

THE RED DRAGON

**ART OF
COMMANDING SPIRITS**

THE GRAND GRIMOIRE

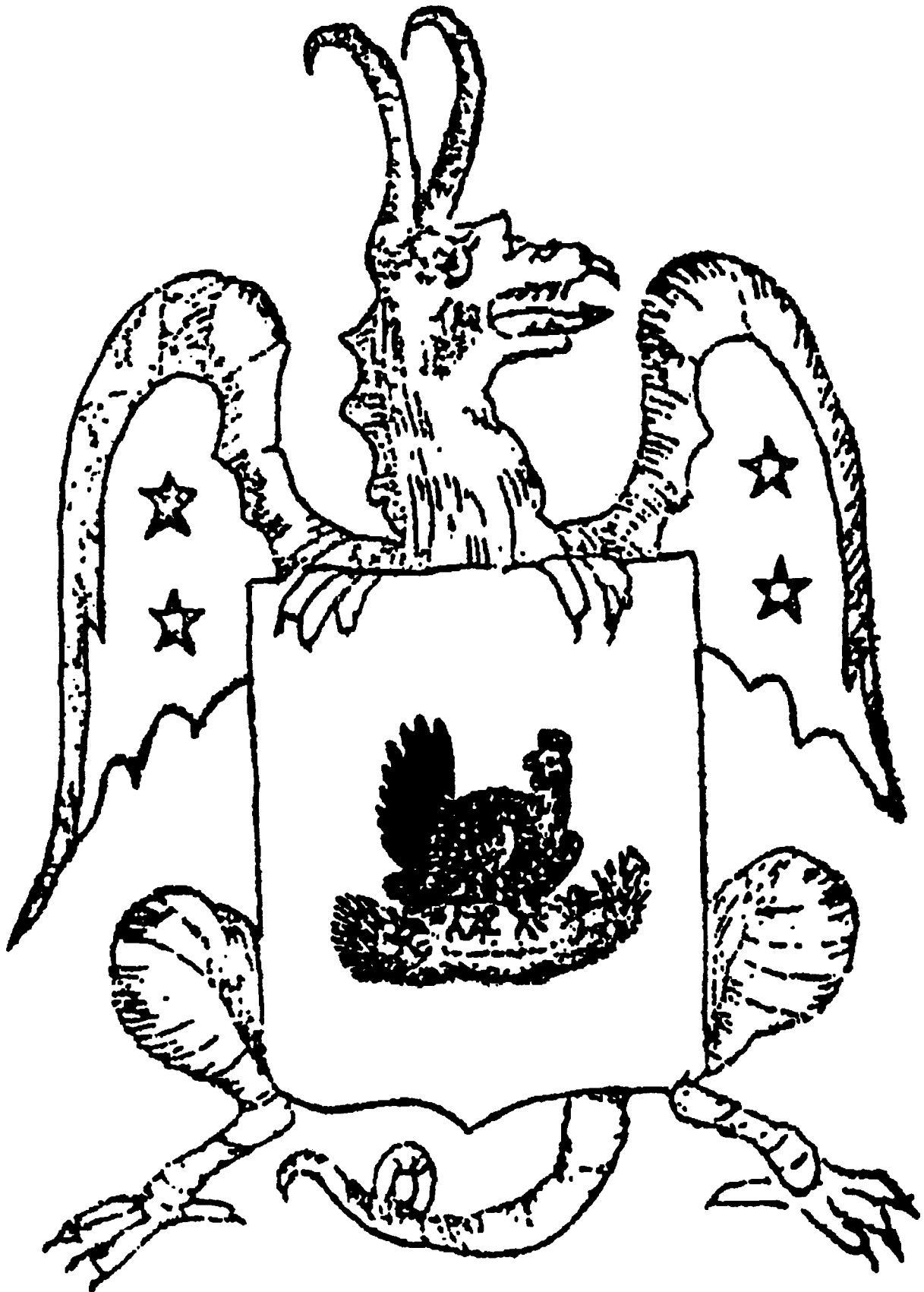
The only REAL translation available in English! The only complete text of this book that has not been edited and changed, is the French original found in the National Library. The Society has carefully translated this text from the original French and includes the French translation in the back of the book, for those that want to do their own translating. A rare opportunity to enter into the world of ancient magick. Our translation was done by a practicing magician to bring you the best possible practical translation!! High quality hard bound edition.

WARNING!!!

This is an Ancient and powerful text. Little is known about the true effects this grimoire may have. This is NOT the popular "run of the mill" occult text. This a very advanced magickal system that summons the greatest powers known on this planet. This book is presented purely for research purposes. Only experienced magicians should try to use any of this book. Careless use of this text could result in deadly effects!! The Society takes no responsibility of use or misuse of this text. USE AT YOUR OWN RISK!!

EDITORIAL NOTE

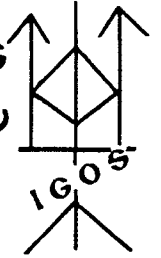
Many of the practices stated in this book deal with Spirits of a dark nature. The Society presents this ancient text WITHOUT editing of any sort. The Society does not endorse any of the practices in this book. We do believe in TOTAL FREEDOM and the intelligence of the reader to understand the nature of this book and the universal laws of proper conduct..



INTERNATIONAL GUILD OF OCCULT SCIENCES

College / Research Society

Sorcery
Psionics
Ufos
Witchcraft



THE RED DRAGON

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Translated by Robert Blanchard

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THE RED DRAGON

Translated from the 1521
French and Latin Text.

THE RED DRAGON

**OR THE ART CONCERNING
COMMANDING THE CELESTIAL SPIRITS**

Aerials, Terrestrials, Infernals;

WITH THE TRUE SECRET

of making the Dead speak;

of always winning what is placed on Lotteries;

of discovering hidden Treasures, etc. etc.

Translated from the 1521 French and Latin

Text by:

Robert Blanchard and the

INTERNATIONAL GUILD

OF OCCULT SCIENCES,

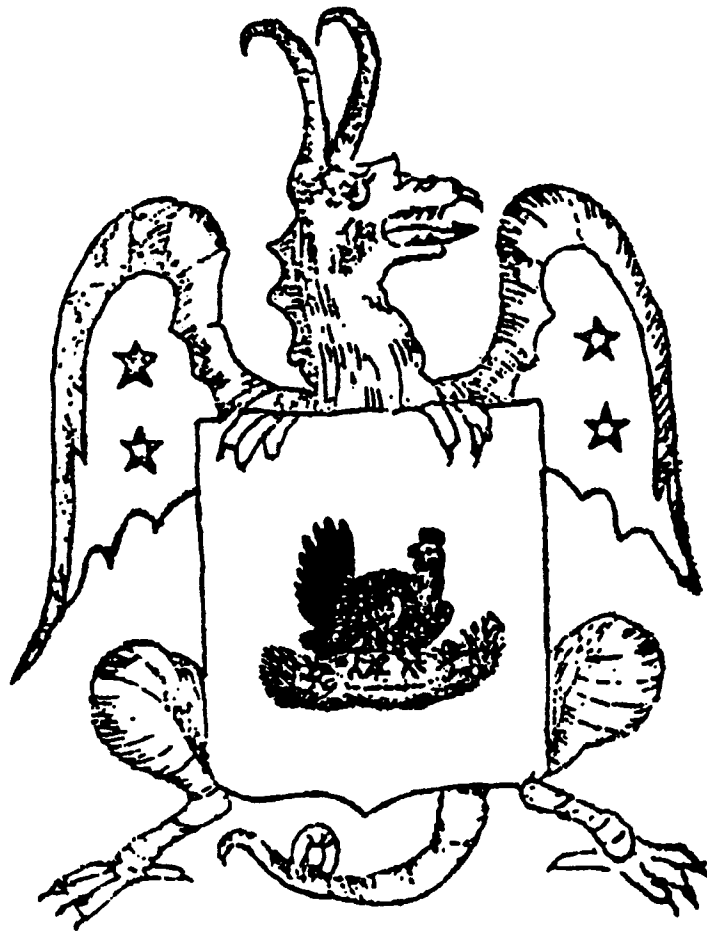
COLLEGE AND RESEARCH SOCIETY

Palm Springs, California

- 1995 -

FIRST EDITION

PART ONE



THE RED DRAGON

I.G.O.S. FOREWORD

The I.G.O.S. is pleased to bring you this translation of the rare and famous RED DRAGON, one of the most sought after texts in the Occult World.

We present this translated version from the original texts, and include the actual copies of these rare texts in the back sections of our book. Please refer to the original texts for all illustrations and diagrams, etc., since we are in accord with keeping the original flavor of these works as intact as possible. As with many older works as these, there have been changes and additions made over the many years since they were written, and it will be left up to the reader's discrimination to sort through these and decide what use can be made of the information. This information is for Research Purposes only, use **AT OWN RISK!**

Thank You,

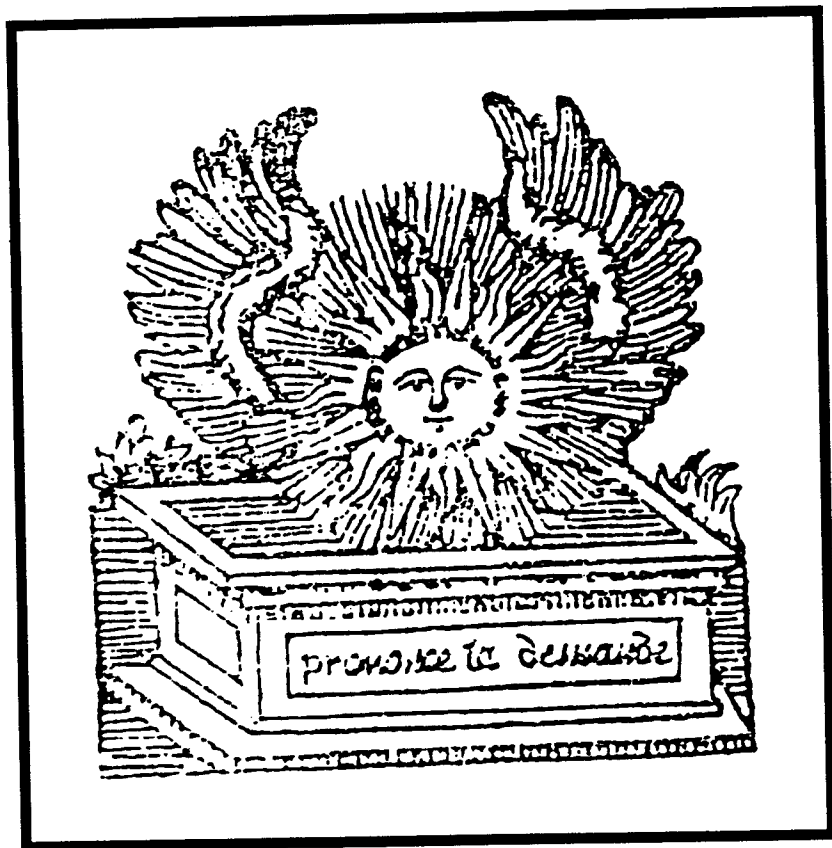
I.G.O.S.

PRELUDE

The man who groans beneath the crushing weight of the prejudices of presumption, shall have difficulty in persuading himself that it would have been possible for me to comprise in one so small an anthology the essence of more than twenty Volumes, which by their tellings, retellings and ambiguities have rendered access by Philosophical Operations nearly impractical; but should the unbeliever and the prejudiced one give themselves to the trouble of following step by step the route which they trace, they'll see the truth banish suspicion from their spirits, and also the awe which may have caused them a lot of fruitless effort, being made at the wrong out of season time, or based upon imperfect indications.

It is again in vain that one believes that it is not possible to do similar operations without engaging their conscience. It doesn't do to be convinced to the contrary of that which casts, for instance, a wink of the eye on the life of Holy - Gyprien.

I venture to flatter myself that the knowing ones attached to the mysteries of the Divine Science, nicknamed occult, will regard this Book as the most precious Treasure of the universe.



FIRST CHAPTER

This great book is so rare, so sought after in our countries, which for its rarity one is able to name it according to the Rab-
bis, the true Great Work, and it is that we must leave it as this
precious original which so many Charlatans have wished to use-
lessly counterfeit in wanting to imitate the true one, which they
have never found to be able to ensnare the money of the simple-
minded, who address themselves to the first which comes along
without researching the true source. Some have copied these
according to the true writings of the great King Solomon, which
they have found, by a pure effect of chance, that great King
having passed all of the days of his life in the Seeking or the
most laborious kind and in the most obscure Secrets, and the
most unexpected; but at length he had accomplished all of his
enterprises, and he came to succeed in penetrating to the
dwelling places of the most reclusive Spirits, whom he had
bound and forced to obey him, by the power of his Talisman or
Clavicle, for what other man than this powerful Genie would
have been able to be this fearless to put to the light of day the
thundering words of which GOD himself used to constrain and
make the rebellious Spirits obey, at his first command, having
penetrated to the Celestial vaults to thoroughly examine the se-

crets of the powerful words which had all the force of a terrible and respectable God, he had, this great king, taken the essence of these reserved secrets, of which had served the great divinity himself while he had discovered for us the influences of the stars, the constellations of the planets and the manner in which to make all sorts of spirits appear, in reciting the great names which you'll find hereafter in this book, similarly the true composition of the thundering wand or staff, and the effects which make the spirits tremble and with which God used himself to arm his angel who chased Adam and Eve from the earthly Paradise, and with which God struck the rebellious angels, precipitating their pride into the horrible abyss by the force of this staff which was formed of the clouds, which dispersed and broke up the storms and hurricanes and made these fall upon whichever part of the earth you'd wish to.

Here are then hereafter the true words out of his mouth, that I have followed point by point, and of which I have been in total agreement and satisfied with as completely as possible, seeing that I have had the good fortune of carrying out all my undertakings successfully.

**Signed: Antonio Venitiana
del Rabina**

CHAPTER II

Oh, men, feeble mortals! Tremble from your temerity, at the time you do think so blindly of possessing a profound enough science.

Bring your spirit beyond your sphere and learn from me before anything undertaken, it will cause you to be resolute and very attentive in observing exactly point by point, all that I tell you, without which all will turn to your disadvantage, confusion and total loss; and if on the contrary you do observe exactly that which I tell you, you will take leave of your baseness and your indigence, having clear victory in all your undertakings.

Arm yourself thus with fearlessness, with caution, with wisdom and virtue, in order to be able to undertake this great and immense work, in which I have spent sixty-seven years, working day and night, to come to the result of this great purpose; it is then to be done exactly as that which is indicated hereafter.

FIRST

You spend one quarter of the entire moon without frequenting the company of a single woman nor that of girls, so as not to fall into impurity.

Following that, you should begin your quarter of the moon at the moment its quarter begins, promising to the great Adonay, who is the chief of all the spirits, to only make two meals a day, or each twenty-four hours during the said quarter of the moon, that you take from noon to midnight, or if you like, from 7:00 o'clock in the morning to 7:00 o'clock in the evening, in making prayer, as hereafter shown before you take a meal, all during the said quarter.

PRAYER

I beg of you, oh great and powerful Adonay, master of all the spirits; I implore you, oh Elohim I implore you, oh Jehova. Oh great Adonay! I give you my soul, my heart, my entrails, my hands, my feet, my breath and my being: oh great Adonay, deem me to be favored! Amen. So Be It.

Amen.

Take afterwards your meal and do not undress yourself and only sleep as little as possible during all of the said quarter of the moon, thinking continually of your work, and basing all your hope in the infinite bounty

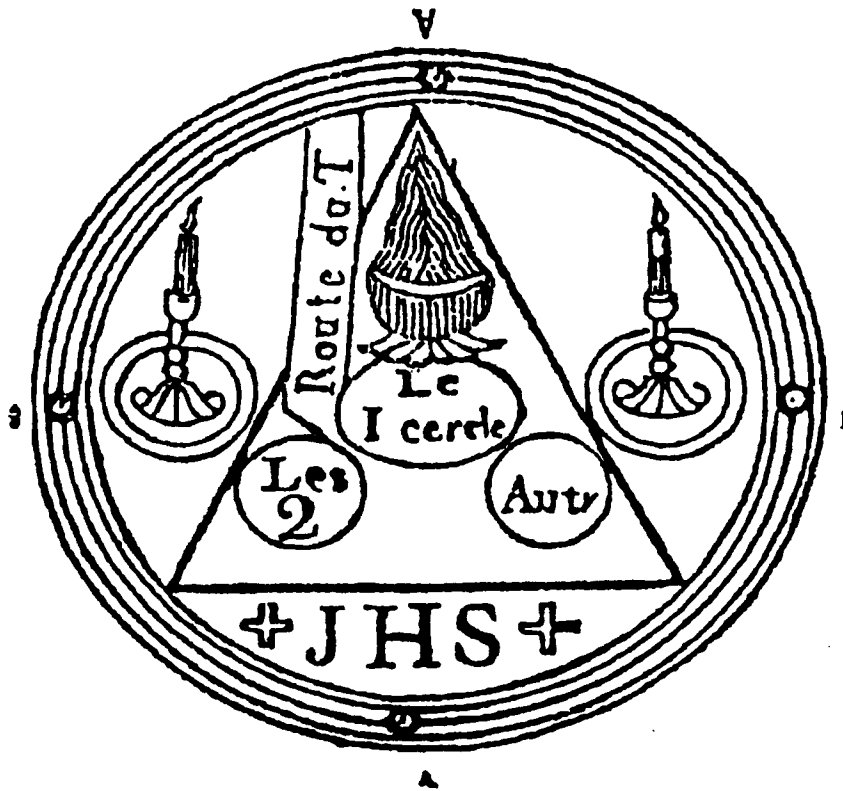
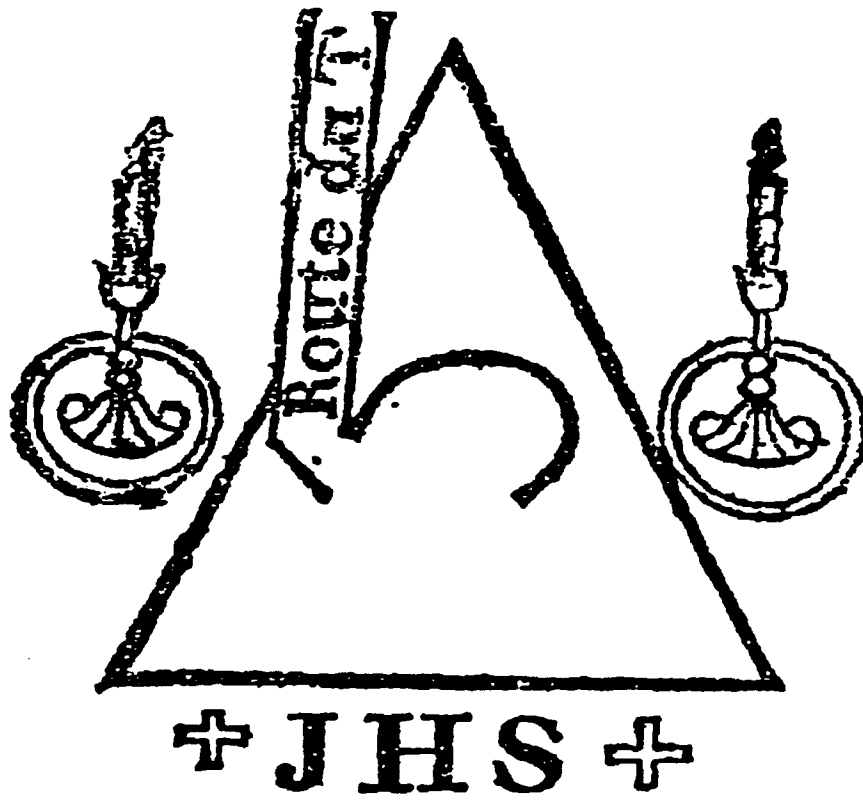
of the great Adonay; following this the next day and the first night of the said quarter of the Moon, you must go to a Druggist to buy a magnetic stone, which you must carry with you continually apprehensive of any accident, awaiting from that time on the Spirit which you have in mind to force and constrain, he will do all that which can be done to you to disgust you with fear, in order to make your undertaking fail, believing by this way to extricate himself from the strands which you begin to set upon him: it goes to observe that it doesn't have to be only one, or three, here is comprised the Karcist which is the one that will speak to the Spirit. Holding in hand the Thundering Rod, you have been chosen for the right action of a lonely cause and alone in the world, at that the Karcist can no longer be interrupted, after which you must buy a young virgin Kid, that you must decorate on the 3rd day of the moon with a garland of vervain, that you attach to its neck below its head with a green ribbon, afterwards transport it to the correct place marked for the apparition, and with the right arm bare up to the shoulder armed with a blade of pure steel, the fire being lit with white wood, you say the following words, with hope and firmness.



