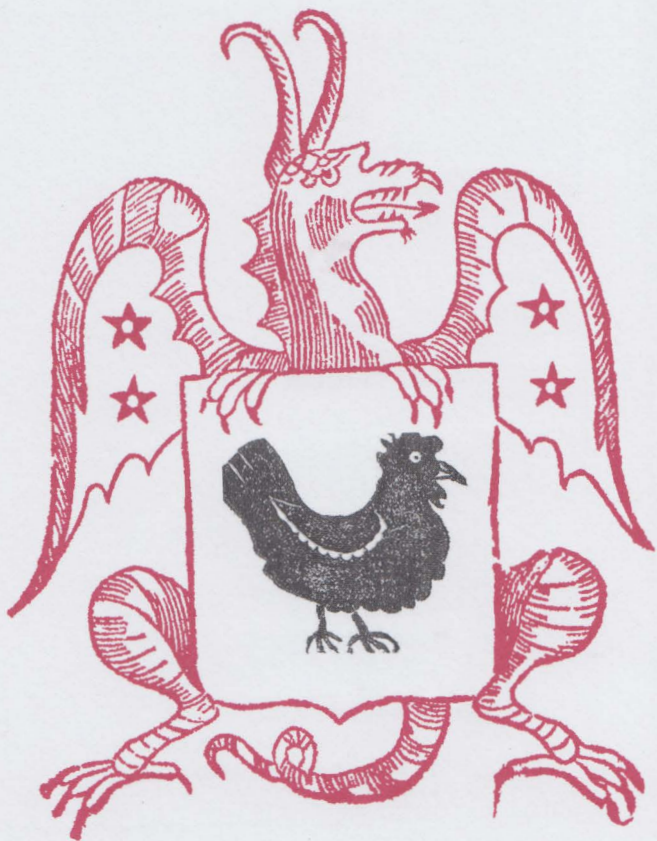




The
Authentic
Red Dragon

and

The Black Hen



**The Authentic
Red Dragon
(Le Véritable Dragon Rouge)**

or the Art of Commanding
the Celestial, Aerial, Terrestrial
and Infernal Spirits

*With the secret of making the dead speak;
of winning every time one plays the lottery;
of discovering hidden treasures, etc.*

FOLLOWED BY

**The Black Hen
(La Poule Noire)**

Cabbala Unknown Until Now

Translated from the
French Edition of 1521

by Joshua A. Wentworth

With an Introduction by Silens Manus



The Teitan Press

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INTRODUCTION

THE BOOK known as *Le Véritable Dragon Rouge* (*The Authentic Red Dragon*), or sometimes simply as *Le Dragon Rouge*, is undoubtedly one of most notorious of those little works of black magic termed grimoires. Somewhat strangely, despite its fame, there has so far only been one significant attempt to present the book in English, that being the edition published by Robert Blanchard under the imprint of the I.G.O.S. ("International Guild of Occult Sciences").¹ Whilst the work was ground-breaking, the quality of Blanchard's translation is somewhat questionable, and the book itself is hard to find, having obviously been printed in very limited number.

It was therefore the cause of some excitement when a manuscript translation of the *Dragon Rouge*, made by one Joshua A. Wentworth, came into my hands.² A quick review suggested that the translation was clearly of good quality, and had evidently been undertaken with great care and attention to detail, yet frustratingly it contained no indication of the precise identity of the text from which it had been made. The reasons for this absence would soon become apparent, but at the outset it did present a mystery

1. Robert Blanchard, Translates, *The Red Dragon*, Palm Springs, CA: I.G.O.S., 1995.

2. Joshua A. Wentworth is a pseudonym, but I feel bound to respect the gentleman's wish, expressed in an appended note, that his identity not be revealed.

that I was not at all certain would be within my abilities to resolve.

Aside from the actual contents of the text—which I knew varied quite considerably between the different published editions of the *Dragon Rouge*—there was not a lot to go on. Chief amongst the clues was the very deliberate wording of the long and elaborate title—which importantly included the word “véritable”—and the rather unlikely assertion that the work had been made from “the French language edition of 1521.”

In common with the printing history of most grimoires, that of the *Dragon Rouge* nestles in a fog of deliberate obscurity and misinformation. These little books were almost all anonymous—or attributed to some long-dead or mythical authority—and were frequently clandestinely published, appearing mysteriously in the market-place devoid of any of the usual notices as to the publisher’s name, and the place and year of publication. In some instances simple anonymity was not enough, and publishers actively sought to camouflage their involvement by adorning the books with a deliberately false or misleading imprimatur, year, or place of publication.

This practice is clearly exemplified in the editions of the *Dragon Rouge* that bear the date 1521. Quite simply there was no edition of 1521. No copy that can be verified as dating from this period has ever been found, and the text itself is unmistakably derived from that of the *Grand Grimoire*, a work which did not start to circulate widely until the eighteenth century. The first references to the

Dragon Rouge do not appear until the early 1800s, a period that matches perfectly the paper, printing and typographical style of the earliest known copies.³

In previous centuries the obfuscation of a grimoire's printing history was probably indicative of a publisher's legitimate fear of persecution on religiously-inspired grounds. However, by the beginning of the nineteenth century, French publishers of such works were more likely to be ridiculed or prosecuted for perpetrating fraud on the gullible, than visited by the then largely ineffectual, and soon-to-be completely disbanded, Inquisition. The publisher's supposed interest in anonymity became increasingly an empty affectation, with flourishes like the mock printing date on the *Dragon Rouge* probably added to impress the credulous with the supposed antiquity of the document, rather than to mislead any crusading authorities.

Its fictitious nature aside, the reference to the supposed 1521 publication was of little help in determining the text from which Wentworth's manuscript had come, as almost all of the different French editions of the *Dragon Rouge* assert to either be, or to have been taken from, the "edition of 1551" (sometimes 1552). The real clue to identifying Wentworth's source lay in the inclusion of the word "veri-

3. Authorities are in rare agreement on this. See, for example, Owen Davies who suggests that the book was first published "in the early nineteenth century" (Owen Davies, *Grimoires. A History of Magic Books*, Oxford: Oxford University Press, 2009, p. 104). Most library catalogue entries, such as that of the Bibliothèque Nationale de France, assign an early to mid-nineteenth century origin to their earliest copies.

table” in the title, and the fact that the manuscript also includes the text of the treasure finding manual, “Secret de la Poule Noire” (“Secret of the Black Hen”). While there were many different editions of the *Dragon Rouge*, there appear to have been only three which had both of these features. Of these, two were “éditions augmentées”; that is, they were advertised as later printings that included additional material, specifically: “des secrets de la reine Cléopatre, ... [et des] secrets d’Artéphius.”⁴ As there is no reference to this extra material in Wentworth’s translation, it seemed likely that the text must be based upon that of the other, presumably earlier, edition.

To say that this early printing is scarce is to indulge in serious understatement. A reasonably diligent search located only a single copy of this edition in any of the hundreds of major libraries whose catalogues are accessible on-line, that copy being in the renowned Wellcome Library, in London.⁵ More out of duty than expectation,

4. I am only aware of two of these “augmented editions.” A copy of one, printed by J. Dumoulin in Paris, ca. 1860, but said to be “Sur l’éd. de 1521” can be found in the Yorke Collection, Warburg Institute, University of London. A copy of the second, printed by Victor Goupy, ca. 1875, can be found in the Special Collections of the Senate House Library of the University of London.

5. The Wellcome Library copy has the title *Le véritable dragon rouge, ou l’art de commander les esprits célestes, aériens, terrestres et infernaux, etc. Suivi de la poule noire, cabale inconnue jusqu’ici*, and is described as “[Paris? : s.n., 1521 [i.e. ca. 1850]Phys. Desc. [2] leaves, 108 p. : front., ill. ; (12mo),” Record No. 24866062. Whilst a number of other libraries list holdings of similar-sounding copies of the *Dragon Rouge*, close inspection reveals that they are in fact different editions.

I also inquired amongst the small group that I know who specialise in such literature, to see if by chance someone had a copy in his or her personal library. I was little short of amazed when I was told that not only did one individual have a copy of the edition in question, but that he was happy to loan it to me for purposes of comparison.

Even a cursory glance at this rarity was enough to confirm that it was indeed the edition from which Wentworth had made his translation. Each of the different printed editions of the *Dragon Rouge* varies somewhat from the other in terms of content, most noticeably in the number, nature, and sometimes sequence of the individual spells and formulas that make up the collection of “secrets of the magic art” towards the rear of the work. The contents of the manuscript and the printed book aligned perfectly. In addition, it is known that even where the different editions contain passages that are ostensibly the same as one another, discrepancies can still be found in the minutiae. A word or phrase will be different, perhaps deliberately so, perhaps simply as the consequence of an error made in the course of typesetting.

Fortunately Wentworth had sought to keep his translation as close to literal as possible, which made it possible to pick up even such minor points. The result was conclusive; Wentworth’s translation was taken from the self-same edition, of which I had been loaned a copy.

The availability of both the rare original publication, and a more than competent translation, created a perfect opportunity for publication. It had always amazed me that

there was no readily available translation of such a well-known text. If the translation were published alongside a facsimile of the original French edition, English-speakers would be able to read the book in a form as close to authentic as possible, whilst those with the facility to read French could make use of the original text, exactly as it was published some two hundred years ago. I spoke with my friends at the Teitan Press; they, too, were impressed with both the project and the serendipity of events that had led to it, and agreed to bring the book into print.

The translation is more than adequate, but it is obviously the work of an enthusiast of the occult sciences, rather than a specialist in the French language. It could be argued that this is ultimately to the reader's advantage, as the original French is anything but straightforward and contains a number of ambiguities, particularly with regard to the details of the magical operations. Wentworth has negotiated these with apparent ease. This could only have been done by someone with a solid knowledge of the literature, and conceivably the actual practice of the material in question. It is not to be gleaned from any dictionary, glossary, or linguistic training. Whilst the prose does appear somewhat cumbersome and archaic, this accurately reflects the tenor of the original.

