Astrology, many foolish and unfit men bring hatred and envy to the Science it self, although in it self it be most honest.

D. But

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D. But how shall an Astrologer avoid that Odium, Crime and Envy?

A. Many wayes, but by two especially: modesty, and prudency.

D. How by modesty?

A. Not to profess he knoweth those things by it, which he hath not perfect knowledge of; And not to ascribe more to Astrology, then can be performed by it.

D. How by Prudence?

A. If one hath attained to so much knowledge of Astrology, as it is possible in his times for him to attain unto; nevertheless, let him think there are many causes and wayes, whereby he may fall into error.

D. What are those causes?

A. Very many: but we will recite the chief.

D. What is the first?

A. Whereas in other things, wherein we are daily conversant, the most prudent men are oftentimes deceived; yet nevertheless, they do not cast away those busineses wherein they have been deceived; it is no wonder that Astrologers, who seek after that, then which there is nothing, (God himself

M 3

except

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excepted,) more excellent in the nature of things, do sometimes erre. Although that is so much the lesse contingent in Celestial things, by how much the more cerrain is the course of the Stars, that Eclipses do declare; which may be foreseen many ages before.

D. *Is not therefore (as thou hast a little before confest) the motion of some Planets not well known? and many are ignorant of the motion of the fixed Stars.*

A. That which is said of the fixed Stars, is of little concernment; for they have lesse power, which are more obscure: but the more bright, what they signify, the Astrologers well understand.

D. *But what answerest thou of the Planets?*

A. What else, but that a most excellent Art, by the *Barbarousness* and *Negligence* of Princes, without whose assistance the Stars cannot be observed, is almost perished; and for the most part, they had rather spend their money upon destroying Wars, or their filthy pleasures. There is therefore some controversy about the motion of *Mer-*
cury

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cury and *Mars*, which sometimes breedeth error in giving Judgement.

D. *If so, why is so much labour taken about an uncertain thing?*

A. This is the misery of humane life, that by far there are in it more uncertainties then certainties, more evill then good. But as we retain life by some adjunct Commodities, as far forth as God and Nature do suffer, although it be obnoxious to many Diseases, Calamities, and lastly to death it self: So in all Arts, those are to be counted for good, which may be known; those which we are ignorant of, are to be born with an equal minde: but if any one will admit of nothing, unless it be perfect in all things, and constant in all its numbers, he will reject and cast off Divinity, Law, Physick, Agriculture, Merchandize, War, the Military Art, and all the Actions and Occupations of humane life. For truly did *Solomon* say, *Vanity of vanities, all is vanity.* But the ignorance of the course of the D in annual conversions, which they call vulgarly revolutions, and the ignorance of the motions of ♂ and ♀ , are some disprofit in Nativities; but not

M 4

so

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so much, as that no utility of the art remains.

D. Of what utility therefore is Astrology?

A. It is great profit and pleasure to a minde not corrupted with beastly delights, to know the effects of the Stars in these inferiour Bodyes; And so as it were by steps and degrees to ascend to the knowledge of God the Father and Author of all things.

D. Declare an Example.

A. It is found by evident reasons, that there is no Star which falls under the Aspect of our Eyes, but is greater then the Earth; The Moon only excepted, which is lesse then the Earth; but the Sunne is said to be 166 times bigger then the Earth. Now the Stars seem but little parts of the whole Heaven: Then how great, how good, how wise and powerful is God to be Judged to be, who hath not only made the Earth, the Sun, Moon and Stars, and the Universe of all things, and the whole immensity of Heaven, but preserveth, ruleth, and governeth the same?

D. What

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D. What is the profit of this Consideration?

A. Manifold; for the power of God ought to stir up in us reverence, his wisdoms Admiration, and his goodnes love; as Christ himself preached the love and bounty of God in this name, that he suffered his Sun to rise upon the just and unjust.

D. Therefore is there no use of Astrology in our civil life?

A. Whatsoever inviteth to know, love, and worship God, the same ought chiefly to be done, although no other profit should follow: but Astrology profiteth much in ones civil life, if it be used prudently and soberly.

D. How?

A. To foresee an evil impending, (or that I may speak of Publique things first,) dearness and scarcity of corn; it is most profitable for Magistrates, as the example of Joseph declareth, who preserved Egypt. It is necessary to foresee Wars, that we may in time provide for our defence, or seek to pacifie. In significations of the Pestilence, to care for food, Medicines, to provide for health, or to seek to remove

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move and change ones place, (if his occasions permit,) there is none wil deny it to be expedient: for wisely said the Poet, *Qui sapiet, &c.*

*The wise-man suits his sayl to Fortunes wind,
Preventing dangers by his fore-seeing mind.*

But the most excellent preparation is, to commend ones self to God, and to bear with a quiet mind, that which cannot be avoided.