FIRST OFFERING

I offer to you this victim, oh great Adonay, Eloim, Ariel and Jehova and this to the honor, glory and power of your superior being among all the Spirits; deem, oh great Adonay this be taken agreeably. Amen.

Afterwards you slaughter the Kid and remove its skin, and place the rest upon the fire, in order to here reduce it to cinders, which you gather and throw to the direction of the rising Sun, and saying the following words. It is for the honor, glory and power of your name, oh great Adonay Eloim, Ariel and Jehova, that I spill the blood of this victim, deem, oh great Adonay, that these ashes are received agreeably. While the victim burned, you were able to join yourself in the honor and glory of great Adonay, Eloim, Ariel and Jehova; having conserved the virgin Kid skin, in order to form the circle, or the great Cabalistic Circle, you after put yourself to the day of the great undertaking.



CHAPTER III

Comprise the true composition of the mysterious Wand, or Thundering Rod, such as it is represented here below (see illustration in French text section, Chapter Three).

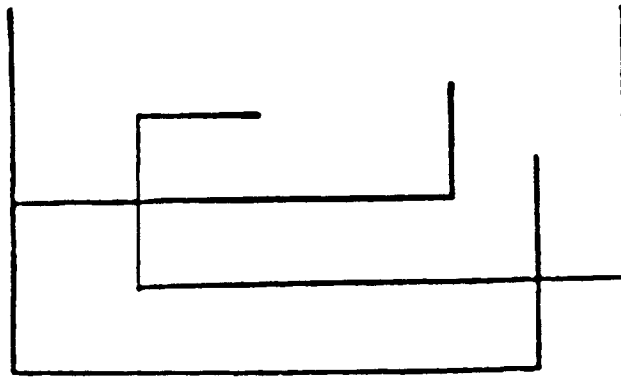
To look after the great undertaking, you will need to search for a Rod or wand of wild hazel which has never been used before, and that it be precisely similar to that which we have here shown you, the mentioned Rod before making a fork at the upper end; that is to say, at the place where the two join; its length should be nineteen and a half thumbs (inches); after you do find and have this Rod of the same form, you need only touch it to the eyes, waiting until the next day for the action you shall take to cut it positively at the rising of the Sun; and then you strip it of its leaves and small branches, if it has any, with the same steel blade which served to slaughter the victim, which will again be stained by its blood, considering that you owe it to pay attention to having not wiped said blade:

and starting with the cutting of it when the Sun shall begin to appear upon that Hemisphere, pronounce to it the following words. I enjoin you, oh great Adonay, Eloim, Ariel and Jehova, to be favorable to me and to give this Rod which I cut, the force and the virtue of that of Jacob, of that of Moses and of that of the great Joshua; I also enjoin you, oh great Adonay, Eloim, Ariel and Jehova, of affirming in this Rod all the force of Samson, the just ire of Emmanuel and the thunder of the great Zaria, who shall avenge the injuries of men to the great day of judgement. Amen.

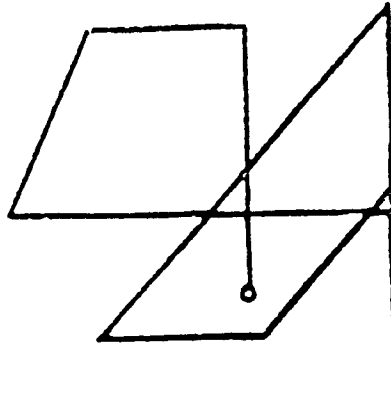
After having pronounced these great and terrible words, and having always in view the rising Sun, you finish cutting your Rod, and take it into your room; after you look for a piece of wood that you will produce in the same size as the two ends of the true one which you must bring to a Locksmith, in order to make iron bindings for the two small branches cut with the same steel blade which served to slaughter the victim, paying attention that the two ends are a bit sharp, at the time the iron's put on the piece of wood; all of this being executed, you return to your house, and put the said ironwork yourself onto the genuine Rod, you take afterwards a magnetic lodestone that you work warmly in pressing it to magnetize the two points of your Rod, in pronouncing the following words.

By the power of the great Adonay, Eloim, Ariel and Jehova, I command you to unite and attract all the materials that I would wish; by the power of great Adonay, Eloim, Ariel, and Jehova, I command you according to the incompatibility of fire and water to separate all materials, as they had been separate on the day of the Creation of the world. Amen.

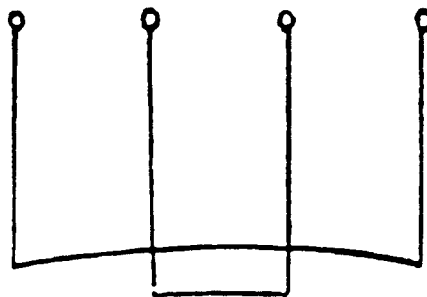
Then you rejoice in the honor and glory of the great Adonay, being sure that you possess the greatest treasure of light; the following evening you take your Rod, and your Kid skin, your Magnetic stone, and two coronets of vervain (verbena), similarly two candle sticks and two candles of virgin beeswax, blessed and made by a virgin girl, you also take a new pot burner, two new stones with tinder to light your fire, and in the same manner a half-bottle of spirits of Brandywine, and a portion of blessed incense with camphor, also indeed four nails which were used in the coffin of a dead child; and then you take yourself to the place where the Great-work will be done and do it exactly as this which follows in imitating point by point the great Cabalistic circle, such that is next here shown (see French Text in Chapter Four).



Marque de Béthor.



Marque de Phul.



Marque de Ophiel.

CHAPTER IV

You begin by forming a circle with the Kid skin, such that is already indicated (see Diagram in said French Text, Chapter Four), that you nail with your four nails; you then take a bloody stone and trace a triangle within the Circle such as is shown, starting near the Rising Sun; you form also with your bloody stone, a large A, a small e, a small a, and a small j, in like ways the Holy name of Jesus between two Crosses, in order that the Spirits not overpower you from behind, after which the Karcist will be entirely confined in the triangle in its place, as is marked, and there shall enter without terrifying, no matter what noise is heard, placing the two



candles with the vervain coronets on the right and left of the interior Triangle. This done, you begin to light your two candles, and have a new vessel before you (the incense burner), that is to say in front of the Karcist, filled with charcoals of willow wood, which shall have been made by so burning them the same day, which the Karcist shall light, thereupon throwing a part of the spirits of Brandywine, and part of the incense of camphor that you have, and saving the rest to maintain a continual fire, conveniently for the duration of the matter at hand. All that which is marked down here-below must be done exactly, being so you pronounce the following words.

I present to you, oh great Adonay, this Incense as the most pure; the same I present you these coals as leavings of the lightest of the wood. I offer to you, oh great and powerful Adonay, Eloim, Ariel and Jehova, my whole soul and my whole heart; deem, oh great Adonay, that it be taken agreeably Amen.

You must also pay attention to not having on you a single impure metal, except gold or coins to throw the Spirit a piece of, folded in a paper that you will throw to him, so that he will not force any harm on you, when he presents himself before the circle, and while he picks the piece up you begin the following prayer, in arming yourself with courage, force and prudence; pay

attention also that it will only be the Karcist who speaks, the others being bound to keep silence, when similarly the Spirit shall be questioning or menacing.

FIRST PRAYER

Oh great living God in a single and same person, the Father, the Son and the holy Spirit, I adore you with the most profound respect, and submit myself under your holy and worthy care with the most living confidence. I believe with the most sincere faith that you are my Creator, my Benefactor, my Supporter and my master, and I declare to you no other will than to belong with you for all eternity, so be it. Amen.

SECOND PRAYER

Oh great living God who created man for being well happy in this life; who has formed all things for his needs, and who had said all will be submitted to man, be favorable to me and do not allow that the rebel Spirits possess the treasures, which have been formed by your hands for our temporal needs. Grant me, oh great God, the power to dispose of them by the powers and terrible words of your clavicle; Adonay, Eloim, Ariel, Johova Tetra, Gra, Maton (usually written together as Tetragramaton), be favorable to me. So be it. Amen.

You will have to tend to your fire with the spirits of brandy-wine, incense and camphor; and say the following prayer of offering as follows:



OFFERING

I offer you this incense as the most pure that I have been able to find, oh great Adonay, Eloim, Ariel and Jehova, deem it taken agreeably; oh great Adonay, be favorable to me by your power, and reassure me in this great undertaking. So be it. Amen.



FIRST APPELLATION TO THE EMPEROR LUCIFER

Emperor Lucifer, Prince and master of the Spirits, I pray to you to leave your dwelling in whichever part of the world that it may be, to come talk with me; I request of you, conjure from the place of the great living God the Father, the Son and the Holy Spirit, to come without making a single sound and without exhaling a single evil odor, in order to respond to me in a high and intelligible voice, article by article, on that which I'll demand of you; without which you will thereby be constrained by the power of the great Adonay, Eloim, Ariel, Jehova, Tetra, Gra, Maton, and all the other superior Spirits, who shall there constrain you in spite of yourself. Come, Come.

[From mixed Latin/French] Submit to me LUCIFUGE, or you go to be eternally tormented, by the great force of this Thundering Rod. Submit.



SECOND APPELLATION

I command and conjure you, Emperor Lucifer, from the place of the living God, and by the power of Emanuel his unique Son, your master and mine, and by the virtue of his precious blood which he has shed for men to break away from your chains: I order you to leave your dwelling in whichever part of the world it may be, swearing that I will give you only a quarter of an hour of rest, if you don't come speak to me in the highest and most intelligible voice, or if you can't come to me yourself, send me your Messenger Astaroth in human form, without noise or evil odor or else I shall come to strike you and your whole race with the formidable Thundering Rod, unto the base of the abyss, and there to remain, by the power of these great words of the Clavicle. By Adonay, Eloim, Ariel, Jehova, Tetra, Gra, Maton (the Great Names of God), Almouzin, Arios, Pithona, Magots, Salphae, Kabots, Salamandrae, Gnomus, Terra, Caelis, Iodens, Aqua. [From mixed Latin, Greek, French and Hebrew terms for lesser magical deities such as: sea creatures, rams, snakes, worms, sulphur, horses, salamanders, gnomes, and gods of the Elements of Earth, Air, Fire, Water, with the list continuing in later text).
Submit.

WARNING

Before reading the third Appellation, if the Spirit does not appear, you read the Clavicle that is next presented, and strike out at all the Spirits in taking the two ends of your Thundering Rod heated in the fire, and at the moment they will not appear frighten them with utterings which you do not fear hearing, for then all of the Spirits will appear; then, before that which you read of the Clavicle, amid any noise you hear, you say again the third appellation.

THIRD APPELLATION

I order you, Emperor Lucifer, from the part of the great living God, of his dear Son and Holy-Spirit, and by the power of great Adonay, Eloim, Ariel and Jehova, to appear in a minute, or send me your Messenger Astaroth, obliging you to leave your dwelling in whichever part of the World it may be, declaring to you that if you do not appear within the moment, I shall strike you anew and your whole race, with the Thundering Rod of Great Adonay, Eloim, Ariel, and Jehova.

If the Spirit has not appeared up 'til now, place again the two ends of your Rod in the fire, and read the powerful words hereafter of the great clavicle of Solomon.

GREAT APPELLATION

Taken from the Veritable Clavicle

I conjure you, oh spirit, to appear this minute by the force of great Adonay, by Eloim, by Ariel, by Jehova, by Agla, Tetra, Gra. Maton, Oarios, Almouzin, Arios, Membrat, Varios, Pithona. Magots, Salphae, Gabots, Salamandrae, Tabots, Gnomus, Terrae. Caelis, Godens, Aqua, Gingua, Jauna, Etitnamus, Zariatnatmick. etc.

A...	E...	A...	J...	A...	T...	M..	O...
A...	A...	M..	V...	P...	M..	S...	G...
S...	T...	G...	T...	C...	G...	A...	G...
J...	E...	Z...	etc.				

[Also see our I.G.O.S Publications on Honorius, Dr. Faust, Solomon Grimoires, etc. on these kinds of Appellations, as well as our many others on similar subjects we continue to translate and bring to you.]

After having twice repeated these great and powerful words. you are sure that the Spirit will appear as follows.

The Apparition of the Spirit

Here am I, what do you ask of me? Why have you troubled my rest? Do not strike me anymore with that terrible Rod.

LUCIFUGE ROFOCALE

Demand of the Spirit

If you would have appeared when I called you, I would never have had to strike you, thinking that if you would not accord to me that which I demand of you, I would have to torment you eternally.

SOLOMON

Response of the Spirit

Never here fool me and never torment me, tell me everything you demand.

LUCIFUGE ROFOCALE

Demand of the Spirit

I demand of you that you come to speak with me twice each day of the week; during the night, be with me or with those who will have my present Book, which you will approve and sign, leaving you at will to choose the hours which will be convenient for you. Otherwise if you do not approve these will be the ones marked here-below.

Herewith:

Monday at nine o'clock and at midnight.

Tuesday at ten o'clock and at one o'clock.

Wednesday at eleven o'clock and at two o'clock.

Thursday at eight o'clock and at ten o'clock.

Friday at seven in the evening and at midnight.

Saturday at nine o'clock and at eleven o'clock.

Moreover, I command you to deliver me the nearest Treasure here, promising to recompense you with the first piece of Gold or Coin that I touch, the first day of each month; this is what I demand of you.

SOLOMON

Response of the Spirit

I hereafter only accord you that which you demand of me under these conditions not under any other, if you give me in fifty years, your body and your soul to do with as I please.

LUCIFUGE ROFOCALE

Demand of the Spirit

I go to strike you and your whole race, by the power of great Adonay, if you do not accord me everything I demand of you.

SOLOMON

NOTICE

You again place the two ends of the Thundering Rod to the fire, and reread the great Appellation of the Clavicle, to the point where the Spirit submits himself to your desires.

Response and Agreement of the Spirit

Don't strike me anymore, I promise you to do all that which you wish, two hours a night each day of the week.

LUCIFUGE ROFOCALE

Herewith:

Monday at ten o'clock and at midnight.

Tuesday at eleven o'clock and at one o'clock.

Wednesday at midnight and at two o'clock.

Thursday at eight o'clock and at eleven o'clock.

Friday at nine o'clock and at midnight.


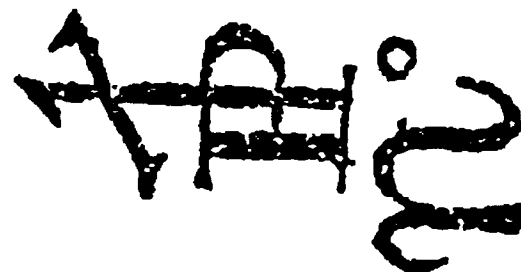
Saturday at ten o'clock and at one o'clock.

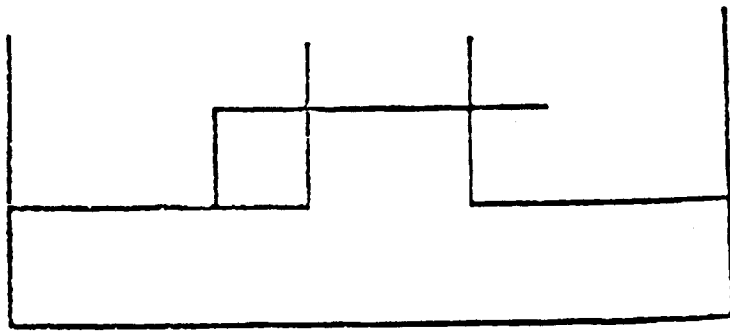
I also approve your Book, and give you my true Signature on Parchment, that you will there attach it at the end, to serve any purpose, submitting myself also to appear before you the times that I shall be called here, then you will open the Book, that you should purify yourself, that you will have the terrible Thundering Rod, and that you will compose the great Cabalistic Circle, and that you will pronounce the word of Rofocale, promising you to appear and deal amiably with those who shall be provided with said Book, wherefore here is my true Signature, holding the power for them to call me regularly, the first time they will need me.