Wentworth made a few short comments in the margins of his translation. For convenience, and to avoid confusion, these have been reproduced as footnotes, which are identified by the addition of his initials at the end. With a few exceptions I have followed Wentworth's lead and re-

sisted the urge to comment upon the text, but when I have done so these notes are identified by my initials. Whilst transcribing the translation I did notice some spelling inconsistencies and errors which had been carried over from the original. Again, except for one or two truly egregious typographical errors, I have done as Wentworth did, and left them uncorrected.

As might be expected, the manuscript was not prepared in a way that linked a specific passage of the translation to a particular page in the printed text. For the convenience of those who may wish to cross-refer between translation and original, we have inserted markers into the transcription which give an approximation of the coinciding page in the original. Of course the position of these is not exact, as no coherent translation can follow an original text word-for-word, and the physical layout of the work also imposes certain constraints. Such limitations aside, the markers should give a reasonable indication of the relationship between the texts.

In addition to the main French text, the *Dragon Rouge* also contained a number of passages in Italian and Latin. As with the French, Wentworth has simply translated the Italian into English. The Latin, however, was somewhat more problematic. For the most part it is used for prayers or orations that were manifestly intended to be delivered in that language (otherwise they would presumably have been translated into French in the original). The Latin passages have therefore been included in their original form and position within the text. Wentworth had made some

rough translations of these passages in the margins, but admitted to being perplexed and hindered by the rather poor phraseology and orthography of the Latin originals. A friend with a facility for the language has confirmed the inferior nature of the Latin passages and has brushed up Wentworth's translations as best he can. These corrected translations have been incorporated as footnotes.

The design, typography, and type of paper all suggest that the edition of the *Dragon Rouge* reproduced here dates from very early in the nineteenth century. Whether it is the actual first printing of the *Dragon Rouge* is not known, but it is quite possible. The other examples that I have personally inspected, including those that are similarly undated, are all certainly of later manufacture. It would seem that Albert Caillet, the renowned bibliographer of the occult, may also have thought this printing to be the first edition. The description that he gives at the head of his list of the different issues of the *Dragon Rouge* is definitely of this printing, and it was his habit to list editions sequentially, starting with the earliest.⁶

6. Albert L. Caillet, *Manuel Bibliographique des Sciences Psychiques ou Occultes*, Lucien Dorbon: Paris, 1912, Tome I, p. 490. The listing number is 3237. Beneath his description of this particular edition, Caillet observes that there were "nombreuses réimpressions," of the *Dragon Rouge*, of which he lists four. I am, of course, aware that this edition has the added text of the "Poule Noire" which some might interpret as suggesting that there were earlier editions without it. This is, however, not necessarily the case, and it could just as easily be that the earlier printings included the "Poule Noire" and it was only in later printings that the "supplementary text" was sometimes omitted.

And what of the text itself? As noted earlier, it is very obviously a variant of the text known as the *Grand Grimoire*, and in common with this and other similar grimoires the *Dragon Rouge* is not a work of “high culture.” The various editions were cheaply printed, and sold at modest price, apparently often to the barely literate. It is manifestly also not a work of spirituality or “high magic,” but instead reflects mundane desires and interests, with much of the text devoted to the finding of treasure, which was of course one of the few legitimate ways that one not born rich might hope to acquire wealth in nineteenth century France. The acquisition of treasure is thus the primary reason given for summoning the demon “Lucifugé Rofocale”—an operation to which much of the first “book” is devoted—whilst the ritual of the *Poule Noire* is exclusively devoted to that end. Perhaps as a fail-safe, a smaller passage on how to win at lotteries is also included.

Other spells and formulas are devoted to such age-old preoccupations as the cure of common ailments, harming one’s enemies, self-protection, and winning the affections of the fair sex—there being an unspoken assumption that the magician was a heterosexual male. Other fantastic techniques promise unnatural fleetness of foot (most useful at a period of time when walking was the method by which most journeys were undertaken), the means to make yourself invulnerable to torture and, rather quaintly, the ability to compel others to dance in the nude. One particularly obnoxious concoction promises invisibility, although the absence of any remedy to restore yourself to

normal appearance suggests that even the originator had little faith in its efficacy.

Clearly, though, some people did take the work seriously: as noted it underwent a number of editions in the nineteenth century, and became quite famous, with the bibliographer Albert Caillet observing that “Ce grimoire est réputé un des plus célèbres.”⁷ In consequence, various voices were also raised against the book, including that of someone using the pseudonym T. de Robville, who published a fictional work devoted to the condemnation of the grimoire, which he gave an all but identical title, presumably in the expectation that incautious would-be sorcerers would inadvertently buy his book in place of the original.⁸ Other protests appeared in newspapers, and from the pulpit, with Owen Davies citing one French evangelical, who warned that the *Dragon Rouge* had “become a sinister substitute to the Bible in some French magic circles.”⁹

In truth though, it must be said that most objections—particularly those of more modern times—are directed at the incongruities, and sometimes at the simple preposterousness, of much of the text. The perspective of one wit, who wrote a review of the book in the very first years of the twentieth century, is by no means isolated. He

7. Albert L. Caillet, *Op. cit.*, p. 490.

8. T. de Robville, *Le Dragon Rouge; ou, l'art de conjurer les esprits infernaux et de les soumettre à sa volonté*, Paris: Le Bailly, 1866. There appear to have been several editions, with slightly different titles, of this work. This copy is as described in the catalogue of the Bibliothèque Nationale de France.

9. Owen Davies, *Grimoires. A History of Magic Books*, *Op. cit.* p. 104.

declared the *Dragon Rouge* to be most “remarkable for compressing in a hundred and six small pages as much grave absurdity as ordinarily would suffice to fill a folio.”¹⁰

And absurdity there undeniably is. One does not need a great knowledge of pharmacy to determine that many of the potions presented are likely to be toxic. None could possibly achieve their stated effect, and whilst some might cause little or no harm, others could well prove deadly. Animal sacrifice, as described, amounts to unnecessary cruelty. It—and of course the use of any human body parts—is not only distasteful, but generally illegal, and has largely been discarded from the Western magical tradition, not just for these reasons, but also because practitioners suggest that the consequences are more likely to hinder than aid the operation.¹¹

Other blatant silliness abounds. If one accepts, for argument’s sake, that there are such things as spirits and demons, and that it is possible to conjure them into visible appearance, then despite his many titles, “Lucifugé Rofocale,” the premier demon of the *Dragon Rouge*, seems

10. Michael Barrington, “Retrospective Review, The Marvellous Art of Necromancy,” in *The Gentleman’s Magazine*, Vol. 302. January–June, 1907, London: The Gentleman’s Magazine, 1907, p. 417.

11. For example the pseudonymous editor of *The Secret Grimoire of Turiel* points out that “in the opinion of experienced occultists the use of blood [or parts of animals] is neither desirable or essential, being apt to have a bad effect on the operator.” He further suggests that “the white of a new-laid egg would prove an effective substitute, having a similar life potential ...” Marius Malchus (Editor), *The Secret Grimoire of Turiel*, London: The Aquarian Press, 1960, p. 23.

a remarkably tame specimen. After raising a few mild objections to being summoned from his repose, he quickly succumbs to the magician's threats and reveals the nearest treasure. Forsaking his time-honored demand for a soul by way of payment, he settles instead for a modest, monthly, cash stipend. As if this humiliation is not enough, he also submits to leave the scene without the customary devilish release of foul odors or loud noises, and agrees to appear again whenever required.

It would seem churlish to dwell on other perceived shortcomings of the text. Where some may see nothing but nonsense, others will doubtless see a survival (albeit probably corrupt) of a legitimate occult tradition, and may find value in it as such. Yet others will view it largely from an historical or even a psychological perspective.

In closing this little piece, I would like to state clearly that this volume does not affect to be a critical edition or scholarly survey. Personally, I have neither the enthusiasm nor the resources to produce such a study, nor can I really see the point. Maybe somewhere, sometime, some other person will delight in investigating and enumerating the variant spellings of the demonic names that appear in the different editions of the *Dragon Rouge*, or will undertake a comparative analysis of the toxicity of the diverse recipes that they contain. But that someone is not me, and that study is not this.

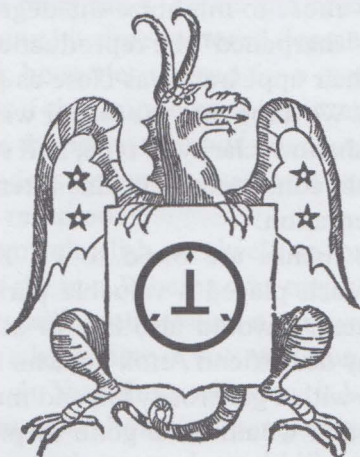
The purpose of this edition is simply to make available to students of the occult, and of history, an authentic version of the text of the *Dragon Rouge* that accurately

represents one of the forms in which the work has long circulated. When preparing the facsimile of the French text we deliberately chose to minimize the degree to which we “cleaned” and “sharpened” the reproductions of the pages so as to keep their appearance as close as possible to that of the originals. We hope that the reader will forgive the irregularities in shadow, clarity of type, and such like, which are an inevitable consequence of this attempt to offer an authentic presentation.

My sincere thanks are owed to Fr. Eiddek and Sr. VDCSV, who each played a valuable part in the preparation of this text. I would also like to acknowledge the assistance of my dear friend Anok Pe, who shared his time and knowledge with a generosity beyond measure; without his help this book would have gone to press in a much inferior state.

Of course any errors that may have slipped through are solely my own responsibility.

Silens Manus
Deventer, 2010



— WARNING —

Neither the Editor nor the Publishers endorse any of the procedures found in this book. The performance of some of the practices, or ingestion of some of the formulas described, may be illegal and could also result in serious injury or even death. This text is published purely as an historical document, and is not intended for practical use.

THE TRANSLATION



Prologue.

The man who groans under the overwhelming weight of the prejudices of supposition will have difficulty in persuading himself that it has been possible for me to put into such a small compilation the essence of more than twenty volumes which, through their statements, repetitions, and ambiguities, make the entrance into philosophical operations almost impossible. However, should the unbeliever and the prejudiced take the trouble to follow step by step the path that I lay out for them, they will see that the truth will banish their spirit of mistrust, and the fear which may have brought about a multitude of fruitless attempts, being made at incorrect times or upon incomplete information.

It is also idle to believe that it is not possible to do

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such operations without committing one's conscience; it is only necessary, to be convinced of the contrary, to cast a glance at the life of St. Cyprian.