D. But of what use is Astrology to this thing? doth not Christ command us alwayes to pray, and be provided?

A. He doth command us: but he also admonisheth his own with various secret reasons; but it is absent from him to envie these natural predictions to any one: For all things cannot be provided for by humane Counsel: And those things which are much absent, and perhaps shall never be seen to come hereafter, do lesse afflict the minde.

D. Dost thou therefore say, that Astrology is profitable to prepare for every Event?

A. I say it is: if joyful things impend over thee, that thou maist prepare thy self

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self to moderation of minde, and to do good to others, that thou lose not the favour of Fortune by thy negligence, but give thanks unto God; if sorrowful things, that thou maist pray unto God, that he would avert or mitigate the same, or strengthen thy minde, that thou sink not under thy burden, that thou diligently beware all causes and occasions of evil, and administer all things so much the more vigilantly, by how much the more evil the Stars do denounce against thee. For it hath been perswaded by the best and wisest men in all ages, and daily experience of Godly men testifieth, that by invocation of God, and diligent preparation, many evils impending over us, may be declined or mitigated.

D. Dost thou therefore not account, that there is any necessity of events?

A. They injure the Astrologers; and under that notion, render them guilty of impiety; as if the Stars, and God the Author of the Stars, should make them the Author of all sin and wickedness; Although they are not far absent from that Crime, who ascribe all wickedness to the perverse will of the Devil

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Devil and men; for what have the Devil and men made themselves, or do they receive any faculties of the Bodies and Souls from themselves? But to omit this recrimination, I say it is an injury to the more cordial Astrologers, to say nothing of the rest. *Ptolemy* denyeth the predictions of the Astrologers to be *Pretors Edicts*; for the nature of them is, that they may come to passe, but there is no necessity that they must come to passe; and he affirmeth that the Wise-man will rule over the Stars: upon which sentence *Joannes Hyphanticus*, thus elegantly Paraphraseth. *The Heavenly Stars rule over our Bodies, for they are made of vile clay; But they cannot compel a Soul enjoying reason: For that is only under the power of God. But because the golden minde is opprest under the terrestrial masse, her Actions ostentimes come under the yoke of the Body.*

Wherefore if we will follow Reason as our guide, and subject our appetite obedient to our understanding, we may beware of many vices and misfortunes, which for the most part are the punishment of vice. But here
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we shall use some distinction.

First, there is a division of corporal and accidental things, which it profiteth to separate from the propensions of the minde.

D. *After what manner?*

A. Propensions to virtues and vices are almost in the power of man, that they may rule them after their own arbitrary will, and increase and diminish them as they please: But herein (Oh, great sorrow!) is seen the great imbecility, ignorance and weakness of man, that we seem to be urged forwards, as it were with a certain fate, that for divers ages, places, familiarities, Reason being overcome, there are made great mutations, both of minde and manners. From whence, not altogether from the matter, *Homer* seems to write, as *Cicero* interprets:

So many are the minds of men, as the Lamps wherewith the great Father Jupiter hath lustrated the sorrowful Earth.

For a few do resist the pravity of nature, and governe their affections by reason; and it commonly comes to passe
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as another, as it were an Oracle, said:

This man is satisfied with peace; that delights in Wars: every one followeth the seeds of his own nature.

Therefore it is not altogether absurdly spoken, that Fortune depends on the manners of men; for they which are modest, officious, strenuous, cautious and careful, for the most part attain to their desires: on the contrary, the faithless, sluggish, proud, and wicked, are in contempt and hatred. Therefore Fortune doth in some part depend on manners.

D. Why do you add, in some part?

A. Because experience teacheth, that sometimes the slothful and ignorant are more happy, then the good and diligent men. Which sentence Manilius excellently disputeth, thus:

Arts are cast down, the use of reason overcome: care hurteth; to cease helpeth: delay oftentimes gives the causes of evils: meat hurts; and poyson spares. The virtuous are unhappy, the noxious happy: evil Counsel is precious, wisdom deceiveth; Neither doth Fortune approve of, nor follow deserving causes,

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causes: But wandering is carryed through all without difference. Certainly there is something else, that rules and governes us, and leadeth mortal things into proper Laws, and attributeth their years and course of Fortune to spring from themselves.