I engage myself also to deliver the Treasure which you ask of me that you guard the secret forever, that you be charitable to the Poor, and that you give me one piece of Gold or Coin the first day of each month: if you fail here you will be with me forever.

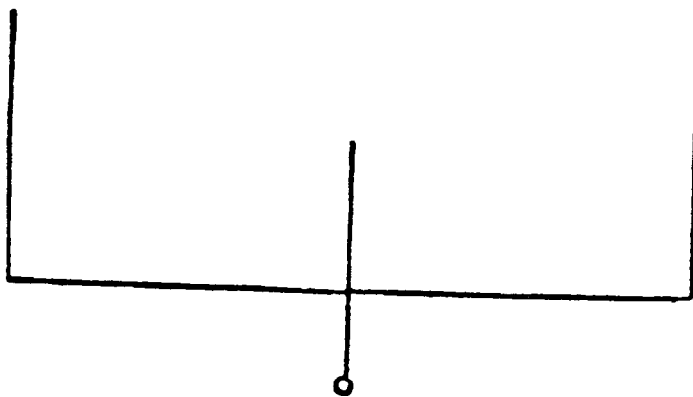
LUCIFUGE ROFOCALE

Approved: [Also see end of French Text, Chapter Four]

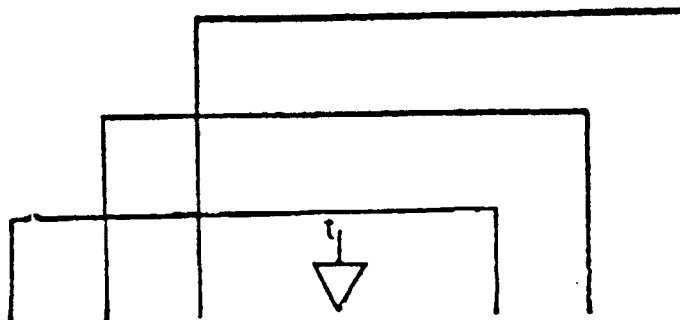
Approuvé  



Marque de Aratron.



Marque de Och.



Marque de Phaleg.

THE HUNDREDTH RULE

APPELLATION TO LUCIFER

Lucifer, Ouia, Kameron, Aliscor, Mandusemini; Poemi, Oriel, Madugruse, Parinoscon, Estio, Dumagon, Davorcon, Gasmiel, Hugres, Fabil, Vonton, Uli, Sodierno, Peatan, Come, Lucifer, Amen.

PROMISE TO THE SPIRIT

To be said in the Early Italian; see Capos in Text Section, to the effect:)

FIRST CHARGE

I Lucifer, supreme Most Powerful Emperor, do freely and independently charge you, absolute master of all the underworld Kingdom, despotic Lord in all my formidable Jurisdiction, terrible, most noble, Emperor of all. Most Royal One, again govern, arbiter of all the fortune in all existence, Sapient and Wise One, and furnish all of it most sublime Luminous figure, Tamer of Europe, and of the whole of Asia in particular.

SECOND CHARGE

Promise and pledge in the name of the living God obedience, patronage, and submission to the Master of this Signed Book, that it be pledged in satisfactory name, in my own aforesaid handwriting, by virtue of this pledge and below sign this pledge of all that which will be most pleasing to the Master of this book.

THIRD CHARGE

I promise most and pledge on my part below stated as listed: Whereof the only reading and bond which shall be so made of my invocation is in the First Charge of this book, in order to compare the pronouncement below in the role of a good apprentice, oh come in pledge, in open pleasure, without any noise, ado, or other doings which would pose an offense, or frightening the Master of this book: Respond justly with assurance, without ambivalence to all you are asked, and come when you shall be commanded to by me, in all actuality, with sincerity, with the sense of that which produces a good perfuming, oh highly are you invoked, by this magician, into action, to this circle, in this ceremony, indeed instantly to me and continuing to offer to come at my Command.

FORTH CHARGE

With whatever as may be so occasioned never never never offend the Campaign undertaking, or other regards of the world, and have concern in my service in submitting to me and departing without any noise whatsoever.

FIFTH CHARGE

Promise most and pledge the aforementioned acceptable form to be the most universal in all the aforementioned to the master of this book with deference to the dignified rank of reason, according to my original wish, time, season, month of the year, week, day, hour, quarter of hour, and minute that I set to invoke and call upon you for that kind of assistance, and administer to me whatever I ask in Service to the master of this book, and depart not without license from this place of formal symposium, oh speak unto me, no other than I.

SIXTH CHARGE

Promise moreover, and continue to pledge all which is asked in the name of God in our mysterious secret handwritten invincible Certificate, with never never thinking to contravene against my guarantee, and promise.

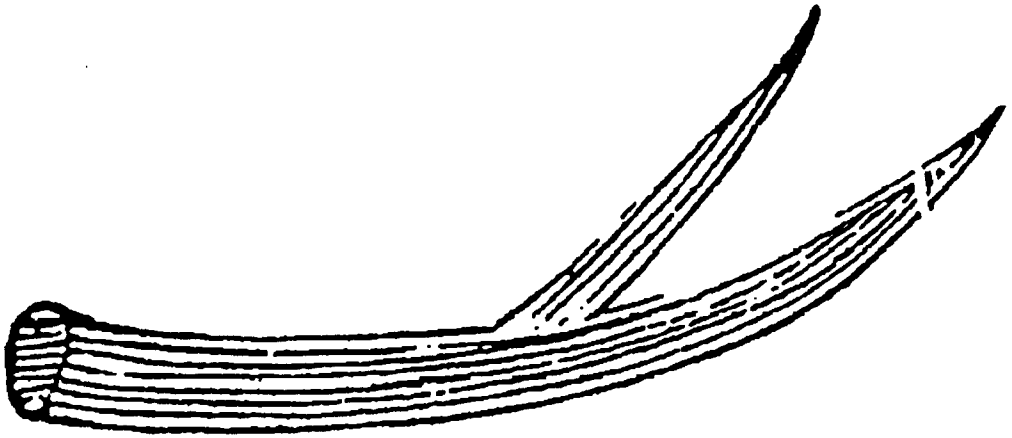
SEVENTH CHARGE

Promise above all else, and pledge in particular all so said of protection, and in defense of the master of this book throughout all seasons, naturally, against accidental vicissitude, and any fate if need be to be called upon for and any other need not already noted in this book.

COMMAND TO THE SPIRIT

Come follow me and go discover the Treasure. Then the Karcist (Exorcist), armed with the Thundering Rod (having the connotation of both thunder and lightning as a wand or staff, etc.) and magnetic lodestone, leaves the Circle from the right where the route to the Treasure (T: see diagram Ch. 4 in French Text Section) is indicated, which is the door of great Adonay, and follows the spirit, any others will absolutely not budge from the Circle, but they will remain there firm and immovable, whatever noise they hear or visions they see; the Spirit then conducts the Karcist to the entrance of the Treasure; and it would be there then that the Karcist will see as a great woolly dog the one fastened to the entrance with a collar as shining as the Sun, that which will actually be a Gnome, which when presented the end of his Rod to him, will throw open the entrance, then walking toward the Treasure, the Karcist follows him, and in arriving near the Treasure he will be surprised to there see the person who has hidden it who would wish to hurl ill but will not be able to approach him:

The Karcist will also take a piece of virgin parchment, whereupon will be written the great Conjunction of the Clavicle, that he will throw upon the Treasure in taking at the same time one piece to pay in acknowledgement, and in throwing at first one of his own coins which he has bitten, after which he will retire alone taking with him what he can of the Treasure, remaining unable to escape taking precautions as here-below, paying attention to nothing about him, whatever noise he may hear, because in this moment it will seem to him that all the assemblies of the world will visit themselves upon him, he must then arm himself with fearlessness, making the Spirit lead him back to the entrance of the circle. Then the Karcist will begin to read the dismissal of the Spirit such as it is here-after.



CONJURATION

and Dismissal of the Spirit

Oh! Prince Lucifer, I am content with you for the present, I shall leave you in rest and allow you to retire yourself where well it will seem without you making a single noise nor leaving any evil odor. Think also on your agreement, for if you there fail in one instant you can be sure that I will strike you eternally with the Thundering Rod of great Adonay, Eloim, Ariel and Jehova.

Amen.

Acts of Grace

Oh great God who has created all things for the service and use of man, we render to you the most humble acts of grace of that which by your great bounty, you have heaped up for us during this night of your precious favors, and of this that we shall desire; it is at present, oh great God, that we have known all the force of your great promises thus to us having been said in seeking and finding you, knock and you shall open; and as you have ordained for us and commended to the easing of the Poor. we promise you in the face of great Adonay, Eloim, Ariel and Jehova, to be charitable and to shed upon them the rays of the Sun from with which these four powerful Divinities have come to fill us. So be it. Amen.

VALE

SECOND BOOK

**Containing the True
HOLY RULE
of the
GLAVIGLE**

**Or the true Manner of
making Pacts.**

With the Names, Powers and Talents, of all the great superior Spirits, as also the manner of making them appear by the great Appellation of the Chapter of the Pacts of the great Clavicle, which forces them to obey that operation is as one would have it.

The following is according to the great Magic Art, with the true Secret of being able to talk to the Dead. Augmented by several Mages.

THE HOLY KINGDOM

With the true manner of making Pacts, with whichever Spirits that may be, without them having power to do you any harm.

The true Holy Kingdom of the Great Clavicle, otherwise called the Pact agreed upon with the Demons, of which has been spoken for so long a time, is one matter highly necessary to explain here, to the intelligence of those who wish to coerce the Spirits not having the quality required for composing the Thundering Rod and the Cabalistic Circle, of which has been spoken in the preceding book. It is not possible to, say I, come to force a single Spirit to appear if it is not executed point by point in all that is written here-after, touching on the manner of making Pacts with whichever Spirits that here may be; this is so as to have the enjoyment of women and girls and in having such favor that is as one would have it, being so as to discovering the most hidden secrets, in all Streams and Studies of the World, being so as to unveil the most impenetrable secrets, being so as to make a Spirit work during the night at his Work, being so as to make the hail fall or storms everywhere as one would have it, being so as to render yourself invisible, being so as to make

yourself be transported everywhere you wish, being so as to open all locks, to see all that happens in houses and hear of all the tricks and artifices of the Bergers, being so as to acquire the hand of Glory and to know all the qualities and virtues of Metals, Minerals, of Vegetation and all the pure and impure animals, and to do all things so supernatural that there will not be a single man who will be the least surprised to see that by these means you make Pacts with whichever Spirits, that it will be possible to discover the greatest secrets of nature; which are hidden to the eyes of all other men.

It is by the means of the Clavicle of great king Solomon, that one discovers the true manner of making Pacts, by which he is served himself, to acquire so many riches, to have the enjoyment of so many women, and to know the most impenetrable secrets of nature, by which one can do all sorts of good, and all sorts of evil.

At length, we shall commune by writing the names of the principal Spirits with their Powers and abilities, and following that we shall explain the Demon pact, or the true manner of making Pacts, with whichever Spirits they may be. Here after the Names and signs of the principal infernal Spirits.

Their Signs and Characters

(See French Text Section on Sanctum Regnum)

LUCIFER, Emperor

BELZEBUTH, Prince

ASTAROTH, Grand Duke

Afterwards comes the superior Spirits, who are subordinate to the three named above. Herewith.

LUCIFUGE, Prime Minister

SATANAGHIA, Grand General

AGALIAREPT, also General

FLEURETY, Lieutenant General

SARGATANAS, Brigadier

NEBIROS, Camp Marshal

The six great Spirits that I come to give here-above direct their ability over the all the infernal power that is given to the other Spirits. There are at their service eighteen other Spirits, who are their subordinates.

Herewith:

(These follow with some variations of the spellings of their names).

- | | |
|-------------|-------------------|
| 1. Bael | 10. Bathim |
| 2. Agares | 11. Pursan |
| 3. Marbas | 12. Eligor |
| 4. Prusias | 13. Loray |
| 5. Amon | 14. Valefore |
| 6. Barbatos | 15. Farail |
| 7. Buer | 16. Hyperos |
| 8. Gusoyn | 17. Naberus |
| 9. Botis | 18. Glasialabelas |

After you have noted the names of the eighteen Spirits here-above, which are inferior to the previous six I have written as also here-below, it is well that you Preview also that which here follows:

Herewith:

That LUCIFUGE, commands over the first three, whose names are Bael, Agares and Marbas.

SATANACHIA, over Prusias, Amon, and Barbatos.

AGALIAREPT, Over Buer, Gusoyn and Botis (Boris).

FLEURTY, over Bathim, Pursan and Eligor.

SARGATANAS, over Loray, Valefore and Farail.

NEBIROS, over Hyperos, Naberus and Glasyalabelas.

And whatever it may be again of the millions of Spirits, who are all subordinate to those named above, it is useless to name them, since they would only be so as it would please the superior Spirits in causing them to work in their positions, because they direct themselves over all these inferior Spirits, as so it would be their Workings or their Bondages; thus in making the Pact with the principals of which you have need, it makes no difference which Spirit serves you; however, always ask the Spirit with which you make your Pact, that this be one of the three principals who are subordinate to the one serving you. [ex. Bael, Agares and Marbas serve under LUCIFUGE].

Here are precisely the Powers, Sciences, Arts and Talents of the Spirits named below, at length therewith which to come to make a pact, accordingly find in each of the Talents of the six superior spirits, that which is needed.

The first is the great LUCIFUGE ROFOCALE, infernal Prime Minister, he has the power which LUCIFER has given him over all Riches and all Treasures of the world. He has beneath him Bael, Agares and Marbas, and several other thousands of Demons or Spirits who are all subordinate to him.

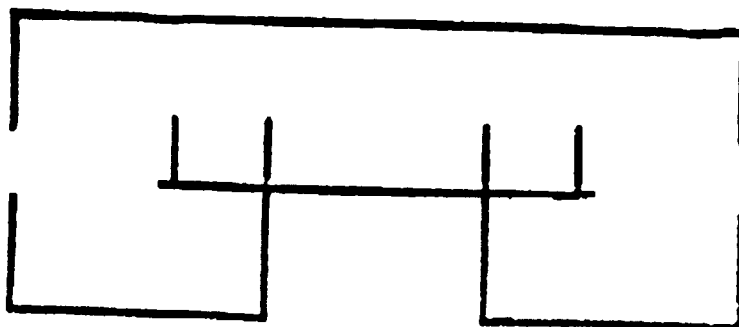
The second is the great **SATANACHIA**, great General; he has the power to make all women and all girls submit to him, and make them do as is wished. He commands the great Legion of Spirits, he has under him **Pruslas**, **Homon** and **Barbatas**, etc., etc.

AGALIAREPT, also General, has the power to discover the most hidden secrets, in all Streams and all Studies of the world, he unveils the great mysteries; he commands the second Legion of the Spirits, he has beneath him **Buer**, **Gusoyn** and **Botis**.

FLEURETY, Lieutenant General, has the power of doing such Work that one may so wish during the night, he also makes hail fall everywhere wished. He commands a most considerable corps of Spirits, he has under him **Bathim**, **Pursas** and **Aligor**, etc., etc.

SARGATANAS, Brigadier, has the power to render you invisible, to transport you everywhere, to open all locks, to make you see all which happens in houses, to teach you all the tricks and artifices of the Bergers, he commands several Brigades of Spirits. He has beneath him Loray, Valefor and Farail, etc., etc.

NEBIROS, Camp Marshal and Inspector General, has the power of giving harm to whom wished; he causes the hand of glory to be found, he assigns all the qualities to Metals, Minerals, Vegetation and to all pure and impure animals, it is he who also has the Art to predict the future, being one of the greatest Necromancers of all the infernal Spirits, he goes everywhere, he inspects all the infernal Militia; he has under him Hyperas, Nuberus and Glasyalabalas, etc., etc.



Marque de Hageth.

NOTICE

When you wish to make your Pact with one of the principal Spirits that I have come to name, you begin the evening before the Pact to go out with a new blade which has never been used before, a Rod of wild hazel, which has never before been used or carried and which will be similar to the Thundering Rod, such as that already described, and of which you have the figure in Book One, positively at the moment that the Sun appears on your Horizon; this done, you will procure for yourself a magnetic lodestone, and two blessed Candles, and you will choose after the right place for the execution where no one will disturb you, you can similarly make the Pact in a remote room or somewhere amid the ruins of an old Chateau, because the Spirit has the power to transport any Treasure he pleases there. This being done, you trace a Triangle with your lodestone, and this alone the first time you make your Pact; afterwards you will place the two blessed candles at the sides which are placed towards the triangle of Pacts that you see hereafter (see French Text illustrations in this Book Section), here placing the Holy Name of Jesus beneath, at length so that the Spirits cannot do you any

harm; then you place yourself in the middle of said triangle, having in hand the mysterious Rod, with the great Appellation of the Spirit; the Clavicle, the Demand that you wish to make to the Spirit, with the pact and the dismissal of the Spirit, such as it is marked in the Cabalistic Triangle of pacts of which has been spoken in the first part of the present book. (see also LG.O.S. Publication on ANCIEN GRIMOIRE OF DARK MAGIC, 1993). Having executed exactly all that which is here marked, you begin to recite the Appellation accordingly with hope and firmness.

Grand Appellation of the Spirits

**With which one can make the Pact
taken from the Great Clavicle.**

Emperor LUCIFER, master of all the rebel Spirits, I pray to you to be favorable to me in this Appellation which I make to your great Minister LUCIFUGE ROFOCALE, having in mind to make a pact with him, I also pray to you Prince Belzebuth to protect me in my undertaking. Oh! Count Astaroth, be propitious to me and cause that in this night the great Lucifuge appear to me in human form, and without any evil odor, and that he accord to me, by means of the Pact that which I to present to him, all the Riches of which I have need. Oh! Great Lucifuge I pray to you to leave your dwelling place in whichever part of the World that it may be to come speak with me, as I here constrain you to by the force of the great living God, of his dear Son and of the Holy Spirit, promptly obey or you go to be eternally tormented by the force of the Powerful words of the great Clavicle of Solomon by which it served him to oblige the rebel Spirits to accept his Pact. Thus, appear soon or else I go to torment you continually by the force of these powerful words of the Clavicle, Aglon Tetragram, Vaycheon, Stimulamathon, Erphares, Maym, Mef-fias, Soter, Emanuel, Sabaoth, Adonay, (Litany of Names of God. I adore you and invoke you. Amen

You will be sure that as soon as you have uttered these powerful words indicated here-above that the Spirit will appear and will speak to you as this which follows.