I dare to flatter myself that the learned who are attached to the mysteries of the divine science known as the occult will consider this book as the universe's most precious treasure.

The Red Dragon.

Chapter I.

This great book is so scarce, so sought after in our country, that it is renowned for its rarity, and known to the Rabbis as the true Great Work. It is they who left us the precious original which so many charlatans futilely tried to counterfeit, attempting to imitate the truth that they never found, in order to take the money of the simple-minded who were prepared to accept the first that they came upon, rather than seeking out the true source. This was taken from the genuine writings of the great King Solomon, which

were found by pure chance, this great King having spent all of the days of his life in the most laborious search, into the most obscure and the most unexpected secrets. But eventually he accomplished all of his endeavors and succeeded in penetrating the dwellings of even the most remote spirits, who he bound and forced to obey him, by the power of his talisman or Clavicle. For what man other than this powerful genius would have had the courage to bring to the light of day the thundering words which God himself had used to constrain and make the Rebellious Spirits obedient, at his first command, having penetrated to the celestial vaults to learn thoroughly the secrets and

the powerful words that carry all the force of a terrible and revered God. This great king, took the essence of those secret reserves of which the great divinity himself made use, and then revealed to us the influences of the stars, the constellation of the planets, and the

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manner in which to make all sorts of Spirits appear, by reciting the great names which you will find hereafter in this book, also the true composition of the terrible Blasting Rod,¹ the effect of which is to make the Spirits tremble and which God himself used to arm his angel who chased Adam and Eve from the Garden of Eden, and with which God struck the Rebellious angels, plunging their vanity into the horrible abyss. Through the force of this rod clouds are formed which can disperse hurricanes and cause them to fall upon whatever part of the earth one desires.

Here follow then the true words that he spoke, set forth point by point, with which I am totally satisfied and in agreement, having had the good fortune to succeed in all my undertakings.

Signed: J. Karter, Venitiana.

1. "Blasting Rod" is an approximation of "*Verge foudroyante*," which might also be translated as "fulminating," "lightning," "thundering," etc. "wand" or "stick." JAW.

Chapter II.

Oh, men! Feeble mortals! Tremble at your temerity when you foolishly think that you possess a profound science. Stretch your spirit beyond your sphere, and learn from me that before any work can be undertaken it is imperative that you are steadfast and observe with greatest attention, exactly, point by point, everything that I tell you, for without this everything will turn to your disadvantage, confusion and utter loss. If, on the contrary, you do follow exactly that which I tell you, you will cast off your baseness and your indigence, and have complete success in all your undertakings.

Arm yourself then with fearlessness, with prudence, with wisdom and with virtue, in order to undertake this great and immense task, at which

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I have laboured day and night for sixty-seven years. To achieve success at this grand goal, it is necessary to do exactly that which I indicate hereafter.

Firstly.

You pass a quarter of a month abstaining altogether from the company of women and girls, so as not to fall into impurity.

Then you start your quarter of the month by making a promise to the great Adonay who is the chief of all the spirits, at the moment that the quarter begins, that you will only take two meals a day, or every 24 hours, during said quarter of the month. These you take at noon and at midnight, or if you prefer, at seven o'clock in the morning and seven o'clock in the evening, reciting the prayer that follows, before you take any meal throughout the whole of the quarter.

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Prayer.

I implore thee, O great and powerful Adonay, master of all the spirits; I implore thee, O Elohim, I implore thee O Jehovah. O great king Adonay! I give thee my soul, my heart, my entrails, my hands, my feet, my breath and my being: O great Adonay, deign to be favourable. So be it. Amen.

After this take your meals, but do not undress yourself, and sleep as little as possible during all the said quarter of the month, instead keeping your work constantly in your thoughts, and putting all your trust in the infinite bounty of the great Adonay. On the day following the first night of the quarter, you must go to an apothecary and purchase a blood-stone, called Ematille,² which you must carry with you constantly, for fear of an accident, and in anticipation

2. Some authorities say that one is supposed to christen the stone "Ematille," but others suggest that "Ematille" is no-more than a different name for the blood-stone or heliotrope. I do not know which is correct. JAW.

that from that time onward the spirit who you propose to compel and constrain, will do all that he can to engulf you with fear, in order to make your undertaking fail, hoping by these means to extricate himself from the web which you have begun to weave around him. It should be observed that this enterprise should only be undertaken either by one or three, including the Karcist³ who is the one who will communicate with the spirit. Keeping the Blasting Rod in hand, you must select a solitary part of the world for the undertaking, so that the Karcist will not be interrupted. After this you must buy a young virgin kid, which you decorate on the third day of the moon with a garland of vervain, which you attach with a green ribbon to its neck directly below its head. Afterwards transport it to the place chosen for the evocation, and there, with the right arm bared up to the shoulder, armed with a blade of fine steel, and having started a fire with white wood, you say

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the following words, with hope and conviction.

First Offering.

I offer this victim to thee, O grand Elohim, Ariel and Jehovam, to thy honor, glory and power, which is superior

3. This term refers to the operator or principal sorcerer engaged in the work. It is also found in the *Grand Grimoire*. JAW.

to that of all Spirits. O grand Adonay, deign to receive it as an agreeable offering. Amen.

Then you must cut the throat of the kid, remove the skin, and put the remainder on the fire, to be reduced to ashes which you then collect and cast towards the rising sun, repeating the following words:

It is to the honor, glory and power of thy Name, O grand Adonay, Eloim, Ariel, and Jehovam that I shed the blood of this victim! Condescend, O Thou grand Adonay, to receive its ashes as an acceptable sacrifice.

While the victim burns, you can rejoice in the honor

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and glory of the grand Adonay, Eloim, Ariel and Jehovam, being careful to preserve the skin of the virgin kid to form the circumference of the grand Kabalistic circle, in which you must stand on the day of the supreme operation.

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Chapter III.

*Containing the True Composition of the Mysterious Wand,
or Blasting Rod, as Shown Below.*



On the eve of the great operation, you must seek out a stick or rod of wild hazel which has never been carried, and that is precisely similar to that which you see here before you, this rod to have a fork at its top, that is two ends, and its length should be nineteen and a half inches. When you have found a stick of the same shape,

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do not touch it other than with your eyes, but leave it as it is until the next day, the day of the operation, when you must cut it precisely at sunrise, then strip it of leaves and twigs, if it has any, with the same steel blade that was used to cut the throat of the victim. This should still be stained with its blood, since you should have taken care not to wipe the blade. Start to cut it when the sun begins to rise in the hemisphere, and utter the following words:

I commend thee, O great Adonay, Elohim, Ariel and Jehovam, to favour me and to give to this rod that I cut the force and the virtue of Jacob, of Moses, and of the mighty Jesus, I also commend to thee, O great Adonay, Elohim, Ariel and Jehovam, that you confine in this rod all the force of Samson, the rightful anger of Emmanuel and the thunderbolts of the great

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Zariatnatmik, which will avenge the wrongs of men at the great day of the Judgement, Amen.

Having pronounced these great and terrible words, and with your gaze still fixed in the direction of the rising sun, you finish cutting your rod and take it to your dwelling. You must then search out a piece of ordinary wood, the two ends of which should be the same thickness as the forked end of the original rod. This you take to a metal worker, who must forge the steel blade that was used to cut the throat of the sacrifice into covers for the ends of the stick, being careful to make sure that they maintain a point when mounted on the piece of wood. When this has been done you return to your abode and with your own hands mount the steel fittings on the genuine rod. You then procure a loadstone, which you heat to magnetize the two steel points,

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and utter the following words:

By the power of the great Adonay, Eloim, Ariel and Jehovam, I command you to bring together and unite all the materials that I desire: by the power of great Adonay, Eloim, Ariel and Jehovam, I command you, just as fire and water are incompatible, to separate all substances, just as they were separate on the day of the creation of the world. Amen.

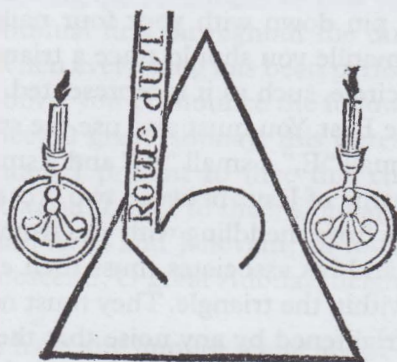
Then you will rejoice in the honor of the great Adonay, content that you possess the precious Treasure of Light. The evening thereafter, you take your wand, your kid-skin,

your stone Ematille, two crowns of vervain, two candlesticks and two pounds of virgin wax, that has been blessed and made by a virgin girl. You will also take a new fire-steel,⁴ two new flint-stones and adequate tinder to light your fire, also a half-bottle of

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brandy, some incense that has been blessed and mixed with camphor, as well as four nails which were used for the coffin of a dead child. All these must be taken to the place you have set aside to undertake the Great Work, and then you must do exactly what is set out hereafter, describing point by point the Great Kabbalistic Circle exactly in the manner indicated.

4. The text has "*batefeu*"—ie "*batte-feu*." This was a piece of steel, which one struck, like a flint, to get a spark for a fire. JAW.



† J H S †



Chapter IV.

*Containing the True Representation of the
Grand Kabalistic Circle.*

You must start by forming a circle with the skin of the kid,
such as is shown above,



that you will pin down with your four nails.⁵ Then with your stone Ematille you should trace a triangle within the inside of the circle, such as it is represented, beginning on the side to the East. You must also use the stone to trace a large "A," a small "E," a small "A," and a small "J," as well as the Holy name of Jesus between two crosses, which will prevent spirits from meddling with you from behind.⁶

The Karcist and his associates must then enter and take their places within the triangle. They must not allow themselves to be frightened by any noise that they might hear, and must place the two candlesticks and the two crowns of vervain to the right-hand side and the left-hand side of the interior triangle. Once this has been accomplished you light the two candles, making sure that there is in front of you, that is in front of the Karcist, a vessel filled with charcoal of willow, that has been burned that same

day. The Karcist lights this; throwing on a small amount

5. The skin should be cut into lengths, and these lengths laid out to mark the circumference of the circle. The lengths should be meet and cross one another, and be pinned with the nails at the overlappings. JAW.