Which thing without doubt is done by a certain Divine Counsel, of which here is no place to dispute; and a great part of Astrology is used in the predictions of sudden events; for which almost they are only required. For who only careth for a sound minde in a sound body? which if they be not alone, yet they are true and great goods: But how much riches, honors, authority, power, favours, long life, victory, happy wedlock, prosperous Children, nobility, pleasures, and many other things of that kind, more often happen to fools and wicked men, then to the good and wise? So that nature her self seems to argue the errors and vanity of men, and to demonstrate, as it were with a finger, that those things are not truly good, which the vulgar do so much admire and seek after. Otherwise those things do not come to them alone,

alone, which the Divine and humane
Laws tread under foot.

*D. What is to be Judged of corporal
things?*

A. Nature is of far greater force
and power to produce length or short-
ness of life, form, health, or strength,
then diligence and Art; but neverthe-
less, being ruled by wholesome reason,
temperance and labour do much help:
luxury and sloth do much afflict the
body; for he is otherwise in his minde
and body, that drinketh Vinegar or
eatech Onions, then he which eatech
Partridges, or drinks sweet Wine;
otherwise he which giveth himself to
gluttony and drunkenness, then he that
lives soberly: Otherwise he who is
shut up in an obscure stinking Jayle,
then he who spends his time in some
pure Air and pleasant place. Now how
much dost thou think is referred to the
form, age, health, and affection of the
Parents thou art borne of?

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*The strong are created of the good and
strong: there is the Vigour of the
Fathers in the Oxen and Horses;
neither do the fierce Eagles generate the
weak doves.*

*Scythia and Germany, bring forth
one kind of bodies and minds, Ejbis
and India others; neither is the whole
Heaven to be looked into, only; but
those things which are before our Eyes,
are to be considered, and the neereſt
causes are to be conjoyned and consi-
dered together with the most remote;
lest that while thou art intently
staring upon the Stars, thou fall back-
ward into the ditch and be laugh'd at,
as old Thales was. They do rashly,
who reject efficient causes, and
cleave only to sordid matter: Nei-
ther are they throughly wise, who
adhere onely to the Stars, and plainly
contemne more inferiour things. Nei-
ther truly is it a little to be regarded,
or of small consequence, what affection
the Mother beareth to the Child in her
Womb; with what milk the infant is*

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nourished, whose tender body is greatly afflicted. Which thing that I may demonstrate as with a finger, *Sebastianus Castalis*, a very learned man, brought to me the nativity of a Child of his, that dyed in his infancy, which had all the Aphetick places of his Genesis sound; which when I admired, he related to me that the Child was the health and affection of both him and his Mother; wherefore adverse Fortune took him away in his infancy.

D. What profit therefore can be expected from Astrology, that hath not the knowledge of his ascendant?

A. This more evidently appears by the declarations of all the precepts of Astrology: but in the mean time, these which follow are to be observed.

1. It is diligently to be inquired, what Arts the man is fit or capable to learn; to what affections he is given, whether good or evil; in what Actions he hath prosperous or unhappy Fortune: For whatsoever is instituted *In-virtu*, seldom comes to prosperous success. This therefore is the office of Parents; who are evil Counsellors unto their Children, and to them-

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themselves, and to the Commonwealth, if they compel him to study the Laws or Divinity, whose Nature leads him to war. It little profited the Father of *Ovidius*, when his Son was altogether addicted to Poetry, inasmuch that whatsoever he spoke or intended to speak, was a Verse, to make him a Lawyer. Yet I deny not, but the evil inclinations of the mind may be resisted by diligence: if the body is more propense to some Diseases, in time care may be taken to take away the seeds thereof: For what is the use of Physick, if they joyn not Astrology with their Art? thereby they will gain praise and success.

That kind of life is to be embraced, as the custome of man requires, and the Stars lead him to; and the contrary to be avoided as much as may be.

D. What think you of the saying of *Picus*, who commandeth the same common and civil prudence to be Judged by the propensions of the mind, the temperance of the body, and the success of things?

A. I praise him, and obey him: nevertheless Astrology is not to be accounted useless,

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D. I confess the Astrologers are only to be accounted Wise-men, if they perform those things they profess; that is, if they rightly judge of things to come.