Apparition of the Spirit

Here I am, what do you ask of me? Why have you troubled my rest? Answer me. **LUCIFUGE ROFOCALE**

Demand to the Spirit

I demand to make a Pact with you, and after that you enrich me the most, or else I shall torment you by the Powerful words of the Clavicle. **N.N. (State your name here)**

Response of the Spirit

I will only accord you your demand, under the condition that you give me yourself in twenty years, to do with your body and your soul that which shall please me to do. **LUCIFUGE ROFOCALE**

Then you throw your Pact at him which you have written in your proper handwriting, on a small piece of Virgin Parchment, which consists of these few words hereafter, in here putting your signature to in your own true blood.

Here is the Pact

I promise to great LUCIFUGE to recompense him in twenty years for all the Treasures which he will give me. In faith of which I sign myself: Signed: N.N. (sign your name)

I then do not accord you your demand.

LUCIFUGE ROFOCALE

Then to force the Spirit to obey you, you reread the great Appellation with the terrible words of the Clavicle to the point where this Spirit will reappear and you say that which follows:

Second Apparition of the Spirit

Why do you torment me further! If you let me rest, I shall give you the nearest Treasure, on the condition that you dedicate to me one piece of it each first Monday of every month, and that you'll only call me one day each week, herewith: from ten o'clock at night to two o'clock after midnight; pick up your Pact, I have signed it too and if you don't keep your word you will be mine in twenty years.

LUCIFUGE ROFOCALE

Response to the Spirit

I agree to your demand on the condition that you make the nearest Treasure appear to me that I'll be able to carry away right now. N.N.

Response of the Spirit

Follow me, and take the Treasure which I go to show you.

Then you follow the Spirit by the route of the Treasure which is indicated in the Triangle of the Pacts, without fear and cast your Pact, all signed upon the Treasure in touching it with your Rod, you take of it as much as you can, and you return to the triangle in walking backwards, you there place your Treasure in front of you and you begin to read the Banishment of the Spirit which is marked hereafter.

CONJURATION

And Dismissal of the Spirit with whom having made the Pact.
Oh! Great Lucifuge, I am content with you for the present. I leave you in repose and allow you to retire where it will seem well to you, without making a sound nor any evil odor. Think also on your engagement of my Pact, for if you here fail for one instant you can be sure that I'll torment you eternally with the great and powerful words of the Clavicle of the great King Solomon, by which all the rebel Spirits were forced to obey.

Prayer

**To the All-Powerful in form of
Acts of Grace**

All Powerful God, heavenly Father who has created all things for the service and use of man; I render to you the most humble actions of grace for this which your great bounty has permitted without risk, I have made the Pact with one of your rebel Spirits, and submitted him to give me all that which I could ever have need of.

I thank you again, oh all-powerful God, for the good that you have accomplished for me during this night; deem to accord to me loving creature of yours, your precious favors; it is now, oh great God that I have known all the force and the power of these great promises, as you have said to us: seek and you shall find knock and it will be opened unto you; and as you have ordained for us and recommended that we ease the Poor, deem great God to inspire me with the true sentiments of charity, and cause that I may distribute in one Holy work a great deal of Good that your great Divinity has indeed wished that I accomplish: cause oh great God that I enjoy peace with these great Riches that I possess; and do not allow a single rebel Spirit bother me in the enjoyment of these precious Treasures that you came to permit

me to be the master of. Inspire me too, oh great God, with the necessary sentiments to enable me to extricate myself from the claws of the Demon and all of the evil Spirits. I place myself great God the Father, God the Son, and Holy Spirit in your Holy protection. Amen.

ORATION

To preserve myself from evil Spirits.

1. Oh All-Powerful Father! Oh Mother, the most tender of Mothers! Oh admirable example of the sentiments of the tenderest of Mothers! Oh Son, the flower of all Sons! Oh form of all forms, Soul, Spirit, Harmony and Quality of all things, save us, protect us, lead us and be propitious to us. Amen.

Summoning the Prophetic Spirit

(See Latin Text on

Citatio Praedictorum Spiritum, to the effect:)

At the time when you wish to summon the Spirit, read the Latin passages (in the Oration Section of Text) to the effect of hailing the Spirit by name, and recognizing his high rank of office; address him first of all as all-powerful, calling him from whatever quarter of the world he may be in, with the least fear, in order that this Spirit then be compliant.

Make the Cabalistic Circle and call the Spirit with your best intentions at the beginning of the spring of the year. Recite and make known your blessing and ask his alliance, also that he come to you without any harm, in a comely image, and not depart until released.

Now read the Orations 2, 3, and 4 of the said Oriason, in effect:

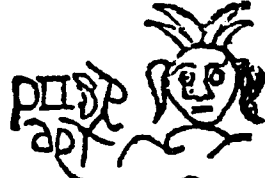
2. In the name of the Lord our Jesus Christ, Father, Son and Holy Spirit, the Sacred Trinity, one and inseparable, I salute and call upon you to defend and protect me in body and soul, and to always restore me. By the virtue of the Holy Cross of the Passion of Lord Jesus Christ, by the beauty and merit of Virgin Mary Mother, grant me by the divinity, sanctity, and power over all evil Spirits, whom I invoke in your name. That they depart from their infernal places, come to me in perfectly amiable form, obey and minister to me, by your prophetic virtue.

Amen.

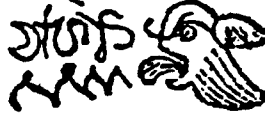
Holy holy God Sabaoth, who will come to judge the living and the dead, who is the Alpha and the first, King of Kings, Joth. Aglanabrach, Elabiel, Hail Messiah, your sacred name Lord Jesus Christ, your birth and your Baptism, your passion upon the Cross, your Ascension, the coming of your Holy Paraclete Spirit, your loving Spirit, the shedding of the blood and water from your body, for salvation.

Hail Sacred Trinity, Blessed Mary, the Angels and Archangels, the Prophets and Patriarchs and all the holy, all-Sacred, in your honor. I adore and obey you, begging your blessing, that you accept my Oration and the conjurations of my words. Lord Jesus Christ send the virtue of the angels, who are in heaven and are human representatives of man, that my plea be heard, and my words be accepted for humanity in thus granting what I ask; Adonay, and all the holy of holy, Angels and Archangels, send the power and virtue in thy name, by which Solomon constrained the demons and bound them, that they answer to my questions and respond in truth, lest they be condemned forever to perdition. In the name of Jesus Christ, your Son, who liveth and reigneth in one Sacred Spirit of God, forever and ever.

LUCIFER ,
Empereur.



BELZEBUTH ,
Prince.



ASTAROT ,
Grand Duc.



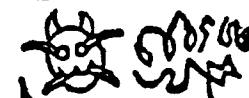
LUCIGUGE ,
Premier Ministre.



SATANACHIA ,
Grand Général.



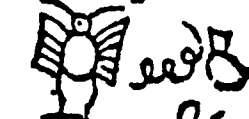
AGAÏIAREPT ,
aussi Général.



FLEURETY ,
Lieutenant Général.



SARGATANAS ,
Brigadier.



NEBIROS ,
Maréchal de Camp.



3. oh all-powerful Father, oh wise Son, oh Holy Spirit, oh Three Persons in One, who sustained Adam and Eve, by the Holy cross have mercy on me. And, Supplicate me in the name of the Holy Son, all-powerful One who cast the evil Spirits out of Heaven, etc. Continue to read in the Clavicle of Solomon, these kinds of Appellations...

4. Oh Supreme and Eternal Altissimi, Eminent one who calls and disposes all Justice, Pimnlameton, Ezphares, T(R)etragramaton, Oliarum, Esytio, Existioneriona, Onera, Brasym, Messiah, Sother, Emanuel, Sabaoth, Adonay, I adore you, I invoke you, I implore you, bless my orations and Conjurations. Evil Spirits I call to virtue in your name, I exorcise by my will. Amen.

When you have completed the undertaking and are satisfied, dismiss the Spirits back to their appointed Kingdoms.

THE MAGIC SECRET

or the GREAT ART of the power
to speak to the Dead.

It is absolutely necessary to assist at the Christmas Mass, at precisely midnight, in order to have a familiar conversation with the inhabitants of the other world. It is at the moment when the

Priest raises the Holy Host, that it will be inclined within you to say in a constrained voice: "Exsurgente mortui; et ad me veniunt." (from the Latin): "Rise up dead one, and indeed come to me." Scarcely will you have pronounced these six Latin words, that it will prevail upon you to go to the cemetery, and at the first grave you come to you will offer your regards; you say this prayer:

Powerful Infernals, you who bring trouble all over the universe. abandon your somber dwelling places, and go to confine yourselves to the other side of the River Styx.

You add the following after a few moments of silence: If you hold under your power, this one or that one in whom I am interested, I conjure you in the name of the King of Kings to make him appear at the hour and moment that I shall so invoke you to.

After this ceremony, which is indispensable to do, you take a handful of dirt and disperse it, as one would spread grain upon a field, in saying, in a low voice: "That only the one who is dust arise from his tomb, that he depart from his ashes, and that he respond to the objections which I come to make to him in the name of the Father of all men." You genuflect then on one knee, in turning the eyes toward the East. Then you see that the per-

tals of the Sun will open themselves, you arm yourself with two of the bones of the dead one which you place in the crossed shape of Saint Andrew's Cross (an "XII shape), and impurely throw these at the first Temple or the first Church which strikes your sight.

All of the dispositions thus taken, you make your way towards the West, and then when you have gone four miles, nineteen hundred steps, you sleep on the ground completely stretched out, the two palms of the hands against your thighs, eyes towards the heavens, and slightly towards the Moon. It is in this posture that you will call, by his name, this one or that one whom you desire to see, in paying attention not to disturb yourself from it, then you will see the Specter appear, and you will solicit its presence with the terms that follow (see Latin Text Section): "Ego sum, te peto et videre queo" - "I am requesting to be able to see you."

At the same moment that you have articulated these words, your eyes will be satisfied with seeing it agreeably re-appear as an object which will be very dear, and which makes the most agreeable of delights.

Then when you will have procured from the shadowy one that which you invoked, this which you have staked out most properly, it will be to your satisfaction, and you then send it back, saying to him: "Return to the appointed Kingdom; I am satisfied with your presence."

Then, leaving the position which you had taken, you return yourself to the same grave where you already said a Prayer, and upon which you make a cross with the right hand, with the point of your knife.

The Reader must never forget that he not make any omissions of the least of circumstance of that which is herefore so written: without this, one runs a risk of becoming himself prey of all the powers of hell.

See the figures next following (see Illustrations, etc. in French Text).

SECRETS OF THE MAGIC ART

To make the Divinatory Rod and make it turn.

As soon as the moment comes when the Sun appears on the horizon you take a thundering rod of wild hazel with the right

hand, and cut it in the right place in three cuts, saying: I take you up in the name of Eloim, Mitraton, Adonay and Semiphoras (*Great Name of God, see below), at length that you will have the virtue of the Rod of Moses and of Jacob, to discover all of that which I would wish to know, and to make it turn it goes to say, to the grip holding it in these hands by the two ends which have so made the fork of it: I command you in the name of Eloim, Murathon, Adonay and in Semiphoras (usually written as Shemhamphoras, which see our Table given in I.G.O.S. Publication on HONORIUS), to reveal this to me.

**To gain all the time in that which
is placed on Lotteries.**

It must be done before going to sleep, to recite this oration three times, afterwhich you place it under the ear, written on Virgin Parchment, overwhich you shall have has a mass of the Holy Spirit said, and during sleep the Genus of your Planet will come to you to tell you the hour when you must take up your handwritten bill.

ORATION

(see Latin Text, too).

You say three Our Fathers and three Hail Marys for the souls in purgatory.

To bewitch, Fire-Arms.

Say, God here have this place, and Devil begone, and at that moment you place him in check, in crossing the left leg over the right saying, "Non tradas Dominum nostrum Jesum Christum Maton." (From the Latin): "Do not betray us Lord Jesus Christ Master." Amen.

To be insensible to Torture,

write words (to this effect - see Latin Text) on paper, and swallow the paper.

Bring forth, to the limbs of this deserving body, insensitivity. Dismiss and bear away suffering. Glory to alleviation. And at the moment it (Torture) is applied say: That this rope will also be as sweet to my limbs as the milk of the Holy Virgin had been to our Lord.

Note: The most usual method of expedient torture used against those accused of heresy or Sorcery, Witchcraft, etc., in France and other parts of Europe during the Holy Inquisition, was that of tying the innocent victims' hands and arms behind them; then they were hoisted up on a scaffold by the rope, in excruciating pain (see our I.G.O.S. Publication on the Magic and Sorcery in France, translated from Th de Gauzons French Text of 100 years ago; Roland Brevanes Satanic Orgy, etc.) This rope-boisting resulted in the dislocation of both arms, at the shoulders, leaving the victim hanging there during questioning, then letting them drop to within an inch of the floor].

COMPOSITION OF THE DEAD

Or the Philosopher's Stone.

Take a new earthen pot, place there a pound of red copper within, with a half flask of strong water (d'eau forte, in French; this translates into the Latin "Aqua Fortis," for strong water: Nitric Acid in modern Chemistry) that you boil for half an hour, afterwhich you put in three ounces of the verdigris (a copper-acetate, deadly poison!), that you boil for one hour more; you then therein put three ounces of well-pulverized oak bark that you let boil half an hour, and one potful of rose water which has been so boiled for twelve minutes, and then three ounces of black fumes (lampblack), that you let boil until the Composition will be done well; to see to it that it is done enough, it must be tested, as a tempered nail will do, until it can be put aside; it will produce for you one and a half pounds of pure Gold; and if it doesn't take right, this is proof that it hasn't cooked enough; the liquid can, though, be used up to four times.

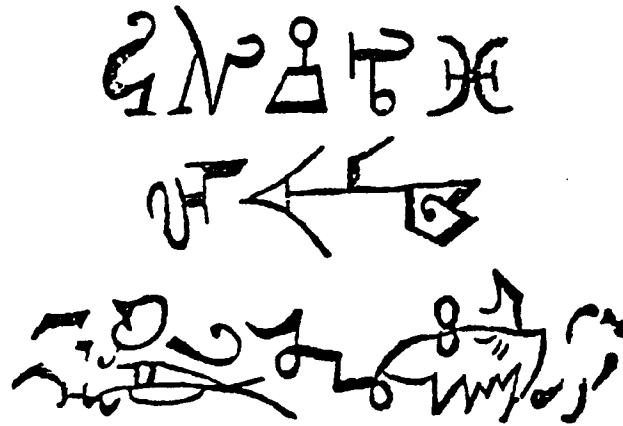
To speak to the Spirits on Saint John the Baptist Eve

It is necessary to transport yourself between the eleventh hour until midnight, near a stalk of fern and say: I pray, God, that the Spirits to whom I may wish to speak will appear at midnight precisely, and at a quarter of midnight you say nine times these five words (see Text section): Bar, Kirabar, Alli, Alla, Tetragramaton.

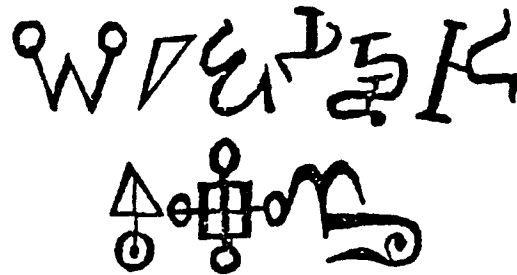
To make someone dance totally Nude.

The Eve of Saint John the Baptist, go to gather at midnight three walnut leaves, three marjoram plants, and three vervain plants, to make these dry completely in the shade, powder them and cast them like a small pinch of tobacco into the air inside the room where the persons are that you wish to see so perform.

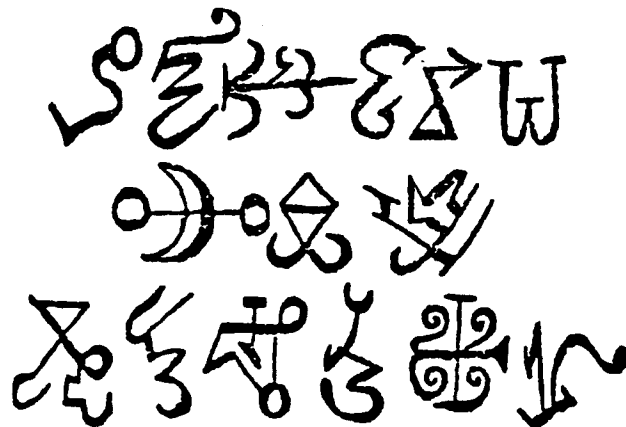
POUR MERCURE, APPLIQUÉ AU MERCREDI.



POUR JUPITER, APPLIQUÉ AU JEUDI.



POUR VÉNUS, APPLIQUÉ AU VENDREDI.



**For making such a Woman or Girl you desire
love you.**

Say, in gathering the herb of the "nine wrappers" (? - possibly one of the "Father of the Peels-plants attributed to Satan"-?). said concurrently: I gather you in the name of Seheva in order that you serve me in attaching my love to (Name person), and after you do put the said herb on the person, without her sensing or perceiving it, and then soon shall she love you.

To render yourself Invisible.