6. Transcriber's note: The *Dragon Rouge* does not elucidate, but the *Grand Grimoire* indicates that the four letters should be traced outside the circle, at the points of the compass, with the large "A," (inverted) to the North (top) the small "E" to the West, the small "A" to the South (bottom) and the small "J" to the East. JAW.

of the brandy and some of the incense and camphor that you have, preserving the remainder so that you are able to maintain a continual fire, throughout the duration of the undertaking. When everything has been performed exactly as described above, you pronounce the following words:

I present to thee, O great Adonay! this purest incense, in the same manner, I present to thee this charcoal made from the finest wood. I offer to thee, O great and powerful Adonay, Elohim, Ariel and Jehovam, all my heart and all my spirit; condescend, O great Adonay, deign to accept it. Amen.

Be sure not to have any impure metal about your person, only gold or silver coins wrapped in paper, which you must throw to the spirit when he presents himself

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outside the circle, to prevent him from harming you. When he takes up the coin, you must at once start the following prayer, arming yourself with courage, strength and prudence. Pay attention also that the Karcist must be the only one to speak, the others must keep silence, even if they are interrogated or threatened by the spirit.

First Prayer.

O great living God, the single and the same being, the Father, the Son and the Holy Ghost, I adore thee with the deepest respect, and submit myself with absolute confidence to thy holy and worthy care. I believe, with the most

sincere faith, that thou art my creator, my benefactor, my preserver and my Lord, and I declare to thee that I have no desire other than belong to thee for all of eternity. So be it. Amen.

Second Prayer.

O great living God, who created man to be happy in this life, who formed all things for his needs, and who declared that: All shall be subject to man, favor me, and do not permit the Rebellious Spirits to possess the treasures that were formed by thine hands for our temporal needs. Grant me, O Almighty God! the power to be quit of them by the powerful and terrible words of the Clavicle: Adonay, Elohim, Ariel, Jehovam, Tagla, Mathon, be favorable to me. So be it. Amen.

Be careful to sustain your fire with the brandy, the incense and the camphor; and say then the prayer of the offering.

Offering.

I offer to thee this incense, which

is the purest I could find, O great Adonay, Elohim, Ariel and Jehovam. Deign to accept it as agreeable, O great

Adonay! be favorable to me in thine power, and grant me success in this great undertaking. So be it. Amen.

First Summons to the Emperor Lucifer.

Emperor Lucifer, Prince and Master of the Rebellious Spirits, I adjure you to leave your abode, where-so-ever in the world it may be, to come and speak with me. I command you and conjure you by the authority of the great living God, the Father, the Son and the Holy Ghost, to appear without making noise and without exhaling ill-odours, to answer in a clear and comprehensible voice, point by point, that which I will ask you, failing which you shall be constrained to obey by the power of Adonay, Elohim, Ariel, Jehovam, Tagla, Mathon

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and all the other higher Spirits, who will force you to obey in spite of yourself. *Venite, Venite.*

Submiritillor Lucifugé, or you will suffer eternal torment, by the great force of this Blasting Rod.⁷ So be it.

Second Summons.

I command and entreat you, Emperor Lucifer, by the power of the great living God, and by the power of his precious son, Emmanuel, your Master and mine, and by the virtue

7. "Venite, Venite, Submiritillor Lucifugé"—"Come, Come, I command you Lucifugé." JAW.

of his priceless blood which he shed to tear your shackles from mankind; I order to you to leave your abode, where-so-ever in the world it may be, and vow that I will give you only fifteen minutes respite, and that if you do not come to me at once, and speak to me in an understandable voice; or if you yourself cannot come, send me your messenger Astaroth in human form, without noise foul odour, failing this then, I will strike down you and

24

all your race with the mighty Blasting Rod, into the very depths of the abyss, and that through the power of these great words of the Clavicle: by Adonay, Elohim, Ariel, Jehovam, Taglo, Mathon, Almousin, Arios, Pithona, Magots, Salphæ, Kabots, Solamandræ, Gnomus, Terra, Cœlis, Godens, Aqua. So be it.

Caution.

Before reciting the third summons, if the spirit has refused to comply, read that which follows in the Clavicle, and smite all the spirits by putting the two tops of the fork of your rod in fire. Do not be scared by the appalling cries that you will hear, for at this time all the spirits will issue forth. Then before reading the Clavicle, while the uproar continues, you read again the third conjuration.

25

Third Conjunction.

I command you, Emperor Lucifer, by way of the great living God, his dear Son, and the Holy Ghost, and by the power of the great Adonay, Elohim, Ariel and Jehovam, to appear within this minute, or send your messenger Astaroth. I command you to quit your abode, where-so-ever in the world it may be, and declare that if you do not appear at this moment, I shall once more strike you and all your race, with the Blasting Rod of the great Adonay, Elohim, Ariel and Jehovam.

If the spirit has not yet appeared, put the two ends of your Rod into the fire again, and read the mighty words hereafter of the grand Clavicle of Solomon.

Great Conjunction.

Drawn from the Authentic Clavicle.

I enjoin you, O Spirit, to appear

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this minute, by the power of the great Adonay, by Elohim, by Ariel, by Jehovam, by Agla, Tagla, Mathon, Oarios, Almouzin, Arios, Membrot, Varios, Pithona, Magots, Salphæ, Gabots, Salamandræ, Gnomus, Terræ, Cœlis, 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.⁸

After having twice repeated these mighty and powerful words, you can be assured that the spirit will present as follows.

On the Appearance of the Spirit.

I am here, what dost thou ask of me? Why dost thou disturb my rest? Do not strike me any more with that terrible rod.

Lucifugé Rofocale

27

Petition to the Spirit.

If you had appeared when I called you, I would not have struck you. Consider that if you do not grant to me that which I will ask, I am going to torment you eternally.

Solomon

The Spirit's Response.

Do not toy with me here and torment me no more; tell me at once what it is that thou wishest.

Lucifugé Rofocale

8. This is a way of indicating that the words above should be repeated.
JAW.

Petition to the Spirit.

I command that you shall come to speak to me twice every day of the week, during the night, that is to me or to those with whom I have entrusted this present book, which you will approve and sign. I allow you to choose the hours that are appropriate to you, if those which are written below are not agreeable.

28

Namely:

On Monday at nine o'clock at night and at midnight.

On Tuesday at ten o'clock at night and at one o'clock in the morning.

On Wednesday at eleven o'clock at night and at two o'clock in the morning.

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

On Friday at seven o'clock at night and at midnight.

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

Moreover, I command you to present to me the treasure that is nearest to here, and I promise you as reward the first piece of gold or silver that my hands shall touch, on the first day of every month. This is what I ask of you.

Solomon

The Spirit's Response.

I cannot grant the requests that thou makes of me under these conditions, nor

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under any others, if thou does not give thyself over to me in fifty years, to make of thy body and thy soul, that which I please.

Lucifugé Rofocale

Petition to the Spirit.

I will smite you and your whole race through the power of the Grand Adonay, unless you grant unto me what I ask.

Solomon

Notice.

Here you once more strike the ends of the Blasting Rod into the fire, and read again the Grand Conjunction of the Clavicle, until the spirit submits himself to your desires.

Response and Agreement of the Spirit.

Do not strike me more. I promise to thee that I will do all that thou will want, two hours a night, each day of the week

Namely:

On Monday at ten o'clock at night and at midnight.

On Tuesday at eleven o'clock at night and at one o'clock in the morning.

On Wednesday at midnight and at two o'clock in the morning.

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

On Friday at nine o'clock at night and at midnight.

On Saturday at ten o'clock at night and at one in the morning.

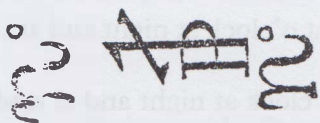
I approve also thy book, and give thee my true signature on parchment, that thou can'st affix it at the end, for thee to use at thy need. I submit myself to appear before thee whenever I will be called, when, having purified thyself and opened the book, and clenching the dreadful Blasting Rod, thou shalt have composed the Grand Kabalistic circle, and pronounced the word Rofocale. I promise

to appear and deal amicably and agreeably with those who are equipped with said book, containing my true signature, provided that they shall call me in careful accordance with the arrangement, the first time that they need me.

I also commit myself to deliver the treasure to thee as thou hast asked of me, provided that thou guard the secret always, that thou shalt be charitable towards the poor, and that thou give me a silver or gold coin on the first day of every month. If thou fail in this, then thy soul will be mine forever.

Lucifugé Rofocale

Ratified.



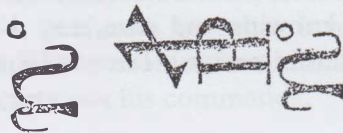
Reply to the Spirit.

I agree to your conditions.

Solomon



Ratified.



I will obey thee when thou requirest.

*The Hundred Kings.**Summons to Lucifer.*

Lucifer, Ouia, Kameron, Aliscot, Mandusemini, Poëmi, Oriel, Madugruse, Parinoscon, Estio, Dumogon, Davorcon, Casmiel, Hugras, Fabil, Vonton, Uli, Socierno, Peatan, Come, Lucifer. *Amen.*

*Pledge of the Spirit.**First Charge.*

I, Lucifer, Emperor most powerful, supreme and independent, free and absolute master of the entire Kingdom of the underworld.⁹ Despotic Lord of all my formidable jurisdiction,

terrible, noble, ruler of all. Arbitrator of all fortunes, all disasters, knowing and wise, and delivered of every most sublime, luminous trait. Tamer of Europe and in particular of Asia.

9. In the original printed edition the text on this page, through to the "Command to the Spirit" (p. 37), is in Italian. No explanation of Lucifer's preference for this language is given. SM.

Second Charge.

I promise and I pledge, in the name of God, to live in ready obedience and acquiescence to the Master of this book, signed and sworn in the name of the signer and his aforementioned subjects, and by virtue of this oath and the signature underneath it, I swear to do to all that will be most pleasing to the master of this book.

Third Charge.

Furthermore, I promise and I pledge on behalf of my subjects the following: wherefore by merely reading the first charge in this book,

I will appear at once, in the form of a beautiful youth, with a pleasant air, without making a commotion, noise or anything else that would cause offence to or frighten the Master of this book, to answer his questions correctly and clearly, and without ambiguity, and to execute that which is demanded of me, with complete fidelity and sincerity, without need of rituals, perfumes or other invocations, magical actions, circles, or ceremonies, but instead to appear at once, ready to carry out his commands.