A. And I account them most like unto God: but if they give true conjectures, then why do you reject them?

D. I do not reject them, for I remember what thou lately spokest of humane wit, and the vanity of all things.

A. I think thou art not ignorant of the excellency and use of Astrology: and he that gives the wound to Astrology, it is the same as the Spear of Achilles, that did both hurt and heal Tlephus.

D. But can there be any knowledge of things to come thereby?

A. There may; who can deny it? If any one do, he is either arrogant or ignorant, given only to covetousness, nor caring for the virtue of those Divine Oracles.

D. But on the contrary, it may make some to sleep in secure and arrogant hope; others, endeavour unlawful things; and bring to others sloath, fear, and despaire.

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A. There are likewise such: for they without Astrology abuse all the good things of Fortune and Nature, counting it alwayes best for them, to neither do nor know any thing; but he which truly asketh Counsel of the Astrologers, ought not only to hearken to his prediction, but his Counsel.

D. And what doth the Astrologer Counsel?

A. He doth not affirm his good or evil predictions, but only pronounce them; neither doth he Counsel any thing else, but only perswades.

There is neither good nor bad to any man, but what comes from the Divine providence; therefore they are to be born with a contented mind.

3. That with piety, prudence, and diligence, good things may be increased and evil ones abated: and this is the chief fruit of predictions: neither do we affirm an inevitable necessity of all events; but we Judge of the events of all things, according to the strength of the significators.

D. From whence is that discerned?

A. That is to be understood by the knowledge of the Art itself: if there be strong

strong and good significations concurring together, and evil ones absent, the event thereof will be good; though he that signifies it sleeps: on the contrary, if there be the power of malevolent beams, industry may a little help in the bewareing thereof; neither is there any better remedy then patience, which is the half-cure of evils: if evil Testimonies be joynd with the good, then tis to be considered which are the most, and which are the strongest, the good or the bad; for for the most part the strongest obtain the victory, unless they are resisted by the industry of man.

If good and bad significations be equally balanced and posited together, there be some then that will give no judgement; and that is most safe, especially in questions.

Its alwayes to be thought, that Astrological predictions are not Divine Oracles; but the conjectures of a sage and learned wit; which may sometimes be frustrated, such is the condition of our Morality, and of Earthly things: for who in so much darkness, may not sometimes stumble? who will not sometime erre in such an intricate labyrinth. D

D. *Unfold to me this labyrinth.*

A. I will. The motions of the ☉ ♀ and ♂, not being well known, as I said before, may cause some Errour; the beginnings of Kingdomes and Cities, the Birth of an infant being uncertain, and the adulteries of Women breed many errors.

The Universal constitution of the Stars, which they vulgarly call influences, as troubles of Religion, War, Famine, Pestilence, Shipwrack, have more power then particular Nativities.

Neither can any man be free from publick evils; although he may be fortunate enough of himself: we are made fortunate or unfortunate with the Common-wealth for the most part. After you have attained to as much knowledge of Astrology as can possible be contingent to man, after you have expended great diligence, and conferred all things among themselves, you can but confess it to be nothing but conjectural events, which sometimes are proved to come to passe, and sometimes also may be frustrated.

D. *If it be so, of what worth is it to give so great study to it?*

A. There is nothing more excellent then the

contemplation of the celestial motions and effects, nor the knowledge of no art whatsoever that bringeth more fruit: and therefore *Socrates* said excellently well, that a moderate conjecture of great things, may give excellent knowledge and wisdom, Delectation of the mind, and general good; and therefore when thou perceivest and tastest the first sweetness of Astrology, thou wilt scarce contain thy self, but proceed farther to find out the more abstruse parts thereof.

D. what therefore are the most general parts of Astrology?

A. The Horoscope, or a scheme of Heaven constituted by an Ephemeris, and to seek out by the Books of Astrology, what the Planets in every sign, place and aspect do signify.

D. what Books of Astrology are extant?

A. Very many, whereof Ptolomy is chief, Sponcius well approved, the Epitomy of Alcabitius not bad, Pontonus learned and Elcquent, with many others, which do declare the powers and effects of the Stars.

D. There is nothing to me more desirous, then an Astrological Discipline: but only I fear the Scandal thereof: for many there be, who will reward evill for good.

A. There are indeed many ignorant people; and rustical Clowns, and mis-interpreting calumniating Theologians, whose calumnies and reproaches it is hard to avoid; and a fools Disease tis hard to cure; yet doubt not of the approbation of the sage and wise, and rest assured that

*Learning shall live, and virtue still shall shine,
When folly dyes, and ignorance doth pine.*

Ita dixit φιλομαθής.

F I N I S.