You steal a black Cat, and buy a new pot, a mirror, a tinder box, an agate stone, coals and some almonds, observing to go take water from a fountain at the stroke of midnight, afterwhich you light your fire; put the Cat in the pot and hold down the cover with the left hand, without ever budging, nor look behind at any noise you may hear, and after boiling it for twentyfour hours you place it on a new plate, then take the meat of it and throw it over the left shoulder, in saying words as such (see Latin Text): "Receive whereas shall be offered, and nothingness more." then you put the bones one by one under the teeth of the right side and you look into the mirror; and if it is not the way you should see, throw it away in saying the same words you have here found above (Latin Text): *Accipe quod tibi do et nihil am-*

plius, etc.; and as soon as you will no longer be able to see yourself in the mirror, retire backwards saying:

Father, into your hands I commend my spirit, to make of it as you will.

To make the Garter of Seven Leagues an Hour

You purchase a young Wolf under a year old that you slaughter with a new knife at the hour of Mars in pronouncing words to this effect: (see Text)

Out of the most evil likewise shall you sustain treading in strength thither then you cut the skin into large garters an inch (a thumb) wide, and thereupon write the same words which you have just said during the slaughter (see previous Text), writing the first letter in your own blood, the second with that of the Wolf, and so on in the same way until the end of the phrase.

After it is written and dried, fold it doubled over, and with a length of white thread attach two purple ribbons to the two ends of both to knot it and tie it below the knee; it is also necessary indeed to be on guard that not a single girl or woman be in your

path; likewise, leave in passing from the head of a river, as such (that the path not be otherwise crossed.) (See next the Ten Leagues an Hour.)

Composition of the Ointment to make

Ten Leagues an Hour

(Please note that many parts of this text have been attempted to make censoring of; The I.G.O.S. does not censor any of these ancient works, but it is up to the reader to use as Research. **AT OWN RISK!!** We hold nothing back, but we are strongly against certain practices, and this book does not reflect, in any way, views other than the ancient authors thereof.)

(The ointment) (Incredible):

Take two ounces of human fat.

One ounce of oil of nerve-sinew.

One ounce of oil of Laurel (Bay Leaf).

One ounce of deer fat.

One ounce of natural balm (as bee-balm?).

A half-flask of spirits of wine (Brandy, distilled spirits of wine).

And seven leaves of Vervain (Verbena); you boil all these in a new pot, until half-reduced, then from the resultant ointment put plasters of it on the raw skin, and then you apply these also on the spleen going toward the side; in order to not be ill when you

depart from this, it is necessary to take for yourself, before so leaving, three drops of blood in a glass of white wine.

To render yourself favorable to Judges

Say in seeing them. Phaley, Phaley, Phaley, preside in my favor; Make your power shine, come make my success.

To Mutilate Enemies

Cut a rod of virgin hazel wood with a new knife at the hour of mercury, in saying: I cut you in order to mutilate my enemies, in the name of the mystery of the Holy Trinity, Father, Son, Holy Spirit, and under the power of Nebyros, Apeyros, Nuberus and Glasyalabolas; cut it in three cuts, then take it with you, make a figure of virgin beeswax in the hour of the Planet of the one whom you wish to mutilate and there upon write with the knife his baptism name and at the hour of Mars place it between two candles, having the right arm bare, say in touching it with the rod: "I mutilate you for your evil doings in the name of the Holy Trinity, Nebyros, Apeyros, Nuberus and Glasyalabola, Aroc, Baroc, Betu, Bretull. If you mutilate it three times, the person will die within a year.

To render yourself unyielding to Cold Steel

Write on your arm with the point of a needle these three words: **Ales, Dales, Toles** and drive the needle afterwards into the **Cross** in the middle, it (arm) will bleed no more. (Note: another method of torture during the Inquisition was that of probing the victim with cold steel, the point of a knife, to discover insensitive spots on the body; these were then declared as marks of a Sorcerer or witch.)

To dissolve the formation of the Fetus, to procure abortion.

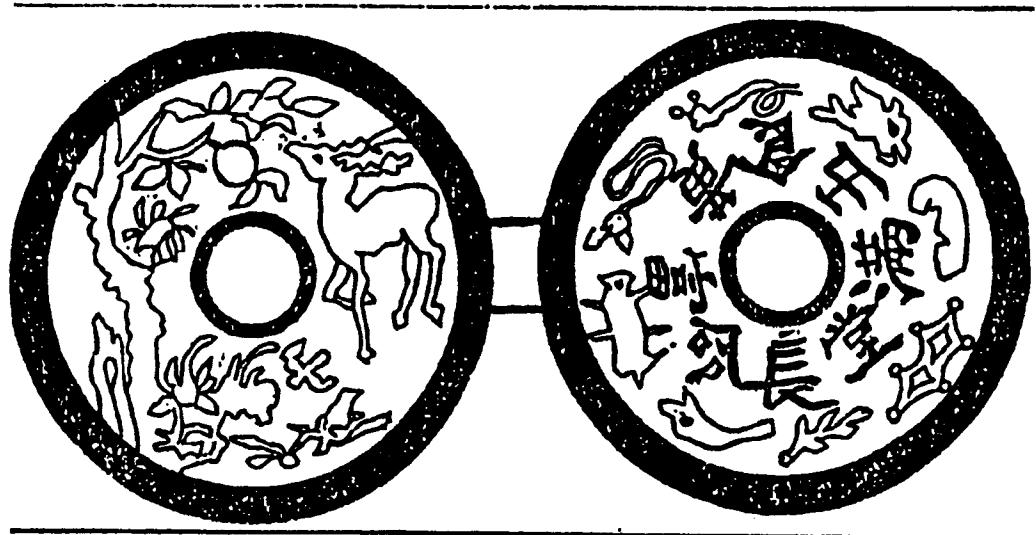
As soon as a girl sees her flow suspended, that she senses herself ripe in her bosom, and has the urge to vomit, it is necessary that she take **Sabine** (an herb of the mountains in Northern Italy) boiled in tea and put three times a day on the foot and lower part of the **Rhue** (genus of a buckwheat plant), and if the Fetus is animated, it is necessary that she take with milk for eight days six drops of **Olium Gagatis** (from Greek: an oil of a compact mineral similar to coal; jet); if the Pharmacist is not willing to give any, it can be made from **Jet** itself by putting it with **Sabine** between two plates of red iron, which you press it between.

To cure Consumption (Tuberculosis)

Take every morning marsh cress (wild mustard green family), and at night three pinches of flower of sulphur (made by condensing small crystals of heated sulphur) powdered in a glass of aged wine, after which you, have live badger liver, which you bum upon coals which you take to the ill one in three glasses of wine, afterwards take she-donkey milk for fifteen days, and it is radically cured.

To CURE Hydropsy (Edema)

Boil two pots of Muscatel wine until half reduced, with a large handful of fine millet', and three ounces of salt of nitre, taken in three glasses a day to the ill one.



To cure Pleurisy in 24 Hours

Bring to boil in two pots of aged red wine a handful of white hydrangeas, one dram of ibex blood, two nutmegs, and a measure of two cloves of gillyflower (pink cloves) until half reduced, taken in one glass out of three in three hours to the ill one, and in changing the linen, take care never to suspend her perspiration by any cold air; and it will be cured.

To cure Gout and Paralysis

Note: Handwritten marginal note in French: "This one is impossible"!

It is necessary to take vintage bathings (grape gatherings); that is to say to rest in the vintage for forty-eight hours, until it begins to boil (which would kill, not cure the patient!), and then place the party in a well-warmed bed, take smoked sage and take it in a broth (or fume the bed with sage?).

If you experience any further attacks, it is necessary to place the party in two quasi-red drain tiles, and where you place their hair-burnings, and (?) moisten it with the mineral water of camphor; it is necessary to have rubbed the party with Mercury. [I.G.O.S. Note: Perhaps because of a scribing or print error in the original text it is not the person who is to rest in the vin-

tage bathings, but rather that the bathings are to be brought to a boil after being allowed to rest for 48 hours before they are next used as the liquid part of the broth given. The solid burnings of the grape gathering might then be pressed into a nap between the tiles mentioned, as a sort of mercuric salve to be applied to the ailing party].

Secret to cure all sorts of Fevers

It is necessary to take for three days, at the hour of the fever. spider webs as large as the size of three hazel nuts in two half flaggons of mineral*water, and never more will they have them (fevers).

(* Most probably this should be translated as Latin Aqua Vita for a brandy.)

ON THE SECRET MIRROR OF SOLOMON MANNER OF MAKING SOLOMON'S MIRROR

In the Name of the Lord, Amen.

(Note: This exact text also appears in Part Two, but will be given here in our translation, only in this section.)

This is the manner which served the Cabalistic sages in order to make the mirror of Solomon, son of David, who was endowed with wisdom and occult science; this mirror is made in forty eight days, starting with a new moon, until the full which follows it, afterwhich time the said work is achieved.

You see in the mirror all hidden things which you may wish to, in the name of the Lord. First you commit not a single carnal act, nor think of any, during the said time, you do many Works of piety and mercy.

Take a glistening plate and indeed of polished steel, and write upon it with the blood of a white Dove at the four corners these names, Jehova, Eloim, Mitraton, Adonay, and put the said steel in a good proper new linen, and while you are perceiving the new Moon, and at the first hour of the sleeping Sun, approach

a window and look at the sky and the Moon with devotion saying words (in Latin; see text passages in French Section) in effect:

Oh eternal King God, infallible creator who moves so slowly toward man, grace me with purity, and look to creating wisdom in me (your name), thy needy servant, and toward my intention and send hence your worthy Angel, namely Anael, to stand in watch, who intrusts and inspires, and is jubilant when being an ally, and subdues that which in your name eludes us, is, and ever shall be supreme, and just, wise, out of seeking we implore him.

Having new coals made of Laurel wood, prepared and lighted, at three different times throw perfume over it, and in throwing say, in this, for this, and from this, whereas is poured forth before your view, God is my trinity together and one, one blessing, and Eminence who sees over Cherubim, and Seraphim, and is wise beyond age, etc. Say this three times (in Latin) and after having said it blow as many times on the Mirror, and say this invocation (in Latin; see Text) in effect:

ORATION

Come *Anael*: come and be my ally, in the name of the Most Powerful Father, in the name of the Most Amiable Holy Spirit.

Come *Anael* in the name of Terrible *Jehova*. Come *Anael* in the immortal virtue of *Eloim*. Come *Anael* in the mode of the Omnipotent *Mitraton*.

Come *Anael* in the power of Most Sacred *Adonay*, Come to me (your name), in your watch; in jubilation and subdue with rejoicing love, and hold out peace hidden from my sight. Amen, Amen, Amen.

And you make your alliance and will satisfy all that you may wish.

After having said and done the above, raise your eyes toward the Heavens and say: Lord and Master God all-powerful watch over our every movement, I humble myself to you, and desire that I be embraced by you, my Guardian Master, and kindest *Anael*, send him who out of subduing that which eludes us will assist in this alliance and satisfy in your service (your name),

who liveth and reigneth Blessed and Eminent, in the secret of secrets. Amen (see Latin passages in French Text on all Orations, etc.).

When you have said these things, make the sign of the Cross on yourself and on the Mirror, that which you do at one time or another every day, during the forty-eight days, at the end of which the Angel Anael will appear to you in the form of a very beautiful Child, you will salute and command his companions to obey you; note that this is not always forty-eight days, according to the intent and devotion of the Operator, at that time you come out with the request of him as you may wish, and pray he will appear each time you call him, to accord you your demands, after that, you will see all you wish to see (in the Mirror), without saying the preceding Orations, etc.; but having perfumed him say the Oration again (see Latin Oration again).

[Note: On the next page we translate the Table of Lucky and Unlucky Days as given, but it is one contrived by the several scholars so-said].

TABLE OF LUCKY AND UNLUCKY DAYS

Lucky	MONTH	Unlucky
7, 8, 18	January	13, 23
3, 9, 12, 14, 16	February	2, 10, 17, 22
5, 27	March	13, 19, 23, 28
1, 2, 4, 6, 9, 14,	April	10, 20, 29, 30
4, 19, 27, 31	May	10, 17, 20
3, 5, 7, 12, 23	June	4, 20
2, 6, 10, 23, 30	July	5, 13, 27
5, 7, 10, 14, 19	August	2, 13, 27, 31
6, 10, 13, 18, 30	September	12, 16, 22, 24
13, 16, 23, 31	October	3, 9, 27
3, 13, 23, 30	November	6, 26
10, 20, 29	December	15, 28, 31

Several Scholars have pretended that this Table was given to Adam by an Angel; also that it be to rule his conduct, that nothing should either be sown or transplanted unless on the lucky days, and all will come to him in good bearing; if our cultivators will follow in these footprints their abundance will be comparable.

END OF PART ONE

[We shall next continue with the English translation, in sequence, in our PART TWO. Following these full translations, the original French, Latin and Early Italian Texts will be provided in the last sections of our publication on the RED DRAGON, in both versions of these 1521 Editions. The reader should, as mentioned refer to the original Text sections for all Illustrations, Diagrams, and any of the languages needed, in order to retain as much of the flavor of the times in which the RED DRAGON lived. The I.G.O.S. is pleased to breathe this new life into this famous work for your Occult Science reading pleasure and study research.]

PART TWO
THE TRUE
RED DRAGON
- PLUS -
THE BLACK MEN

EDITION AUGMENTED with the **SE-**
CRETS of **QUEEN CLEOPATRA**, **SE-**
CRETS to render yourself **INVISIBLE**,
SECRETS of **ARTEPHIUS**, etc., etc.

WITH THE MARK OF
ASTAROTH

from the 1521 **EDITION**

A Continuing Translation by:

The International Guild of Occult Sciences,

College and Research Society

Palm Springs

- 1995 -

This PART TWO of the "RED DRAGON" is a continuation of PART ONE; it had been common during the 1500s to add to, or otherwise augment, Grimories as famous as this and others we continue to translate for Research purposes. USE AT OWN RISK! Please refer, as in PART ONE, to the original Text we provide in the last Sections of this book, and the reader should also compare all of the materials presented in the translations and originals for best continuity.

FOREWORD

The title which the present book bears, more especially its contents, not being, dear reader, to disturb your wise appreciation of the place for the marvelous and for the possible; since you have only to ignore that which can most highly strain the faculties in being conceded to the divine creator who formed the entire universe and therein dwells, soon falling again to the lowest of which it proceeds to, from the time that it opens the eyes to the true light.

Also, it is not possible nor can it be, to enter into your exact apprising that it shall there have among men, who can be defeated by the mysterious and most powerful faculties which cannot appertain to the human creature.

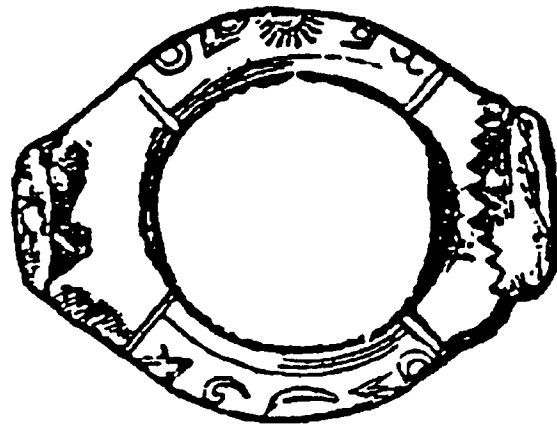
It is thus by the study and research of the matters of sciences that one arrives at extraordinary discoveries, but not by superstitious beliefs, mysterious operations, factions, etc.

How can this cause be kept secret to one and all, the works of the philosophical writers of antiquity, who had made discoveries which have been regarded as infantile by the marvelous art, in

that case where it had only been learned by the fruit of labor and vigil?

Evidently it was wished that the light be put under a bushel and to extinguish all propensity for the study of the sciences, or more correctly again, to make thought pivot upon the back and the empty dreams of the diabolic art, whenever one can, without fear of merely insulting the intellectual sense of the reader, to betray his proper appreciation and good sense, of the curious collections seemingly as those here compiled, done in the most remarkable works treating the occult sciences, and that are so much more easy to lead to, of all the books, to such sciences as black Magic of which, having occasionally one such uselessness. being oftentimes different as to their content, also, for this motive it has been easy to reunite it here, in a quantity of designated matters to the attention and it is well arrived at in the end that is to say that the reader will be interested enough, to, thus cause you to enjoy and find satisfaction by that which has been supposed by the compiler.

SO BE IT.



L'Anneau de Gyf.

FIRST CHAPTER

DEALING with the THUNDERING and MYSTERIOUS ROD, on its TRUE COMPOSITION in order to find TREASURES

That which is designated by the occult sciences as the Thundering Rod

[Note: This translation as a "Thundering Rod" is made so as not to be confused with a lightning rod or arrester - which carries away electrical discharges to ground - but, the Rod also represents the forces of lightning in the same way a thunder bolt can be thought of. This Rod can also be thought of as a wand, baton, staff, forked; described in following text.] is a small forked branch, which, when held in the two hands, turns and inclines itself towards the right place where metals are buried and to water-springs under the ground which are wished to be discovered (see Illustration of this forked stick in French Text).

The so-said rod must be of hazel, preferable when it is green and contains at that time a very large quantity of pith; the said branch must be forked at the end, and, as is said, to be cut at

sunrise; some propose again that it must be cut on the same day it is wished to be used, when then it produces very effectively the intended effect, when being stripped of its leaves, and also the same knife which had cut it must be so employed.

Since all those who, themselves, using the Rod do not take it as one same subject matter, they do not all give it the same shape. A switch, an ordinary baton (stick) which one would usually carry in the hand (walking staff of old) will suffice for some, most - never the less - themselves use a forked Rod, that shape has appeared most effective, and very convenient. As had been believed, the hand communicates whatever certain virtue to the Rod, and one is easily self-persuaded, that in taking the branches of each end into each hand, the influence is felt at the end or head of the Rod, where it will indeed be very strong. Accommodation is there found in then which one has designed as a forked Rod, very precisely for the goal of which one would seek. (See series of Illustrations on how to hold the Rod, in French Text Section).

One can see well enough how the Rod must be held, and the figure shows it at a glance (see Illustrations). It is held with the point elevated upwards or setting the point downwards, or kept in the middle, the point to the horizon. When it is held in the first

manner, it inclines itself towards the ground: if it is held in the second, it goes upwards: and if it is held in the third, it turns indifferently to one side or the other.

It turns so strongly to some people, that it rolls, that is to say it does turn in their hands, if they don't hold it firmly, and it can even break if one is too firm with it.