Fourth Charge.

Without, on such occasions, never, ever, ever, damaging the operation, or other things of the world, and on completing my task I will leave at once without making any commotion.

Fifth Charge.

Moreover, I promise and swear in the aforementioned

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way, the universal servitude of all my subjects to the master of this book, without differentiation of their rank, dignity or other distinctions, but whatever the time, season, year, month, week, day, hour or quarter, to appear the instant that the call is read, in the form of a handsome young man, and to administer whatever is required of my subjects in service to the Master of this book, and not to leave without first being given permission with the simple formula, either by myself, or by others.

Sixth Charge.

Moreover, I promise and swear, for myself and all the others, in the name of God, and of our mysterious characters, secrecy, invincible loyalty, without ever betraying my oath and promises.

Seventh Charge.

Moreover, I promise and I swear, particularly

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on behalf of all my subjects, to protect and defend the master of this book from all adversities, dangers and other natural and accidental vicissitudes, and to assist, and provide all that is required, for whatever reason I am called upon, even if it is not noted in this book.

License to Depart.

I leave you in peace to go back to your natural abode or wherever you so will, to return to me immediately upon my call. In the name of the Father, the Son, and the Holy Ghost. Amen.

Command of the Spirit.

Follow me and come discover the treasure. Then the Karcist, armed with the Blasting Rod and the stone Ematille, will leave the circle in the direction in which the treasure is indicated, which is through the door of the great Adonay, and will follow the spirit. The others must absolutely not

move out of the circle, but must remain there firm and unwavering, regardless of what noises they may hear or what visions may present themselves. The spirit will then lead the Karcist to the entrance of the treasure: and it may be that then the Karcist will see a large woolly dog with a collar glittering like the sun blocking the way inside. This is actually a Gnome, which on being exposed to the sharp end of the rod will march towards the treasure. The Karcist must follow, and on arriving close to the treasure, will be surprised to see there the person who has hidden it, who will want to hurl himself upon him, but will not even be able to approach him. The Karcist must also be equipped with a piece of virgin parchment, on which is written the great conjuration of the Clavicle, which he must throw onto the treasure, taking at the same time a piece of it as pledge and guarantee, having first thrown down a piece of his own silver which he has bitten. After

that, he must withdraw backwards, carrying with him what he can of the treasure. The remainder of the treasure will not be lost if he abides by the above precautions, paying attention not to turn around at any sound, because at this moment it will seem to him that all the mountains of the world are crashing down upon him. It is necessary at this time for him to be fortified with bravery, to hold firm, and not to allow himself to be frightened. In so doing the spirits will return him to the entrance of the circle. Then the

Karcist must recite the following discharge of the Spirit.

Conjuration.

And Discharge of the Spirit

O! Prince Lucifer, I am satisfied with you for the present; I leave you in peace and allow you to withdraw to wherever befits you, without you making any noise or leaving any foul smell. Also consider our agreement,

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because should you fail in it even for an instant, you can be assured that I will smite you everlastingly with the Blasting Rod of the great Adonay, Eloim, Ariel and Jehovam. Amen.

Thanksgiving.

O Almighty God, who has created all things for the service and utility of mankind, we convey to thee our most humble thanks for that which, in your great kindness, you rained upon us during this night, for all your precious favors, and for granting unto us all that we desired. Now, O Almighty God, that we have known all the force of thy great promises, when thou hast said unto us Seek and ye shall find, knock and it will open to you; and as thou hast commanded and recommended us to give relief to the poor, we promise to thee, in the presence of the great Adonay, Elohim, Ariel and Jehovam,

to be charitable and to drape them with the rays of the sun, with which these four powerful divinities have lavished us. So be it. Amen.
Vale.



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Second Book.
*Containing the True
Sanctum Regnum
of the
Clavicle,
or, the True Manner of Making Pacts.*

With the names, powers and talents of all the great higher Spirits, likewise the manner of making them appear by the force of the great Conjurations of the chapter of Pacts from the grand Clavicle, which forces them to obey in any operation that one desires.

What follows is the great magic art, with the

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true secret that enables one to speak with the dead. Enhanced by several Mages.

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The Sanctum Regnum.

*Or the True Manner of Making Pacts with Certain Spirits,
That is, in Which They Can do You no Wrong.*

The true *Sanctum Regnum* of the Grand Clavicle, otherwise known as the *Pacta Conventa Dæmoniorum*, which has been spoken of much before, needs to be explained here for the information of those who wish to coerce the spirits, but do not have the necessary ability to compose the Blasting Rod and the Kabalistic circle discussed in the preceding book. They will never, I declare, be able even to

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hope to force a spirit to appear, if they do not carry out point by point all that is described hereafter as to the manner of making pacts with any spirit, whether the object be to have treasures; or to enjoy the pleasure of women and girls, and to receive from them what favors one wishes; or to discover the deepest secrets of all the Courts and Cabinets of the world; whether for the uncovering of the most impenetrable mysteries; or whether to make a

Spirit do one's bidding at night, whether to make hail fall or cause a storm wherever one wishes; whether to render yourself invisible; whether to be transported wherever one wants, or to be able to open all locks, to see all that happens inside houses, and to learn all the tricks and wiles of the shepherds; that is to acquire the Hand of Glory and to recognize the qualities

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and the virtues of metals, minerals and plants, and all the animals, pure and impure, and to do things so astounding, that there is no man who will not be amazed to witness that one can discover the greatest secrets of nature, which are hidden from the eyes of all other men, by way of making a pact with certain spirits. It is by way of the Clavicle of the great King Solomon, "that one has discovered the true way to make pacts that can be used to acquire so much wealth, to have the pleasure of so many women, and to learn the most impenetrable secrets of nature, through which one can cause any kind of good, and any kind of evil."

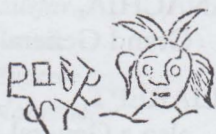
Finally, we will start by describing the names of the principal Spirits with their powers and abilities, and then we will explain

47 [sic - 48]

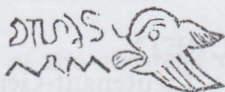
the *Pacta Dæmoniorum*, or true manner of making pacts with those same Spirits. Here follows the names and signs of the principal infernal spirits.

Their Signatures and Characters.

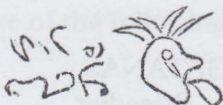
LUCIFER,
Emperor.



BELZEBUTH,
Prince.



ASTAROT,
Grand-Duke.



Then come the higher spirits who are subordinate to the three named above, that is:

Their Signatures and Characters.

LUCIFUGÉ,
Prime Minister.



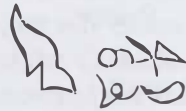
SATANACHIA,
Grand General.



AGALIAREPT,
also a General.



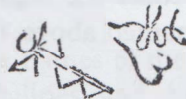
FLEURETY,
Lieutenant-General.



SARGATANAS,
Brigadier.



NEBIROS,
Field Marshal.



The six great Spirits that I have just named above, control, through their almighty influence, all the infernal power which is given to the other Spirits. They have in their service eighteen

other Spirits that are subordinate to them, that is:

- | | |
|---------------------|-------------------------|
| 1. <i>Bael.</i> | 10. <i>Bathim.</i> |
| 2. <i>Agares.</i> | 11. <i>Hursan.</i> |
| 3. <i>Marbas.</i> | 12. <i>Eligor.</i> |
| 4. <i>Pruslas.</i> | 13. <i>Loray.</i> |
| 5. <i>Aamon.</i> | 14. <i>Valefar.</i> |
| 6. <i>Barbatos.</i> | 15. <i>Foraii.</i> |
| 7. <i>Buer.</i> | 16. <i>Ayperos.</i> |
| 8. <i>Gusoym.</i> | 17. <i>Naberus.</i> |
| 9. <i>Botis.</i> | 18. <i>Glasiabolos.</i> |

After you have noted the names of the eighteen spirits, which are inferior to the six major spirits that I have also described, you should also be aware of the following.

That is:

Lucifugé rules over the first three, who are named *Bael*, *Agares*, and *Marbas*.

Satanachia, over *Pruslas*, *Aamon*, and *Barbatos*.

Agaliarept over *Buer*, *Gusoym*, and *Botis*.

Fleurety over *Bathim*, *Hursan*, and *Eligor*.

Sargatanas over *Loray*, *Valefar*, and *Foraii*.

Nebiros over *Ayperos*, *Naberus*, and *Glasiabolos*.

Although there are millions of other Spirits, all of whom are subordinate to those identified above, it is pointless to name them, because you only make use of them when the higher ranking spirits decide to have them work in their place, for they use these inferior Spirits as if they were their workmen or slaves. Thus it is, that by making a pact with whichever the six principal Spirits it is that you need, any spirit may serve you. However, always demand of the Spirit with which you made your pact, that he who serves you be one of the three principal ones who are his subordinates.

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Here follows a list of the powers, sciences, arts and abilities of the said spirits, so that he who wants to make a pact will be able to locate in the capabilities of each of the six superior Spirits that which is particularly needed.

The first is the great *Lucifugé Rofocale*, infernal Prime Minister; to whom Lucifer has given power over all of the riches and all of the treasures of the world. He has under him *Bael*, *Agares* and *Marbos*, and several thousand other demons or spirits, all of whom are subordinate to him.

The second is the mighty *Satanachia*, great General; who has the power to make all women and girls submit to him, and to do with them as he pleases. He commands a huge legion of Spirits: he has under him *Pruslas*, *Aamon* and *Barbatos*, etc. etc.

Agaliarept, also a General, has the power to discover the most well-kept secrets, in all the courts and

government chambers of the world; he lays bare the deepest mysteries. He commands the second legion of Spirits; he has under him *Guer*, *Gusoyn* and *Botis*, etc, etc .

Fleurety, Lieutenant-General, has the power to perform any task that is required during the night, he can also make hailstones fall where he wants. He commands a very considerable body of Spirits, and has under him *Bathim*, *Hursan* and *Eligor*, etc. etc.

Sargatanas, Brigadier, has the power to render you invisible, to transport you anywhere you please, to open all locks, to show to you all that occurs in the privacy of houses, to teach you all the ways and wiles of the shepherds. He commands several brigades of Spirits. He has under him *Loray*, *Valefar* and *Foraii*, etc. etc.

Nebiros, Field Marshal and Inspector General, has the power

to inflict harm on whomever he wants; he discovers the Hand of Glory, he gives instruction on the qualities of metals, minerals, plants and all the pure and impure animals. He also has possession of the art of predicting the future, and is one of the greatest necromancers of all the infernal Spirits: he goes everywhere; he inspects all the infernal militias. He has under him *Aypéros*, *Nuberus*, and *Glasiabolos*, etc. etc.

Notice.

When you wish to make a pact with one of the principal Spirits that I have just named, you must start two days before by cutting a rod from a wild hazel tree, that has never borne fruit with a new and never-before used knife. The rod should be similar to the Blasting Rod that has already been described, and of which you

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have a design in the first book. It must be made at precisely the moment when the sun appears on our horizon.

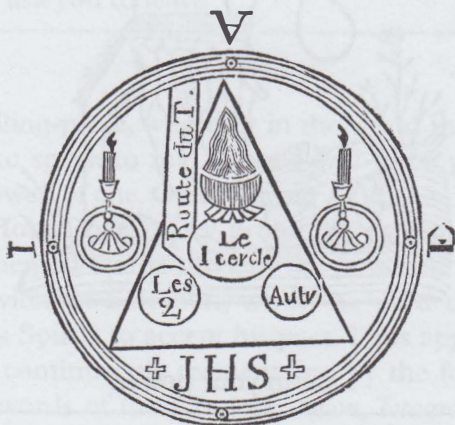
This being done you must equip yourself with the stone called Ematille and two candles that have been blessed, and you then choose a place for the undertaking where nobody will disturb you. You can make the pact in a secluded room, or in some shack or old ruined building, because the Spirit has the capacity to transport the treasure to wherever it pleases. This being done, you will trace a triangle with the stone Ematille, this only being needed on the first time that you make your pact. Then you will place the two blessed candles on the sides so that they are positioned outside the triangle of the pacts, as you see pictured hereafter. You put the Sainly name of Jesus below, so that the Spirits cannot cause you any evil: then you place yourselves in the middle of the triangle, having in hand the

mysterious rod, along with the Great Conjunction of the spirit, the Clavicle, the request which you wish to make of the spirit, with the Pact and the Discharge of the Spirit as it is set down hereafter based upon the Kabalistic Triangle of the Pacts.

[57]

Triangle

TRIANGLE



DES PACTES.

of Pacts.

[58]



I am in your power.

[59]

Having carried out exactly all that is set forth above, you commence by reciting the following Conjunction with hope and resolve.

Great Conjuraton of the Spirits with Which One Can Make a Pact. Drawn From the Grand Clavicle.

Emperor *Lucifer*, Master of all the Rebellious Spirits, please be favorable to the summons that I put to your Great Minister *Lucifugé Rofocale*, in my desire to make a Pact with him. I also ask of you, Prince Belzebuth, that you protect me in my undertaking. O Count Astaroth! Be propitious to me, and grant that this night the great *Lucifugé* will appear to me in human form, and without evil odour, and that he will grant to me, by means of the Pact which I will present to him, all the riches that I require. O great *Lucifugé* I ask you to leave

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your dwelling-place, wherever in the world that it may be, to come to speak to me. If not I will force you to do so by the power of the Great Living God, his beloved Son and the Holy Ghost; obey promptly, or you will be eternally tormented by the force of the powerful words of the great Clavicle of Solomon, which he used to oblige the Rebellious Spirits to accept his pact. Thus appear at once, or I shall continuously torment you by the force of these powerful words of the Clavicle: *Aglon, Tétagram, Vaycheon, Stimulamathon, Erohares, Retragsammathon, Clyoran, Icion, Esition, Existien, Eryona, Onera, Erasyn, Moym, Messias, Soter, Emanuel, Sabaoth, Adonay, I adore you and I invoke you. Amen.*

You can be assured that as soon as you have read the powerful words given above, the Spirit will appear, and will address you as follows.

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Manifestation of the Spirit.

I am here, what do you ask of me? Why do you disturb my repose? Answer me.

Lucifugé Rofocale

Petition to the Spirit.

I seek to make a pact with you, so that you will enrich me as quickly as possible, failing which I will torment you with the powerful words of the Clavicle.

N. N.

Reply of the Spirit.

I will only accord to your request on the condition that you give yourself over to me in twenty years, to do with your body and soul whatever I should please.

Lucifugé Rofocale

At this throw you to him your Pact,

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which must be written with your own hand, on a small piece of virgin parchment, and will consist of the few words

hereafter, to which you have added your signature in your own true blood.

Here is the Pact.

I promise to recompense the great Lucifugé in twenty years for all the treasures that he will give to me. In witness whereof I sign myself.

N. N.

I cannot accede to your request.

Lucifugé Rofocale

Then, to force the spirit to obey you, you will read again the Great Conjunction with the terrible words of the Clavicle, until the Spirit reappears and says to you as follows:

Second Manifestation of the Spirit.

Why do you torment me further?

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If you leave me in peace, I will give to you the very next treasure, provided that you commit to me one coin on the first Monday of each month, and that you will only call me one day of each week, and then between the hours of ten at night and two in the morning. Collect your pact, I have signed it. But if you do not keep your word, in twenty years you shall be mine.

Lucifugé Rofocale

Reply to the Spirit.

I agree to your request, on the condition that you make the nearest treasure appear to me, and that I will be able to carry it away with me at once.

N. N.

Reply of the Spirit.

Follow me and take the treasure which I will show you.

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Then you will follow the Spirit on the path to the treasure, which has been indicated in the Triangle of the Pacts, without allowing yourself any fear, and you must throw your signed pact onto the treasure, and touch it with your rod. Take with you as much as you can, and walking backwards, return to your place within the triangle. Then you place the treasure in front of you, and immediately start to read the Discharge of the Spirit, such as it is given hereafter.

Conjuration.

And Discharge of the Spirit with which one has made a Pact.

O great Lucifugé! I am satisfied with you for the present, I leave you in peace and allow you to withdraw to wher-

ever suits you, provided that you do so without making any noise or leaving any bad smell. Consider also your commitment

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to our pact, because if you neglect it for one instant, you can be sure that I will eternally torment you with the great and powerful words of the Clavicle of Great King Solomon, with which he forced all the Rebellious Spirits to obey.

*Prayer.**Of Thanksgiving to the Almighty.*

Oh God Almighty, Heavenly Father, who has created all things for the service and the utility of man, I give humble thanksgiving to you, that in your great kindness, you have allowed me to make a pact, without risk, with one of your Rebellious Spirits, so I will be able to subdue it so that it will fulfill all my needs. I thank you, O God Almighty, for the good with which you have filled me during this night.

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Condescend to grant unto me, miserable creature that I am, your precious favors. It is now, O God Almighty, that I have come to know all the force and the power of your great promises, for when you said to us “seek and you shall find,” “knock and it will open unto you;” and as you or-

dered to us and commended to us relieve the poor, condescend also, O God Almighty, to inspire true sentiments of charity in me, so that I can spread by this Holy work, much of the good that your great divinity has allowed me to receive. Let it be, O God Almighty, that I may enjoy in peace this great wealth of which I am the owner: and do not allow any Rebellious Spirit to harm my enjoyment of the invaluable treasures over which you have granted me control.

Also inspire within me, O God Almighty, the sentiments necessary to be able to release myself from the claws of the Devil and of

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all the Evil Spirits. I place myself, O God Almighty, the Father, the Son and the Holy Ghost, under your saintly protection. Amen.

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Prayer.

To Protect you from Evil Spirits.

O Almighty father, O Mother, the most tender of Mothers, O admirable exemplar of the sentiments and tenderness of mothers, O Son, the flower of all Sons, O Creator of all creations, soul, spirit, harmony and number of all things,

preserve us, protect us, lead us, and be favorable to us.
Amen.

Citatio prædictorum Spirituum.¹⁰

Ubi quem volueris spiritum, hujus nomen et officium supra cognosces: imprimis autem ab omni pollutione minimum tres vel quatuor dies mundus esto in primâ citatione, sic

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et spiritus postea obsequentiores erunt; fac et circulum, et voca spiritum cum multa intentione primum vero annulum in manu continetur: inde hanc recitato benedictionem tuo nomine et socii, si præsto fuerit et effectum tui instituti sortieris, nec detrimentum è spiritibus senties imo tuæ animæ perditionem.¹¹

§ 2. In nomine Domini nostri Jesu Christi, Patris et Filii et Spiritûs Sancti: sancta trinitas et inseparabilis unita te invoco, ut sis mihi salus et defensio, et protectio corpores et animæ meæ et omnium rerum mearum. Per virtutem

10. "Summoning the Previously-Mentioned Spirit."