The most common manner used in Flanders, on which were written Letters* of the month of last May (in 1520/21), is to hold the Rod high enough, the point parallel to the horizon. It is thus that it is ordinarily used by a Religious Monk named Mr.____, Prior. He usually goes to discover underground spring water, and many other hidden things.

*There are those (from the Letters) who do not hold the Rod between the two hands, they are content to place it on one hand, opened and extended. And, wishing it to otherwise serve myself, I use it as an inclining of the hazel rod towards water, finally proven by the movement towards the pole (North) where I then work towards. I do then sketch down the experience, and once I accomplish it, I afterwards keep this perfectly secret.

In order to find water in the ground, it is necessary to take a forked branch being of wild hazel, of oak, of elm, or of other trees such as may be, about a foot long or longer, and as thick as one of the fingers, accordingly, that the wind not make it freely shake around, and put it to balance on one of the hands, in the best balance that can be done, while walking softly, and when one shall pass above a treasure, it shall turn itself, so indicating it.

The preferable method to find Treasures, is similarly said that it suffices to carry a rod on the palm of the hand completely the same as the one usually would be carried (a walking stick).

This manner of holding the Rod is, in effect most proper to eliminate any suspicion that one could have made it move by a turn of the wrist: It is apparently for this reason that another method to hold and prepare it was invented in Germany. A small correct rod is taken and one formed straight without any knots, is divided in two, and one of the two ends is hollowed out, the other end being cut to a point in order to be able to insert it in the other (hollowed end). One afterwards holds the stick with the ends of the two fingers, between which it is said it turns as soon as it passes over metal.

P. Delbeque, the Dominican, said that he had seen a young man near the Village of Brain-le-Gomte between Mons and Brussels. searching for mines in sticking a rod in the ground, which put itself into motion as soon as he touched it with the hand, in the event that there had been something in the ground there.

At length there had been others who usually used four forked Rods. They believed to find a considerable advantage in this manner, which it is that so in the place where they searched for treasure, there would be several, the Rods turning themselves some to one side, others to another.

Wier said that in holding one Rod of hazel in the hand, to discover treasures it was necessary to pronounce the Psalm De profundis... (see Latin).

Bodin said nearly the same thing. [See references in Th de Gauzons I.G.O.S. Translations] Some engraved thereon the Cross and one may see in a Cabinet at Paris, four ancient enough Rods upon which had been written, Balthazar, Gaspar, and Melchior. It had been without doubt with the view to invoke the Magi Kings, of whom it is said that they opened their treasures, and offered their gifts.

It had otherwise been connected to that which people recommended the most, that of the magic circle being traced, that which is represented on page 11 (See French Text Diagram), but it has since been known that it was done to bring its talents into use in the rod, while being only a magnetic effect or otherwise said attraction, not having an attachment to Cabalistic figures. Thus then, it had been known admissible that the effect of a forked rod, so otherwise said, that the rod could indicate so many treasures, mines and the sources of water.

This had been the object of much controversy and many charlatans, one has seen empirically the abuse on the faculties to which certain spirits have been allowed to be inferred in error and to attach this opinion to admittedly discovered as the effects of magnetism, practical superstitions, such as those who vow themselves to Satan, Lucifer, etc. and soon they had connected these to invocations, blending the sacred with the profane. Then there had appeared a sort of a devil or a spirit who placed himself at the disposition of the executor. It is in this, that this operation was where the divinatory rod was physical, that it was changed into an Infernal Rod and that natural magic had become "black magic." , we shall report hereafter on "ARBATEL, in his book of Magic," those which were known spirits of those who made practice of such matters (see Text Illustrations).

CHAPTER II

THAT WHICH IS ACCORDING TO THE MAGIC OF ARBATEL, THE CELESTIAL SPIRITS.

When one speaks of the Celestial Spirits, this is in order that it designate those which inhabit the firmament and the stars of the firmament. Their functions are assigned by the destinies and to direct events which concern them, conforming to the will and permission of the divine creator. Thus the remainder (of the Spirits) have to take refuge in all of the snares of the pernicious genies and each evil fate then affected by not resting in God's protection. Soon, even each Celestial Spirit would no longer have that influence under the star according to that which it corresponded, unless it was permitted him so by the all-powerful divine, since God alone gave the power to act; being obligated to him only, would the beings of the supercelestial regions exist, as well as the sub-luminaries and infernals. By reason of this being due to no other bond, other than divine direction, these matters have been managed to be seen to a goodly outcome which the history of the world has so confirmed since its creation: Peace to men of virtue and no peace to the impious.

There are seven Governors who have seven different functions, their visible stars are Aratron, Bethor, Phaleg, Oeh, Hageth, Ophiel, Phul, which are so according to their attributes.

1. To Aratron the power to change in the same instant into stones, some objects, and stones into other things, he converts coal into it and vice versa: he instructs in Alchemy, Magic, Physics, gives invisibility and longevity. (See Mark of Aratron, and all others in French).

2. Bethor gives high horrors, brings men together with spirits who give exact responses, transports objects to one place or another, he gives precious stones and prolongs life up to the age of seven hundred years, if God so permits.

(Mark of Bethor - see Text, etc.)

3. Phaleg appertains to the attributes of Mars, he governs over peace, raises to high rank the military workers, those who receive his mark.

(Mark of Phaleg)

4. Oeh presides over the attributes of the Sun, gives long life and health, distributes wisdom, teaches medicine and gives the power to change all into pure gold and the most precious stones.

(Mark of Oeh)

5. Hageh, under the influence of Venus, gives one the greatest beauty to those whom are honored with his protection, and distributes to them all of the graces, changes copper into gold or also the opposite.

(Mark of Hageh)

6. Ophiel possesses the power to transmute metals, under the star of mercury, he gives the means to transform quicksilver (mercury) into gold, that which is regarded as the rarest known by the alchemists as that which constitutes the philosopher's stone.

(Mark of Ophiel)

7. Phul, he governs the lunar regions. His power is the healing of hydropsy ills, he changes all metals into gold, and protects navigators. He gives three hundred years of existence.

(Mark of Phul)

One will find a variation of these signs or marks, in the tables

according to who, one or another it would seem to us to be under some kind of calligraphic fantasy.

The same Arbatel enjoined: "All is possible to those who have faith and willingness; all impossible to whoever ignores belief and will. He has not here any great obstacles other than heedlessness, thoughtlessness, inconstancy, frivolity of the soul, debauchery, passion, ignorance of the submitting to the word of God. The one who would wish to be a magician, must be, before all, an honest man, virtuous, constant in his words and in his actions, firm in his confidence in God, prudent, covetous only of wisdom."

CHAPTER III
ON THAT WHICH GOES TOWARD THINKING
UPON
MATTERS OF INVOCATION.

(Taken from the same *ARBATEL*.)

One names as secret that which human industry cannot research without ever having a revelation, that such as resides in science as a hidden creation, but which is allowed to the spirits to honestly reveal. The secrets are object of divine matters natural or human. Ask few and choose well those of whom you would wish to obtain, to obtain services. It is necessary, first, to fix oneself upon the nature of the secret that they would wish to know; and, if it is by the hidden spirits under a form of a person or otherwise that it is to be revealed, ask then counsel, and briefly, of someone who has been initiated and pray to God to give the grace, alone at the end of which to be reassured. Laud and honor God to the ultimate ends!

What are the greatest secrets?

The greatest secrets are in the number of seven:

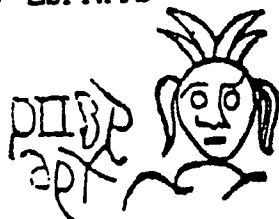
The first is of curing all illnesses in the space of seven days by the signs or by natural objects, or by superior spirits, with the aid of God.

- The second is the power to prolong life to one's taste, of no importance at what age;
- The third is to be obeyed by all creatures who are in the elements and who have the form of the personification of the spirits, as the pygmies, etc;
- The fourth is of the power to maintain holding the intelligences of all the visible and invisible beings, and comprehend, every object, of those which are useful to the one who is the master;
- The fifth is of the power to attain the purpose which God has assigned one;
- The sixth is to be submissive to God, to acknowledge Christ and the Holy Ghost, that which is for human protection;
 - The seventh is to obtain resurrection.- [a becoming of a God].

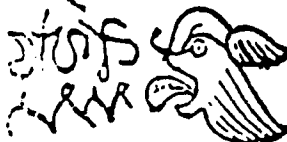
As we have come to report, one sees that the writers who had indeed been somewhat pretentious at being serious people, in their books and works of research, to the sole end of doing that which would be looked away from with the view of well pressing here to suppress them, and that which is not alone demonic has been mixed with the sacred and profane, since the writer highly cites having only one matter in view, it would be that of tolerance of prejudice mixed with duty and precepts of just beliefs.

MARQUE DES ESPRITS

ARATRON



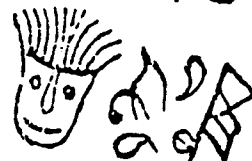
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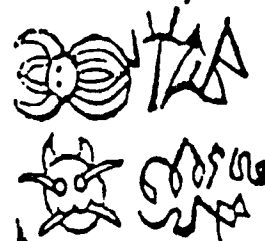
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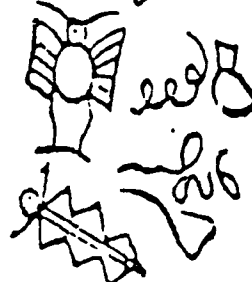
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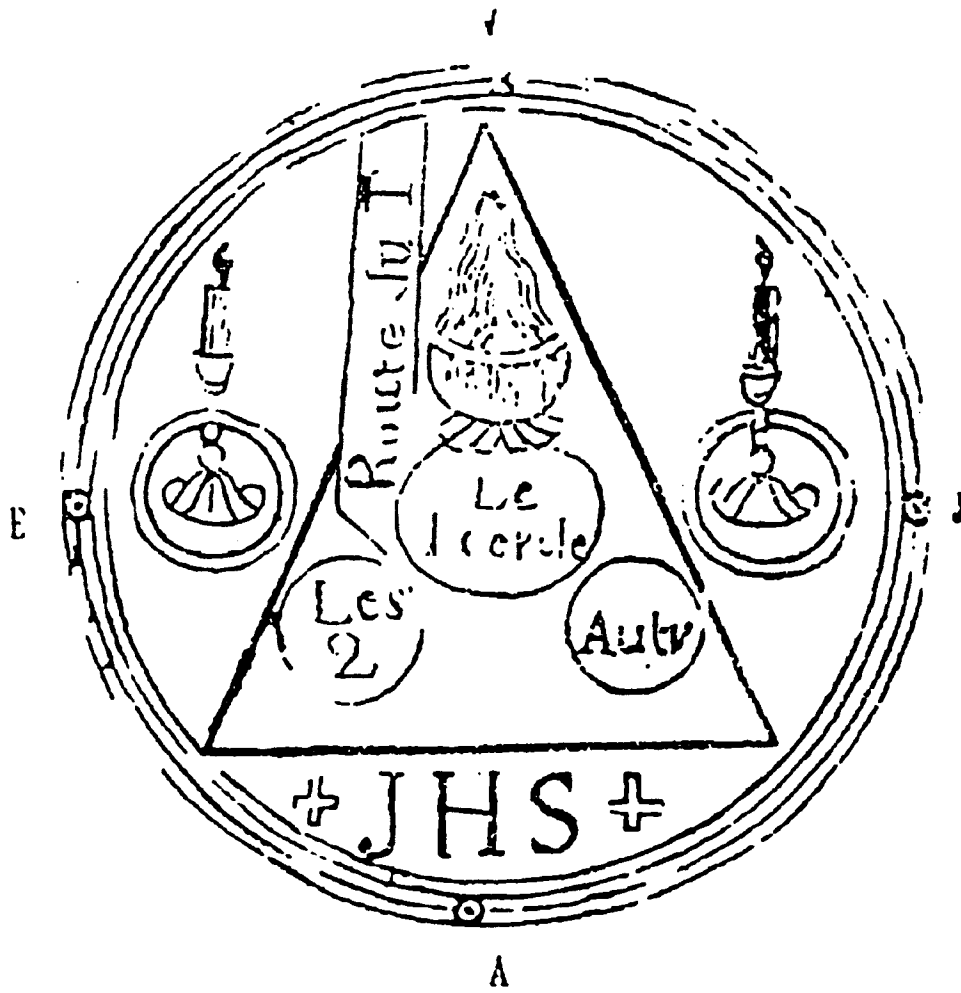
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LE CERCLE MAGIQUE



DES PACTES

CHAPTER IV

CONCERNING PACTS MADE WITH THE DEVIL.

We are not able to deny the existence of the demon, of whom is cited since the beginning of the world, and on the subject of which many dissertations have been deduced; but that which can't be described by anyone, is his figure; also making an appearance, sometimes under the form of a serpent, of one such animal or another, or of one composed of several kinds of beasts, in rather giving him in resemblance nearly the same kind of head or legs; but that which one may affirm, is that he doesn't always show himself in flesh and bone, how then can it be established that certain creatures are able to have rapports with him other than those who are prejudiced?

It is for these reasons that one may ask about that which the authors of these invocational books wished to deduce, of which contain so many conjurations and infernal pacts; also we think here it will be recalled with profit to instruct the reader on some of the divisions of the magical sciences. (see following).

ART TO EVOKE THE DEAD, CALLED NECROMANCY

It is well reported on things concerning the invocations and consultations on things to come by the Ministry (Council) of manes (Roman Religion - the worship of spirits of the dead and gods of the lower world) who made the dead appear to those who had wished to consult their ghost, because they could no longer await seeing them, since the soul was separated from them.

This sort of divination had been practiced among the Greeks, and the Thessalians more again giving themselves the pretense from which they obtained oracles, that is to say of certain responses, concerning the future. It had existed among the magicians who presided at this practice, these said magicians requiring that sacrifices were to be made to the Manes,

1. The ancients sometimes called the Manes the infernal gods, and other times the ghosts of the dead. [Hence, ancestor worship].

of the deceased, at length to easily render pretending that without that (sacrifices), they would be insensible to all questions which would be so made of them.

It was reported that Saul (St. Paul) had consulted a necromancer,

the one who made him see the ghost of Samuel who predicted all sorts of things to him [It is also now known that St. Paul was an epileptic, as was Julius Caesar who also saw apparitions].

The Emperor Basil who had reigned in Constantinople having lost his son Constantine, whom he had infinitely loved, gave himself over to necromancy and, by the counsels of a heretic monk by the name of Santabareus he attained making a pact with the ghost of his son.

It was reported that in Toledo and Salamanca (in old Spain) there had existed schools of necromancy in the caverns of which the entrances to were closed by the order of Isabella (Queen) wife of Ferdinand V (King; Spain).

DIVINATION BY CELESTIAL BODIES, OTHERWISE CALLED ASTROLOGY

Many of the peoples of antiquity, such as the Chaldeans and the Egyptians had practiced the science of astrology [see our Th de Gauzons, extensive History on this] which consists of examining the celestial bodies; it had been we say, greatly in use and later equally among the Greeks, as among the peoples of the Italic lands from where it has come to us; but it is particularly among

the peoples of Arabia that it had been conserved and practiced with the greatest of veneration.

Astrology consists of the influence of the stars upon the human bodies. It is in this that it differs from Astronomy. Following Herod, there were these peoples of the Orient who made report of the birth on such a day, or such a planet, in order to draw it into a horoscope, of which it would preside over the one who was then born, his fortune, that of the events of his life and whatever matter or by what accident he may leave this world he had come to enter.

We report here-below the opinion of the ancients on the planets by rapport with the horoscopes [see appropriate signs, etc. in French Text, or refer to any standard charts on these signs].

(Planetary List Translation of Old follows)

The Sun. Prodigy of generosity and well-being of which the rays produce happiness, benefits in affairs, gains, successes, heritages.

The moon. Presides over dreams and reveries, its domination is attached to illicit gains.

Mars. Has an influence on combat, incarcerations, disputes.

Mercury. God of merchants and thieves, dominates again illnesses, lost money.

Jupiter. It produces all riches, all good acts, it gives honor and all terrestrial grandeur.

Venus. It presides over tender and affectionate sentiments, to benevolence and numerous progeny.

Saturn. Proclaimed indifferent and melancholic, it dominates in life that which is: sciences or memorials.

The Constellations. Not without having their good and bad influences.

THAT WHICH THE ASTROLOGERS CALLED CELESTIAL HOUSES.

- 1. The Ram (Aries): Eastern angle represents the house of life.**
- 2. The Bull (Taurus): Lesser Door, represents riches, legacies, fortunes and great hopes.**
- 3. The Twins (Gemini): This is the house of the brothers and the omen of successors.**
- 4. The Crab (Cancer): This is the house of treasures and of good successions, the angle of the earth, the base of the sky.**
- 5. The Lion (Leo): This is the house of dispositions by testament, bequests, donations and again the dwelling place of children.**
- 6. The Virgin (Virgo): House of dreams, contradictions, maladies and chagrin.**
- 7. The Balance (Libra): Western angle otherwise called house of weddings and marriages.**

8. **The Scorpion (Scorpio):** Indicates fears and dreads, apprehension of death, it is called the **Superior Door**.

9. **The Archer (Sagittarius):** It is named **Love of the Sun**. This house is attached to the moral, religion, voyages and exact knowledge.

10. **The Goat (Capricorn):** Otherwise called the middle of the sky. **House of changes, terrestrial grandeur, crowns.**

11. **The Purer, Water Bearer (Aquarius):** **House of benefits, friends and fortune, the Love of Jupiter.**

12. **The Fish (Pisces):** **Sometimes called the Love of Saturn. It is the house of poisonings, evils, envy, tragic end.**

The astrologers had divided the sky into these celestial houses or mansions according to which they ascribed the prophetic powers.

CHAPTER V
CONTINUATION CONCERNING
THE PLANETS AND HOROSCOPES
TAKEN FROM ICELLES.

Houses of the Planets - The Ram and the Scorpion are the dear houses of Mars. The Bull and the Balance, those of Venus; the Twins and the Virgin, those of Mercury; the Archer and the Fish, those of Jupiter; the Goat and the Water Bearer, those of Saturn; the Lion that of the Sun; the Crab that of the Moon.