11. "When you will bid a spirit, you must know his name and office above: but first of all be free from every pollution for at least three or four days. Let the world be in the first naming, and thereafter the spirits will be more obedient; make a circle, and call the spirit with great vehemence, first hold a ring in hand: then recite this blessing in your name and that of your partner, if one is present, and you should choose by lot the effect of your plan, nor will you experience harm from the spirits, that is, the destruction of your soul." (The prayers which follow are to be intoned in the Latin tongue.) JAW.

sanctæ crucis et per virtutem passionis tuæ deprecor te domine Jesu Christi, per merita beatissimæ Mariæ Virgini et matris tuæ atque omnium sanctorum tuorum, ut mihi concedes gratiam et potestatem divinam super omnes maligneos spiritus, ut quosumque nominibus invocavero, statim

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ex omni parte conveniant, et voluntatem meam perfecte adimpleant quod mihi nihil nocentes, nequetimorem inferentes, sed potiens obedientes et ministrantes, tua distincte virtute præcipiente, mandata mea perficient: Amen; Sanctus, sanctus Dominus Deus *Sabaoth*, qui venturus est judicare vivos et mortuos: tu qui es a et e primus et novissimus, rex regnum et domum dominantium, *Joth, Agladabrach Elabiel anarchi enatiel amaz in sedomel gayes tol ma elias ischiro atgadatas y mas heli messias*, per hac tua sancta nomina, et per omnia alia invocore et obsecro te domine, Jesu Christe, per tuam nativitatem, per baptismum tuum per passionem et crucem tuam, per ascensionem tuam per adventum spiritus sancti paracliti; per amaritudinæ anime tuæ quando exivi de corporetuo per quinque vulnera tua per sanguinem et aquam quæ exierant de corpore tuo, per virtutem

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tuam, per sacramentum quod dedisti discipuit tui pridie quam passus fuisti per sanctum trinitatem per individuum unitatem, per beatam Mariam, matrem tuam, per angelos

et archangelus, per prophetas et patriarchas et per omnes sanctus tuos et per omnia sacramenta quæ fiunt in honore tuo: adore te et obsecro te benedico tibi et rogo ut acceptes orationes has et conjurationes et verba oris mei: quibus uti voluero peto domine Jesu Christe: da mihi virtutem et potestatem tuam super omnes angelos tuos qui de cœlo ejecti sunt ad decipiendum genus humanum; ad attrahendum eos, ad constringendum, at ligandum eos pariter et solvendum: et ad congregandum eos coram me, et ad præcipiendum eis ut omnia, quæ possunt, faciant et verba mea vocemque meam nullo modo contemnant; sed mihi et dictis meis ubediant, et me tineant per humanitatem et misericordiam

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et gratiam tuam deprecor et peto te *Adonay amay horn vid-egora mitay hel suranay sy otayfiesy* et per omnia nomina tua sancta per omnes sanctos et sanctos tuas per angelos et archangelos, potestas, dominationes et virtutes, et per illud nomen per quod Salomo constringebat dæmone et conclusit ipso, *Elh roceban hor aglé goth joih athi venoch aubrut* et per omnium cra nomina quæ scripta sunt in hoc libus et per virtutem corandem, quatenus me potentem faciat congregare constringere omnes tuos spiritus de cœlo depulsos ut mihi veraciter de omnibus meis interrogatis de quibus quaram responsionem veracem tribuant, et omnibus meis mandatis illis satisfaciant sine læsione corporis et animæ, meæ et omnibus ad me pertinentium, per dominum nostrum Jesum Christum filium tuum, qui te cum vivit et reg-

nat in unitate spiritus sancti deus, per omnia secula.¹²

12. "In the name of our Lord Jesus Christ, the Father and the Son and the Holy Spirit: holy trinity united and inseparable, I call on thee to be my safety and defense, and protection of my body and of my soul and of all that is mine. By virtue of the Holy Cross and by virtue of thy passion I beseech thee, Lord Jesus Christ, by the merits of the most blessed Virgin Mary and of thy mother and of all thy holy ones, that you grant me grace and divine power over all evil spirits, so that all those whom I invoke assemble immediately from everywhere and perfectly fulfill my will, bringing no harm or fear to me, but being obedient and subservient, thy outstanding virtue controlling them, so they will carry out my commands: Amen; Holy Holy Lord *Sabbaoth*, you who are by and from the first and most recent, King of Kings and Lord of Lords, *Joth, Agladadabrach Elabiel anarchi enatiel amaz in sedomel gayes tolma elias ischiros atgadatas y mas heli, Messias*, by these thy sacred names, and by every other thing I invoke and implore thee, Lord Jesus Christ, by thy birth, by thy ascension through the coming of the holy Spirit, the Paraclete; by the bitterness of thy spirit when I have left thy body, by thy five wounds, by the blood and water which flowed from thy body, by thy virtue, by the sacrament which thou hast given, it has left thee on the day before thou hast suffered, by the holy trinity, by the single unity, by the blessed Mary, thy mother, by the angels and archangels, by the prophets and the patriarchs and by all thine that is holy and by all the sacraments which are made in thy honor: I adore thee, and I beg thee and bless thee and ask that thou accept both these spells and the words of my mouth: which I will use, I seek, o Lord Jesus Christ; grant me virtue and thy power over all thy angels who were thrown from Heaven to deceive human kind, to attract them, to constrain them, and to bind them equally and loose them: and to assemble them in my presence, and to forestall them so that all the things that are possible they may do according to my words and in no wise despise my voice; But to me and my words they may be obedient and they hold me by humanity and pity and thy grace I pray and beseech thee, *Adonay amay horn videdora mitay hel suranay sy otayfiesy* and by all thy sacred

§ 3. O Pater omnipotens, ô filii, sapiens, ô spiritus sancte corda hominum illustrans, ô vos tres in personis una vero deitas in substantia qui Adam et Evæ in peccatis eorum pepercisti et propter eorum peccata mortem subjesti tu filii turpissima in lignoque sanctæ crucis sustinuisti ô misericordissime quando ad tuam confugio misericordiam, et suplico modis omnibus quibus possum, per hæc nomina sancta tua filii scicilet *A* et *a* et per omnia alia sua nomina, quatenus concedas mihi virtutem et potestatem tuam, ut valeam tuos spiritus qui de cœlo ejecti sunt, ante me citare, et ut ipsi mecum loquantur, et mandata mea perficiant statim et sine mora cum eorum voluntate, sine omni læsione corporis animæ et bonorum meorum, etc. Continua ut in libro ★ *Annuli Salomonis* continetur.¹³

names, by all that is holy and that is thine that is holy, by the angels and archangels, the powers, dominions and virtues, and by that name through which Solomon constrained the devil and confined him, *Elh roceban hor aglé goth joih athi venoch aubrut* by the sacred names which have been written in this book and by their virtue, to the extent that it gives me power to assemble and constrain all thy spirits expelled from Heaven that truthfully they may give a an honest reply to all my questions, and they may satisfy all my demands without injury to my body and soul, of mine and all belonging to me, through our Lord Jesus Christ thy son, who lives and reigns with these in unity of the holy spirit, God, through all eternity.”

13. “O, Father almighty, O wise son, O Holy Spirit illuminating the hearts of men, O thou trinity in person and one Deity in substance, who pardoned Adam and Eve for their sins and on account of those sins subjected thy son and hung him on the Holy Cross, on the wood

§ 4. O summa et eterna virtur altissimi, quete disponente
his iudicio

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vocatis ★ *vayeheon pimula meteon ez phares retpagramaton oliarum esitio existioneriona onera brasym messias sother emanuel sabaoth, Adonay*, te adoro, te invoco, totius mentis viribus meis, imploro, quatenus per te præsentis orationes et consecrationes et consecrationes con sequentur videlicet, et ubicunque: maligni spiritus in virtute tuorum nominum sunt vocati, et omni parte convenient, et voluntatem mei exorcisatores diligentea adimpleant, fiat, fiat, fiat; Amen.¹⁴

most disgraceful, o most merciful, when I flee to thee for mercy, and I beg for every kind of thing which I can, by these sacred names of thine, it is clear *A* is *a* and from and by all his other names, to the extent that thou concedest me virtue and thy power, that I may be strong over those spirits who were ejected from Heaven, to hasten to my presence, and that they themselves may speak with me, and carry out my commands at once and without delay and willingly, without any harm to my body and soul and my goods, etc. Continue as it is contained in the Book of the Seal of Solomon.”

14. “O high and eternal virtue of the most high, thou disposing of these summoned to judgment, *vayeheon pimula meteon ezphares retpagramaton oliarum esitio existioneriona onera brasym messias sother emanuel sabaoth, Adonay*, I adore thee, I call upon thee, with all the strength of my mind, I implore thee, so far as through these current speeches and prayers and ceremonies you truly follow, and where-soever: the evil spirits in virtue of thy names have been summoned, and from every part let them assemble, and let the oath-bound fulfill my wishes observantly, so be it, so be it, so be it, Amen.”

The Magic Secret.

Or the Great Art of Being Able to Speak with the Dead.

It is absolutely necessary to attend the Christmas mass, at precisely midnight, to have an informal conversation with the inhabitants of the

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other world. It is at that moment, when the priest raises the Holy Host, that you must bow inwardly, and utter in a restrained voice: *Exsurgente mortui, et ac me veniunt.*¹⁵ As soon as you have pronounced these six Latin words you must go to the cemetery, and at the first tomb that offers itself to your view, you say this prayer: "*Infernal powers; you who bear all the trouble in the universe, abandon your dark dwellings, and confine yourselves beyond the river Styx.*"

You then add the following, after some moments of silence: "*If you hold under your power, that in which I am interested, I entreat you in the name of the King of the Kings, to make it appear at the hour and the minute that I will indicate to you.*"

After this ceremony, which is vital to undertake, you must take a handful of soil and

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disperse it, as one sows the grain in a field, saying in a deep voice: "He who is only dust, awake from your tomb, come out of your ashes, and answer without objections, and do

15. "The dead will rise up, and they come to me."

that which I ask of you in the name of the Father of all men." You then bend with one knee to the ground, while turning your eye in the direction of the East. When you see that the gateways of the Sun are about to open, you arm yourself with two bones from a corpse which you form into the shape of a St. Andrew's Cross, and throw these forthwith at the first church or synagogue that strikes your eyes.

Once these requirements have been met, you set out towards the West, and when you have gone four miles and nineteen paces, you lie stretched out on the ground, with the palms of your hands against your thighs, and your eyes towards the heavens, tilted slightly in the direction of the Moon.

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It is in this posture, that you will call by name, that which you will wish to see, being mindful not to be disturbed when the Spirit appears, and you will request his presence by the terms which follow: "*Ego sum, te peto et videre queo.*"¹⁶ At the very moment that you have articulated these words, your happy eyes will feast upon that which you desire most, and which will bring you the most pleasant of all delights. Then when you have received from the shadow that you invoked, all that is to your satisfaction, you dismiss him by saying: "*Return to the Kingdom of the Elect: I am satisfied with your attendance.*" Then picking yourself up

16. "I am, I seek thee, and ask to see thee."