The astrologers had given most attention to that which would be charged and drawn in the horoscope of a person, by the position of the stars and the constellations. Here is in general how they proceeded.

After being assured by means of a telescope, of the constellations and the planets dominant in the sky, the astrologer would reunite their special virtues, comparing among them in order to be able to have that which would be analogous or contrary to their virtues, and afterwards draw the resultant consequences of this comparison; all the art would thus be by more or less what the capacity or intelligence of the astrologer was, three

analogous or of similar a nature would be declared "favorable": six, "mediocre"; four, "bad."

1. The instrument which was ordinarily used to observe the stars and chart the horoscopes was named an *Astrolab*. It much resembled an ornate sort of sphere. The astrologer, informed of the day, the hour, the moment of when the one consulting was born, placed matters in the proper place which they occupied then, and set up his theme, according to the position of the planets and constellations.

Morphirius, the most celebrated astrologer of his times, arranged at first twelve triangles, between two squares, after searching the state of the sky to the hour when the person had been born, tracing the figure of each planet at the edge of the constellation which was found to be in conjunction with it, then by the natural consequence which he drew from it, he formed his prophecy which was realized.

Qualities of the Planets and the Zodiacal Constellations

These qualities or properties are used to know the consequences drawn from their proximity or conjunctions; these here-after are the sentiments of Indagine.

Mars found on the day of birth gives triumph over enemies.

Saturn augments toil and disposes illnesses.

Venus gives joy, good appetite and good fettle.

Mercury grants wisdom, eloquence and all sorts of subtleties

The Moon renders lazy and feeble in spirit all sorts of things.

The Sun procures renown, force and grandeur.

Jupiter grants beauty, riches, honors and memorial.

Mars finds itself with the Ram, at the hour of birth, giving courage, fearlessness, and a long life. If so found with the Bull, riches and courage. With the Goat, honors, dignity, courage, power, etc. In a word, Mars augments the influence of the constellations, with which it identifies and there adjoins the value.

Saturn gives pain, labor, malady, misery; it augments and influences evil and injures men.

Venus gives love, joy, pleasures; it augments and influences good and lessens ills.

Mercury gives wisdom, eloquence, luck in commerce; it augments or lessens the influences, according to their conjunctions. For example, if it is found with the Fish, who are evil, it becomes less good; if it is found with the Goat, who is favorable, it becomes better.

The Moon gives weakness, cowardice, and gives melancholy, dreariness, dementia and natural apathy.

Jupiter gives beauty, riches and honors. It augments and influences good and dissipates ills.

The Sun ascending gives favors of princes, and has influence almost as much as the power that Jupiter has.

The Twins, the Balance and the Virgin give beauty beyond excellence.

The Scorpion, the Goat and the Fish give a mediocre beauty. The

other constellations give ugliness.

The Virgin, the Balance, the Water Bearer and the Twins give a good voice.

The Crab, the Scorpion and the Fish give a void or disagreeable voice.

The other constellations do not have power over the voice.

- If the planets and the constellations find themselves in the East, at the hour of birth, one will feel their influence at the beginning of life; if they are in the middle of the sky, one will feel their influence in the middle of life; if they are in the West, one will feel it at the end.

To see the dominant figure and explain each sign of the Zodiac, on the different parts of the human body, see what has been affirmed in the works of the Abbey of Vallemont, being entitled. "Small Treatise on the Divinatory Rod" - Volume I, with figures.

POUR LA LUNE, APPLIQUÉ AU LUNDI.

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POUR MARS, APPLIQUÉ AU MARDI.

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**THE
SECRET OF
SECRETS
OTHERWISE CALLED THE
SECRETA SECRETORUM (LATIN)**

Among the rarest matters and the most researched on the demonic, are the secrets of the mirror of Salomon, then of the secrets of the Black Hen, being strongly relished, we report the invention of this during these epochs where it had not been among all of the classes of society, except for some learned ones, than that of the feeble of spirit; the propagation of light otherwise by instruction, had put an end to these practices (with education of more people), but not having destroyed the desire which existed still among the people so educated in this knowledge, entirely.

It is then here as in the majority of other fantasies most predictably that it can be reported.

[Note: The above was probably printed out of usual order in the original, and should probably be considered as a short Foreword to the text on the Mirror of Solomon and the Black Hen Secrets, etc. See later translation which follows on some of this in our PART TWO, and refer back to PART ONE for details given on Solomon's Mirror, etc.).

CHAPTER VI
OR ONE DEALING WITH EXORCISMS,
THAT IS TO SAY ON
THE MEANS HAVING TO BE USED
IN ORDER TO CHASE AWAY THE DEMON.

It is without contests to leave unprovided, reason and belief for all sorts of demons and spells; but while it is first spoken of the demon in scripture, how can the one with logic manage to judge sanely the things, shall he not be led to doubt the truth more which shall come to him while finding before his eyes all that which had been written in favor of this belief, where it cannot be shocking to judge such matters in this manner? Ditto, as far as listening to devils speak, of ghosts, of treasures, of werewolves above all of lots being cast, of healings, of evil spells and of all this litany of diabolic expressions.

Ditto, again, as far as the traditions concerning the lots, spells and bewitchings reported of that which deals with exorcisms for, while the diabolical parts were erroneous in virtue (an opinion conforming to very sound doctrine), how could those who possessed the light of knowledge be able to admit that the one who didn't could have these beliefs? - without being drawn to ask themselves, by way of a just reflection, why were there exorcisms, if they had neither a devil, nor lots or spells, nor

enchantments, to where we draw this conclusion, that the remedy had no reason to exist as the illness is imaginary? - we shall report here-after some of the exorcisms excerpted from the authors of the times.

EXORCISM

**To force the demon to render a writing
in which one has taken a pledge to him.**

[To be said in Latin; see original text, PART TWO, on EXORCISM, presented]:

In effect - Most Clement God, whose power is endless, who towards all your creatures and all things are always held supreme in maintaining dominion, go not at all granted thirsty or undesirous whereas you are indeed professed as Lord in the name of your masterly position; he who has sinned unto you, he who has justly called forth your wrath, when he has not obeyed your mandate; and indeed then grievously has he turned away from your love and fled from your Lordship, has denied you, and has impiously consorted in his adjoining with demons; and as if it were not enough to deny you, he has held to in a writing, his obligation to the demon, in his own handwriting and by his own volition against all the instructions you have asserted. Truly, most clement Lord, that mercy which you have cannot be bound-

less, and yet it is so proper that you spare him from this misery: he whom you created, who has so denied you and written in his own handwriting this demonic pledge, in your infinite goodness implores that you reverse it, you who detests impiety, and he dreads your compunction, thus I hereby in his name deny in return the demon, submitting to the true Lord, indeed by your grace, in order to receive what is wisely heart-desired.

Rend, oh Lord, the heart and wash away what you despise in our humility to you, have mercy towards this handwritten deed and remove the impediment he is possessed of, we deprecate ourselves to you in supplication, in abundant piety by the Blood of your Son our Lord Jesus Christ shed for restitution on this handwritten pact and by the way of your true word that you will so compel it: against the glory of the tyrant who is not just in his predation toward men, deprecate this sin and absolve him by your Son's victory. In the graciousness of our Lord Jesus Christ your Son, etc.

EXORCISMS (CON'TD)

(Here to be said, again in Latin, see text section on EXORCISMS] - In effect: I exorcise you, impious Satan, be gone from this dominion, tyrant against man, effecting always your rule. I

so exorcise you by Jesus Christ, who came to save this troubled world, be out of this present creature, whom you fraudulently deceived as a traitor, depart in haste to your Kingdom. By divine mercy, go forsaken to be committed to the redness of the wages of sin promised and serve completely indebted and subservient for life eternal.

I exorcise you by the precious Blood of Jesus Christ; whereby this handwriting is so opposed and settled on this infamous account, go ye and do acknowledge your sin to Jesus in grace, turn not towards demanding the presumed debt, from the handwritten pact, by the Blood of the absolute Christ, whereby it is now payed without any hinderance.

Hear ye, accursed Satan, God serves no one, but lives supreme; at God's call and invitation shall you be subjugated to serve him, from whence your mistaken handwritten pact has been gloriously put in vain; and indeed in the name of the Lord, I command you to retire thither, and render it, no longer possessing this one who had served you: to ever-constant God, repay the sin in grace, never to be active again in restoring your Kingdom.

I adjure you, to your hall, strongly armed with glory, do proceed there in peace, depart forever by the overpowering victory: I

eject you from this place, always armed with absolute confidence, and strip you of your plunder.

Return your pact therefore, which God's creature has traded in serving him: Return it, in the name of who is bound by it: go to your tyrannical Kingdom, justly in loss, and never presume upon your vain pact, duly destroyed. All-powerful God's creature will make restitution to the true Lord, and you are spurned, tyrant while out of God's mercy you are opposed and will be powerless to intervene in this protection, also adjured by sacred and glorious Mary, God's Virgin Mother, who has interceded by consequence to dignify her Son beheld as Jesus Christ. By the Grace of our Lord (so be it).

As one may know, it had been instituted that prayers be said to avoid the snares of the demon, but how could the one who had some penchant to believe that they could actually place themselves in a rapport with LUCIFER, admit that the demon is an incorporeal thing? - while by the same means of prayers, they could obtain restitution for the pact which they had made with him. (On restitution for the handwritten pact to which man has obligated himself),

1. See the "Manual of Exorcisms", by the Abbey Eynatten; Anvers, 1678, a Volume of 482 pages.

In the same Manual also, other formulas are found that we here cite, not being reported in their entirety.

On Exorcisms against the noise of thunder, lightning, hail and winds.

On how to discern good or evil apparitions of the spirits, with remedies of exorcisms against the evil spirits haunting houses or other places.

On exorcisms to protect the house vexed by the evil spirit.

On how to exorcise all things so consumable or otherwise, before being used by the evil ones or energies.

It is, one sees, permitted to the man in whom the spirit is feeble, to doubt that the demon or evil spirit is otherwise explained by troubled thoughts, evil inspirations, also, as has been said in the FOREWORD (see this, PART TWO), it obliges us to believe that the reader will take profit of the knowledge in the present wealth presented of it, of which the tendency is disabusive in that which concerns the penchant for superstition.

CHAPTER VII

[Please note that most of this Chapter is text repeated from PART ONE, "On the Secret Mirror of Solomon". We do not re-print this identical text over again, and the reader should refer back to this section. We do, however, print the remainder of translated text which did not appear in PART ONE, as follows]:

ON THE SECRET MIRROR OF SOLOMON...

After this brief exposition on the mirror of Solomon, it is not needed that the student of this modest study you have made dear reader, accept it other than as an invention of this secret which one may be otherwise led to know its motive of charlatanism, or desire it to pass as erudite, as had frequently been in these past times, and to the sole end of attaining success in the vivid imaginations of these sorts of writers who transgressed in the marvelous, exaggerating same, to make the supposition that they possessed the greatest wisdom, and thus when one arrives at the body of these works, he finds merchants of worms for the intelligence; the false sense of the first had been to defeat you in all wretchedness (charlatans), and those of the others to put you in possession of vain sciences.

That which we have thus previously exposed, in the passages on the mirror of Solomon, applies no less to the secret of the Black Hen and other similar works.

SECRET
of the
BLACK HEN

The famous Secret of the Black Hen, a secret which one cannot count on resulting from any Gabala, which had been lost for a long time, and had been found again, we shall translate hereafter:

"Take a black hen which has never lain eggs and that a single rooster has not approached; do in turn, in taking it, not make it cry out, and for that you must go at eleven o'clock at night, while it is asleep, take it by the neck, so that you'll most especially prevent it from crying out; you return along a large road, to the right place where two routes cross; there, at the stroke of midnight, make a circle with a rod of cypress, place yourself in the middle and split the hen in two in pronouncing these words three times: Eloim, Essaim, frugativi et appellavi. Turn then to face East, kneel and say an oration; that done, you make the grand appellation; then the impure spirit will appear to you dressed in a scarlet galena robe (that of an ancient Alchemist or

Physician), with a yellow jacket (shirt) and watery green color breeches (tights). Its head which will resemble that of a dog with donkey ears, will be surmounted by two horns; its legs and feet will be as those of a cow (see Illustration in Black Men section of PART TWO French text). He will ask you your orders; you will give it these as you well judge, since it will not be able to refuse to obey you, and you will be able to render yourself very rich, and consequently the happiest of all men".

It is well that you should know that before beginning all that has been said here-above, it is necessary that you will have made your devotions and that you no longer have to reproach yourself in guilt. This is moreover most essential so that you not be at the order of the evil spirit, but rather that he be at yours.

THE HOLY RULE

(See SANCTUM REGUM, PART ONE)

[Again, this section is very nearly a word for word repeat of the text we have already printed in our PART ONE on "The Holy Rule", with but a few variations in this version. Please refer to both French and Latin texts as to the minor variations in a few details such as the spellings of some of the names, etc. However the footnote below is given, as follows]:

1. Take good note of that which is given as to pages 48 & 49 (of

the 2nd version -in our PART TWO), dealing with the Dismissal of the Angel Anael, etc. (also see all other Illustrations which apply to the second version).

GRAND APPELLATION

[Here again, see this repeated text in our PART ONE, with the added text of a NOTA BENE, as below]:

NOTE WELL

After this expose concerning the pacts, you easily resume, wise reader, that we have been within reason for you to be predisposed in the case of which you must make the most bizarre readings and recognize that the authors had indeed really wanted to but banter in very naive seeking of treasures, which well in error, should be accorded any belief at all.

**SECRETS
CONCERNING THE PENTACLES
AND
TALISMANS**

It is longly enough spoken of in the account being entitled: "The Marvelous Secrets of the Natural Magick of Albert the Younger" which we have only to speak succinctly of in the present work, for the reader will find, (and in this will he make a judicious appreciation of it) that we owe to leave to Ceasar what is Ceasar's, being there thus no real point in more profoundly prying into the true book on the Pentacles, which is only on other titled: "The Clavicles Of Solomon", which we have already cited. Let us then say to the indulgent reader, that: the Pentacles are the magical circles containing in several languages, Hebrew, Syrian and others, the divine names; in order that they be complete they must contain, in the interior of the circle, one or several triangles in which are written the words "formatio, reformatio, transformatio", plus the word *Agla*, by which it is employed to stem the malice of the bad spirits.

The Pentacles must be made in the hour of Venus in acutely crossing the light of the Moon, being in an air sign, and not terrestrial; that the day will be equal in sunlight, and they are to be made in a ventilated room, newly cleaned, which you have

not inhabited: you will enter there with companions, you will suffumigate it with odiferous fumes, you must have several consecrated parchments which are virgin ones, upon which you will begin to scribe the Pentacles, as here-after, at the said hour with the principle colors, herewith see: gold, vermillion and green, that which you scribe with an art pen and with the colors exorcised, as it has come to be highly stated; and when they have been scribed, try to perfect it all in the same hour, if not, having begun, continue until all is achieved; if you wish to stop, begin again on the same day and hour, after you have put the art under a drape of silk. Take afterwards an earthen pot, in which you have put newly lit coals of male incense, mastic and aloe wood, all exorcised and purified; next, with the knife or needle you will make the circle in the suitable manner: Take the Pentacles when they are made, and suffumigate them all over with good odors, it is necessary that you have the face turned to the East, in reading devoutly the following Psalm:

Dominee Deus moster, Coeli enarrant gloriam Dei, etc., and then add this: "Adonay All Powerful, Alpha and Omega, who has made your nation walk upon the sea with foot dry (crossing the Sea out of Egypt), who has chosen so Abraham, your faithful servant for the seed (semen) with which you have promised that all the tribes on the earth would be blessed, with which seed you have

multiplied like the stars, which had given unto Moses the Law on Mount Sinai, and which had given unto Solomon, your servant, these Pentacles, for the surety of the soul and body; with humility, we supplicate to your Majesty, that by your power, these Pentacles be consecrated, so that they will obtain power against all the spirits, by you, oh Most-Holy and Lord Adonay, of which the empire and the principality will be without end, amen. After this you perfume them with odiferous spices and put them in a drape of silk consecrated for your use.

The Pentacles are commonly made of metal conforming to the planet, with that instrument of art to make them; but for the better, it is with the virgin parchment or the cavity of a newly-born male infant, and for that it is scribed with an art pen in blood, all of which have been exorcised.

Different Colors of the Planets

Saturn, black. Mars, red. Jupiter, sky-blue. Sun, yellow.
Venus, green. Mercury, green and red. The Moon, white.

The form of the Pentacles would commonly be circular, sometimes octagonal, hexagonal or a tetragon.

The names of God are of the greatest efficacy, of which they are written in Hebrew letters; as far as the size of them, it is up to the wish of the operator, who can augment them or make them smaller, so long as all these things are congruent and well-formed.

For the characters which are the letters and other divine names, write them in Hebrew letters, I have known it to be most appropriate to put them as this, being very efficacious, but I have transcribed in Latin in the sacred Pentacles the circular Verses which are taken from Holy Scripture, because they must be able to be pronounced (in Latin) by the exorcist with ardor and charge, three times, afterwhich the expressed effects of these mediate in intention, the words of God being of the greatest virtue. As the so-said Pentacles are dependent on the Clavicle, without regard to their markings, it would well appear to me that their colors be placed by virtue of the highest intelligence of the operator: that which I have thus done I have been able to by the knowledge of experience.

The forms of the Pentacles have a great virtue and a power without limit, if you conjure the spirits, by their virtue, they will obey you: show them the Pentacles, and they will fear you, in such a way that each can neither remain silent nor give voice

unless you so oblige, nor make a single sacrifice nor gift. These Pentacles have moreover power against all the perils of the earth, against all enemies so be they visible or invisible, against poison beverages, against spells, against fear and against all. In any place that you may be with these sacred Pentacles, you will be safe, being watched over, whether sleeping, eating, drinking, day and night; being carried, they give grace to men and women, and by their virtue fire is restrained, water subsides, the sea calms at the moment of the tempest, being so cast within. All the spirits, having remembered the names there upon being written (on the Pentacles), out of fear they will obey you.

CHAPTER VIII
CONCERNING SECRETS ON
THE PHYSIOGNOMY
ACCORDING TO A LONG-AGO AND
VERY WISE ITALIAN AUTHOR

The honest man.

His figure is handsome, his shoulders large; his chest large, his breathing easy and tranquil; the nose large enough, well proportioned to the rest of the face; the eyes are large and a bit sunken, or well opened, bearing the expression of softness; it sometimes happens that the eyes have somewhat of a bit of sorrow, and that they are brought together by the eyebrows, while the brow, in the same case, is a bit severe, but all that is with discretion.

The ingenuous man.

He has the gentle look, the hair flat and a bit short, the eyes round, a bit circular in form, the head mediocre and well-proportioned, the neck a bit long, the shoulders gently inclined, the voice clear, not too loud nor too sharp, the hands and fingers a bit long.

The madman.

He has eyes pale and trembling, or well-fixed and wet, sometimes obscured rolling in their orbit, as though wandering. One sees the insanity which, is fixed in the eyes, rolling the eyeballs towards the upper part, that which is very ugly to see: in general the madmen have very narrow nostrils and likewise mouths.

The inconstant man.

He has either a small brow or large, the nose small or long and delicate, or indeed again pointed at its end; his mouth is a bit secluded and withdrawn and he has small eyes which are obscure. One can well see the hair on his chest and on his abdomen.

The vigorous and big-hearted man.

His forms are well-pronounced, his shoulders and his chest are large and robust, covered with tough and thick hair. The color of his body is dark, the neck large and firm, the calves of the legs very firm, raised toward the upper part; the eyebrows are thick, a bit extended; the voice loud, raised, menacing. Such are the traits found among the authors; we add to these those which our experience has made known: the head a bit large and saliently engaged, or indeed equally conforming to all its parts with a greater mediocrity; the ears are large enough, squared; the brow

squared, in a just grandeur, lean indeed smooth; the nose well-proportioned to the face; the nostrils a bit large; the lips deliberate, equal, and the mouth large enough; the voice grave and intense, or indeed sonorous; the respiration strong and his breath prompt and heavy; the arms and the elbows robust, well-articulated; the back large and robust; the abdomen is large enough, but contracted; the hands large, articulated, tenuous, of great power; the eyes brilliant, a bit sluggish than ordinary in state sometimes mobile, enticing, of black color or similarly tan, with rings of a variety of nuances.

The reckless one.

The reckless man ordinarily has brilliant eyes, looking to the side; sometimes the eyes are half-closed, his brow being austere, his cheeks contracted, sometimes the eyes are correct, or either humid or dry, well-proportioned. His mouth is large conforming badly, his fingers thick and large.

The faint-hearted man.

He commonly has the face, the articulations and the limbs small. His body is meager, pock-marked and twisted, the eyes obscure, swollen in their contour, or indeed large, fixed, very reddish.

The loveless man.

He has pleasant eyes: it seems that this one mocks himself as a martyr who torments others.

The merry one in love.

His demeanor is mediocreatly split, his eyes turn in a bit towards the nose and are extraordinarily brilliant.

The stubborn one.

He has a large head, high brow, open nostrils, the neck firm and imovable, or indeed long and fat.

The jealous one.

The temples are sunken, the eyebrows joined, thick, large mouth, long teeth which are thin, sharp, strong; the eyes are concave and small, or indeed large, agitated, bright, seeming as those of a man in rage.

The envious one.

The signs given him distinguish him quite well. He has a flat face, oblong and narrow ears. His cheeks are ordinarily emaciated.

but it happens also that they can be quite large, eyes wide apart, an elongated figure. The mouth is concave, long sharp teeth, a soft misleading voice, speech acute and feeble, shoulders sloped toward the anterior part of the chest, eyes sunken, very small, sometimes pale, a livid tint to the visage.

CHAPTER IX

THE SECRETS OF QUEEN CLEOPATRA

The secrets of queen Cleopatra have been conserved and precisely transmitted in the report of certain writers; it must not be entirely admitted that the said secrets, attributed to this queen, have been completely designed to cause her beauty and so those here reproduced cannot have authenticity, they can, if seeing that their efficacy would be incontestable, be esteemed for their just value.

For a woman to conserve her beauty.

Take every morning lean veal freshly killed at the hour when the Sun rules, cut it into minced slices and spread it on the face and generally on all the parts of the body that you wish to conserve in a perpetual state of freshness, let it remain there about an

hour and you will experience the effect.

To conserve fine white skin agreeable to the touch.
Take the liquid called cytisus water (laburnum of Eurasia; a poisonous tree-shrub of the pea family), leave it exposed to the influences of the Moon and of Venus, in an uncovered pot for three or four nights, then for twenty-four hours to the influence of the sun. Then you mix it in small quantity with some fresh cow or goat milk, but preferably of a mare horse, and you let this blend with the parts of the body you wish to bleach and make supple.

Means of clearing the complexion.

Brown women bathe themselves frequently to clear their complexion, and wash their face with some small quantity of spirits of wine (brandy), with virginal milk or at length with distilled water of the pimpernel or chickweed, sulfide of silver, bean flowers, etc. These procedures afterwards sometimes have a supreme effect.

Infusion for the skin.

Make an infusion of horseradish and milk and leave this simple composition on the face every night.

Preparation to dissipate eruptions of the skin.

Experiment with the juice of the leek, mixed with an equal quantity of sweet milk or cream and use it to wash the blemishes which will dry and promptly fall away without leaving a spot.

Rose milk to conserve the complexion.

Mix together one ounce of fine olive oil and ten drops of oil of tartar in a pint of rosewater; you must decant the oil of tartar before mixing it into the blend.

Pommade against wrinkles.

Take: Juice of a white lily bulb and white honey, two ounces of each; white wax melted, one ounce; incorporate all the ingredients and make a pomade which you spread on the face every night while you sleep with it on, and that you only wipe away the next day.

Beauty bath.

Take two pounds of hulled barley, one pound of rice, three pounds of pulverized lupine beans, eight pounds of bran and six handfuls of borax and or gillyflower; boil it all in a sufficient quantity of river water, and pass the liquid through a strainer. This liquid bath is perfect for cleansing and softening the skin.

[Note: The next section is but one of many ways supposed on invisibility.]

SECRET TO RENDER YOURSELF INVISIBLE

The greatest of all the secrets, a matter on which we will not find contradiction, would be the Secret to render yourself invisible; what would then be the one on which we can inform on the above is that of the ring of Gyges if the fable reported by Plato could be admitted as true, a matter equally reproduced by Cicero in the book "De Officiis," and so this ring of Gyges is here reproduced (see Illustrations in French text section on this).

Gyges, (who was to become) king of Lydia (in ancient Asia Minor, bordering on the Aegean Sea) was the friend and favorite of the king Candaul, who wishing to make Gyges admire the beauty of his wife, made him see her totally nude. The outraged queen threatened to make Gyges perish if he would not consent to kill the king, that which he did, and for reward he obtained marriage to the queen and became king.

Plato recounted that Gyges, who had been sheep herder to the king, had found in the flanks of a bronzen horse the famous ring

which would render the one wearing it invisible; he took this ring of which he made such use, and after having taken the life of Candaul he wed the queen and seized the crown.

According to that which is related in certain works dealing with invisibility, this ring had borne a double stone-setting; on one side was inscribed the image of the sun on a topaz stone; on the other had been the figure of the moon, that stone had been emerald; the ring had been silver bearing cabalistic signs engraved on the band; doubtless he (Gyges) had to pronounce these magic words to obtain invisibility; the ring and the words have been lost.

CHAPTER X

THE SECRETS OF THE WISE ARTEPHIUS

Artephius who, in the telling of historians who lived in the XIIIth century, had possessed, according to the said narrators, a multitude of the most precious sciences, herewith: alchemy, which is, as we have said in several places in this humble compilation, "the art of making gold," next "astrology," and also having that great secret, of which cannot be too greatly esteemed, who had the art of prolonging life, with which secret had been permitted to him to provide himself a career which had exceeded a thousand years.

The writings of Artephius concerning the philosopher's stone have been lost, and it must be supposed that his knowledge concerning the manner of making gold, of which some writers have spoken, is indeed then problematic for certain historians who had granted him the thousand or more years of existence.

Jerome Cardan, who, also of him, had written on these sciences and made count of a number of astrologers, had advanced in his book, on the Variety of Matters," that the book of Artephius was the work of a mystifier who wished to join himself with the partisans of alchemy.

We believe that the reader will not regret, in spite of their bizarreness, to find retraced here the cabalistic characters of the seven principal planets. Thus they are as follows:

For the Sun, applicable to Sunday [see Illustrations on each of these in the French text section, second version, at back of book].

For the Moon, applicable to Monday.

For Mars, applicable to Tuesday.

For Mercury, applicable to Wednesday.

For Jupiter, applicable to Thursday.

For Venus, applicable to Friday.

For Saturn, applicable to Saturday.

[also note that in Old French, the days of the week originally translated quite literally into: Day of the Sun... Moon... Mars... Mercury... Jupiter.. Venus... Saturn, rather than the English names for the days which we take from Old Norse, mainly.]

The Sun, said the same Artphius, rules over gain, heritages and all that which changes fortune; it sustains us in the hope for the better.

The Moon rules over larceny and theft, dreams, vain illusions, and at the same time it directs in the search for treasures.

Mars presides over general or particular combat, gives triumph over enemies, makes and breaks marriages.

Mercury presides over illnesses that it can direct to a good outcome; it procures the means to acquit debts and delivers all fears.

Jupiter rules over riches, honors and distinctions, it gives power to those who place themselves under its protection by means of instruction.

Venus rules over clandestine liaisons; it directs travellers and protects them, it fortifies love.

Saturn presides over the live of those named, it prolongs it or it terminates it, it renders it happy or painful.

The signs which we have come to give and the power which pertains to the planets must be to direct the Mages in the operation of alchemy or astrology, as was used by Artephius of whom the principal talent had been to procure riches and a long existence in which to enjoy them.

CHAPTER XI

ON THE MARVELOUS MATTERS

PRESUMPTIONS, PREJUDICES, ETC., ETC.

We shall relate here some of the passages, which in certain lands, be it in Europe or other parts of the globe, had been regarded as once certain, that which can't meanwhile be admitted to those who think with reason that it is an offense that is attached here to trust, then to all that is to superstition.

The people viewed as idolatry belief in augurs, but their own beliefs had rules and as it often happens the rules were reversed, or contrary to the augural art, then the interpretation became doubted and was regarded as not being probable.

So in following: those of the presumptions which again ran their course are of which not be acquiesced to in belief, but are not being related here to the sole end of signaling them as having to be untruths as to their resulting veracity.

Sprinkle parsley with a toque, or a cap, and it will be done that this seed will be abundant and fruitful.

Place a piece of silver in the right hand of a dead person that has been buried, after that he is able to pay for the welcome in the other world.

Place a bat in a hole, well-butchered, after having cut off the head with a piece of silver, and let it remain there for three months, at the end of which time one can demand and obtain from him all that one could request.

In order to spin well - in a day's work - spin the morning before its invitation (before dawn, at the spinning wheel or loom) and having washed the hands, and cast next from above the shoulders the first thread, that one will be gold thread.

Do not burn eggshells, for if one does that it can make the body of St. Lawrence, which has been said to have been burned with the pieces of shells, be burned a second time.

Make an ill person who is in agony have his bed placed lengthwise to the joists (wooden beams in the room), for if across these joists (crosswise) the agony can have a very long duration.

Place at the crossroads, where the body of a dead person must pass by (as a funeral procession), the cross in many places at

length that he rediscover his roadway back if he would wish to return to his house, or that this will serve him as a station until it will be the last judgement.

Make objection to the lamps in the house being lit by shepherds and shepherdesses, because the sheep which will be born that year will be black.

Throw away water found itself, in, the house or room of a dead person, for fear that if the soul of the dead one had been bathed in it, those who so drank of this water would they not be then drinking the sins of the deceased.

[Note: Many of these translated passages in this particular section must be understood against the time frame in which such presumptions were made. Bear in mind that this was well before the Industrial Revolution in Europe, and the culture had no running water in homes, used lamps, were herders and farmers, and cottage industries such as spinning and weaving fabrics in the home were the order of the times. Much of this magical art was centered on that kind of a culture, and is a bit difficult to relate to and translate into modern day English, exactly. Use imagination to step back in time.]

Make a cross on the chimney at length to prevent the hens from leaving their henhouse or dwelling. [Some even kept hens in their homes.]

Believe that an ill person will escape death if he is sleeping on a bed of partridge feathers.

Before beginning to work a piece of land, and for the purpose of making that labor be happy, turn about (walk around) the plow in holding in the hands one day, bread and oats (probably breakfast for the farmer and horse; a good way to start a happy day's work).

Expose some leavenings (ferments, etc.) outside the house (or dwelling place) in order to cause that the sheep or the flocks which have been lost come back to the dwelling and that the wolves do them the least of harm.

Make your hens turn about (walk around) the pot-hook, (a large hook for hanging pots and pans over an open cooking fire) so that they will not get lost.

Believe that a woman in illness with child will very soon be delivered if she puts on her husband's stockings and shoes.

To make people who visit you most of the time be whom you would wish to be, raise on high the fire-brand or embers which were in the fire; don't raise them, if, on the contrary, you consider holding those who remain in your company.

Believe that in order to prevent people from eating too much (guests), it suffices to place under the table the point (of a spade?) which served to bury a dead person. (Time has changed certain meanings, based on some of the former implements used, and ideas, etc., as reflected in actual language changes from Old French, to newer meanings for the same words, or in no longer finding some of these older words in modern dictionaries.)

Bury Lenten (Catholic Church season of fasting which starts with feasting on Mardi Gras, "fat Tuesday" or Shrove Tuesday) takings, otherwise a mannequin, to which one gives a name, at length not to have pain in fasting.

Make leave the (unclear text) cows from the stable and return, at the time they are sold or if led to walk there, after that their dams (mothers of animals) haven't any chagrin in seeing them leave.

Trade your honey bees, but don't buy any, for those which one

buys will not make profit (not produce honey).

Don't wash yourself during dogdays, the day of St. Ann, St. John the Great, nor on the day of Magdelain, because those are the days when ones courts many dangers.

Abstain from giving yourself in marriage on Wednesday, or in the month of May and of August, for the reason that one ordinarily lightens burdens (text unclear) we have received.

Friday, don't cut out shirts or card (comb wool, as in making clothing) because one will be annoyed by body lice and head lice.

To make hens incubate (their eggs), on Shrove Tuesday have a person who is in an inebriated state place them (to incubate) at length to have a lucky incubation.

Go into a dwelling which must be inhabited until the moon is in its crescent, this will call forth all prosperity.

Don't spin (yarn) on the Lenten day - so that the mice will not eat the grain the rest of the year. [Note: unclear text presents words associated with implements or work not retaining possible original older meanings, such as the French word for either

thread or grain, "fil" being used, and the French verb, "filer" to mean spin, as in thread-making, etc. By the above like-withlike similarity, it is more probable that the above and other such passages should read: "Don't plant grain" on those days or the mice will eat your grain the rest of the year, etc.]

Place salt at the four corners of the herb garden, the first day of April, in order to preserve it from evil beasts (skunks, rabbits, etc.?).

Take twelve grains of corn on Christmas Day, give each the name of one of the twelve months, put them one after the other on a cool fire shovel (a hearth scoop), while naming out the twelve months given to them; if one of them jumps on the shovel, that would tell which corn will be dear in that month, (dear, as in expensive) or that it will be cheap during the months of those which rest still on the shovel.

Wash your flocks on the Eve of St. John and your children on Good Friday to preserve them from mange or scabies.

Strike a bell during the twenty-four hours of the Eve of St. John, from sunrise on, this will prevent the evil spells of the sorcerers during the year.

Refuse fire to your neighbors on Christmas and the Circumcision Feast, (New Years Day), otherwise risks of all sorts will be run.

Assemble, the Eve of St. John, all the sheep, all the flocks and all the lambs in one herd, and fume them with a burning of herbs gathered during the preceding year, that will preserve against cleaving (foot disease?).

Implant into the soil small branch seeds of boxwood, at length to avoid sorcerers being able to cast some evil spell on the grain.

Don't cut bread on the Nativity (Christmas) or Feast of the Circumcision (New Years), that would bring bad luck. At that time leave the bread on the table that day and night, after that the Holy Virgin can come to take her meal should she so desire to come.

Turn a stool with a holy candle on it around three times, after-which to be preserved against fire.

Believe that it will always rain the week in which High Mass is said on the Gospel of St. Mark.

Believe, as those having a place in Provence (historical region of Old SE France, bordering on the Mediterranean Sea), in the virtue of the Trefoir, otherwise called the Christmas (Yule) Log. This Trefoir being prepared, the family assembles itself on Christmas Eve and, after having been so fetched, the door is opened in ceremony in the kitchen or master room of the house, and then is sung in choir: (sung in Provençal French, in effect)

Blockhead donkey,

Beg for breadcrumbs,

All goes good here among,

Shudder infant one,

Rearing one, bucking one,

Band together ignorant ones

Provide grain and provide wheat

Of wine a full cask.

[Note: The above is only a free translation of this lost Provençal French language, but it does seem to be rather a mixed celebration of old Pagan customs of the Yule Log with the newer Christian concept of the Nativity, etc. In the profane and holy blend, fun seems to be poked at the Christ Child, the shuddering infant surrounded by the ass and ox in the stable; Pagans often made a mockery of their own agricultural deities in similar

ways, to chase away bad spirits during the new year so that their own crops and grains, vineyards and barrels would be fruitful.]

The Trefoir is afterwards sprinkled with wine by the youngest child of the house and then set on fire; the coals of it are conserved all year; some attributed such virtues to it in pretending that placed on the Christmas table cloth during the feasts, this cloth would not burn.

CONCLUSION

We terminate, curious reader, in ending reclaiming your kind indulgence for this brief compilation, which, if it has not been for you a very bright ray of light, you will, no less we hope, give it mature thought, and wisely judge these matters of occult sciences of which have been so questioned in the course of this small work, and also be disposed to, in any event, to separate the good grain from the chaff.

THE END

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The reader may also refer to the French versions' Table of Contents which we next include alongwith the original texts of these two versions. We have not translated the French Tables of Contents in order that the reader have a reference point to the actual text pages they relate to. Our own translation in PART ONE & PART TWO are given no Index since our pages do not coincide with the French texts.

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