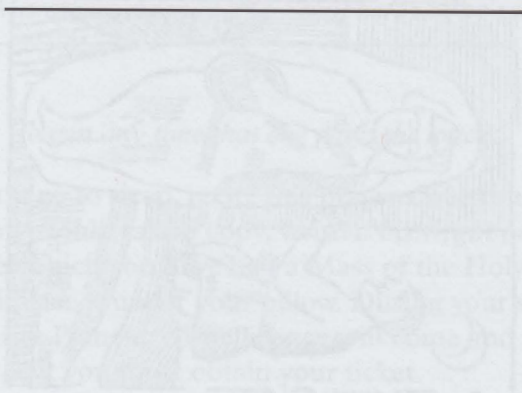
from the prone position, you return to the same tomb at which you had previously uttered a prayer, and over which you now make a cross

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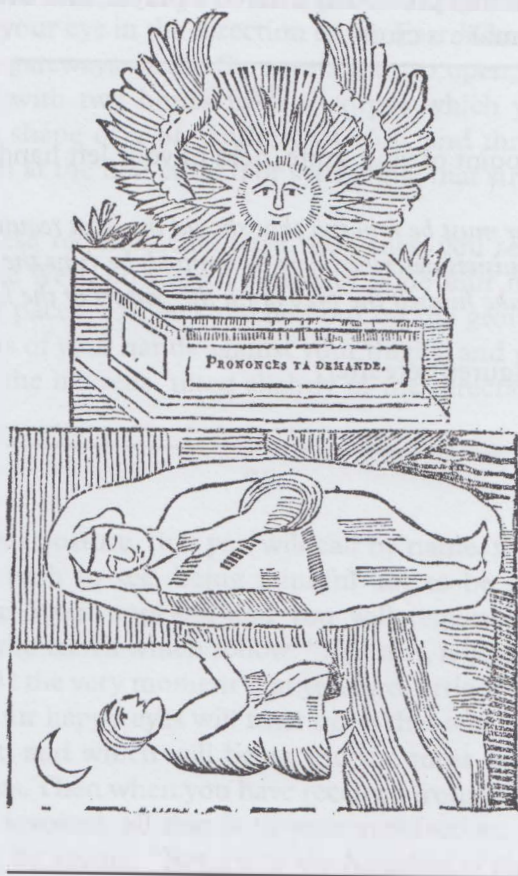
with the point of your knife, held in your left hand.

The reader must be mindful that should the least requirement of the prerequisites described here be omitted, he runs the risk that he will make himself the prey of all the powers of the hell.

See the figures hereafter.



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*Secrets of the Magic Art.**To make and use the Divining Rod.*

At the moment that the sun appears on the horizon, you take in your left hand a virgin branch of wild hazel tree, and cut it with three blows; saying: *I gather thee up, in the name of Elohim, Mitrathon, Adonay and Semiphoras*, so that thou hast the virtue of the rod of Moses and Jacob, to discover all that I would want to know. To make it turn, it is necessary to hold the two ends which make a fork tightly in your hands, and say: *I Command thee in the name of Elohim, Mitrathon, Adonay and Semiphoras to be raised.*

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To win any time that one plays the lottery.

Before you go to sleep, recite this prayer three times, after which you should take a copy, written on virgin parchment over which you have had a Mass of the Holy Spirit said, and place it under your pillow. During your sleep the apposite Planetary Intelligence will come and tell you the hour that you must obtain your ticket.

Prayer.

Domine Jesu Christi, qui dixisti ego sum via, veritas et vita ecce enim veritatem dilexisti incerta et occulta sapientiæ

tuæ manifestasti mihi adhuc que revellet in hac nocte sicut ita revellatum sunt parvulis solis incognita, et ventura unaque alia me doceat, ut possint omnia cognoscere

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si et si sit, ita monstra mihi mortem ornatam omni cibo bono Pulchrum et gratum pomarium, aut quandam rem gratam sin autem ministra mihi ignem ardentem, vel aquam currentem, vel aliam quamcumque rem quæ domino placeant, et vel angeli Uriel, Rubiel et Barachiel sitis mihi multum amatores et factores ad opus istud obtinendum, quod cupio scire, videre cognoscere et prævidere per illum Deum qui venturus est judicare vivos et mortuos, et soeculum per ignem. Amen.¹⁷

You also recite the Lord's Prayer three times, and say three "Hail Mary's" for the souls in purgatory.

17. "O Lord Jesus Christ, Who hath said I am the way, the truth and the life. For behold, thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast thus far made manifest to me, which are unveiled on this very night, just as the unknown is revealed to the little ones alone, and let him teach me the things to come and other things altogether, so that I can know all things if and if it be, thus show me death, adorned with every good food, a beauteous and welcome orchard, or some welcome things, but if not, show me a burning fire, or running water, or whatever other thing please the Lord, and angels, Uriel, Rubiel and Barachiel, may you look favorably upon me, and help me to achieve that which I desire to know, to see, to understand and to foresee through that God who will come to judge the living and the dead and the world by fire. Amen."

To Enchant Firearms.

It is necessary to say: God has my side, and the devil is expelled, and when taking aim cross

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the left leg over the right, saying “non tradas Dominum nostrum Jesum Christum. Maton. Amen.”¹⁸

To make Yourself Insensitive to Torture, Write These Words on Paper and Swallow it.

In paribus meritis, fria pendent
Corpora ramis.

Dismas et gestas damnatur Potestas.

Dismas et gestas damnatur

Ad astra levatur.¹⁹

And when one wants to apply it, one must say:

May this rope be as soothing to my limbs as the milk of the Holy Virgin had been to our Lord.

18. “Do not betray our Lord Jesus Christ. Maton. Amen.”

19. This is supposed to be a plea to escape punishment or condemnation but save for the last line: “raise me up to the stars,” it makes little sense. JAW.

The Composition of Death, or Philosopher's Stone.

Take a new earthenware pot, put

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in it a pound of red copper, with a half bottle of aqua fortis.²⁰ Boil this for half an hour, after which you add three ounces of verdigris, and boil for one hour. Then add two and a half ounces of arsenic, and boil one hour, then put in three ounces of well pulverized oak bark, which you will let boil another half an hour, a potful of rose water, boil twelve minutes, then add three ounces of lamp-black and let it boil until the composition is satisfactory. To see whether it is cooked enough, you dip a nail into it, and if the solution adheres, remove it. It will produce a pound and a half of good gold.²¹ If it does not adhere it is a proof that it is not cooked enough; the liquid can be used four times.

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To speak with Spirits on the Eve of St. John the Baptist's day.

Between the hours of eleven at night and midnight go and stand beside the stem of a fern and say: "I ask of God that the Spirits with whom I wish to speak will appear at precisely midnight;" and at fifteen minutes before midnight you repeat nine times these five words: *Bar, Kirahar, Alli, Alla, Tètragamaton.*

20. "Strong Water." A solution of nitric acid in water, used as a solvent in alchemical practice. SM.

21. I think not. JAW.

To Induce Nude Dancing.

On the eve of St. John the Baptist's day, at midnight, collect three walnut leaves, three marjoram plants, three myrtle plants, and three vervain plants. Dry them all in the shade, and make them into a powder. Throw some as you would a

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small pinch of tobacco into the air in the room occupied by the people you wish to perform.

To Obtain the Love of any Girl or Woman you Desire.

While gathering some of the "Herb of Nine Shirts"²² say: "*Friend*: I collect you in the name of *Scheva* so that you will help me attract the affection of (name of the person)."²³ Then put the aforementioned herb on the person, without her knowing it or realizing it, and at once she will love you.

To Render Yourself Invisible.

You steal a black cat, and buy a new pot, a mirror, a lighter, a stone of Agate, coal and tinder, and look to

22. "Herbe à neuf chemises," that is *Allium victorialis* or the "Victory Onion," a form of wild onion or garlic, also known in France as *L'ail de la Sainte-Victoire*. SM.

23. The *Dragon Rouge* has "Seheva," however the name appears in all other grimoires as "Scheva," so I believe the latter to be correct. JAW.

take water from a fountain at the stroke of midnight, after which you light your fire and put the cat in the pot. Hold the cover of the pot in place with your left hand, without ever moving or looking behind you, regardless of any noise that you may hear. After having let it boil for 24 hours, you take the meat, put it on the new dish; and throw it over your left shoulder, saying these words: *accipe quod tibi do, et nihil amplius.*²⁴ Then you place the bones, one by one, between the teeth of the left side, while watching yourself in the mirror; and if the result is not what you want, you cast them away in the same fashion, saying the same words, until you have found the one that you seek. As soon as you have it you will no longer see yourself in the mirror. Then, withdraw backwards, while saying: *Pater, in manus tuas commendo spiritum meum.*²⁵

To Make the Garter of Seven Leagues per Hour.

Buy a young wolf that is less than one year old, and cut its throat at the hour of Mars, while pronouncing these words: *Abumalis, Eados, ambulavit in fortitudine cibi illius Abumalis, Eados.*²⁶ Then you cut its skin into garters of an inch wide,

24. "Accept what I offer you, and nothing more."

25. "Father, into thy hands I commend my spirit."

26. "Abumalis, Eados, he hath walked in the strength of this sustenance, Abumalis, Eados."

and write upon these the same words that you said whilst cutting its throat. The first letter should be written in your own blood, the second in that of the wolf, and so on until the end of the sentence.

After it is written and dries, it is necessary to fold it in two and bind its edges with a narrow tape of white thread, and sew it with white thread, attaching two purple ribbons to the two ends so that you can tie the top of it just below the knee. Be on your guard that no woman or girl should see it, and also be sure to remove it before

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crossing a river, lest it should lose much of its power.

Formula for an Ointment to Travel at Ten Leagues an Hour.

Take two ounces of human fat.

One ounce of oil of nerve.

One ounce of oil of bay-tree.

One ounce of fat of stag.

One ounce of "natural mummy."

A half bottle of alcohol.

And seven leaves of vervain. You boil everything in a new pot, until half-reduced, then make plasters with it on a fresh animal hide. When you apply these to the spleen, you go like the wind. So as not to be sick when you finish, it is necessary to take three drops of blood in a glass of white wine.

To Obtain the Favour of Judges.

Upon seeing the judge, say: *Phaley, Phaley, Phaley*, officiate in my favor, let your power shine, make me happy.

To Maim your Enemies.

It is necessary to cut a wand of virgin hazel wood with a new knife at the hour of Mercury, while saying: *I cut you to maim my enemies*, in the name of the mystery of the Holy Trinity, Father, Son, and Holy Ghost, and under the power of Nebyros, Ayperos, Nuberus and Glasialabolas. It must be cut with three strokes, then take it home, and during the hour of the planet of the one whom you wish to maim make a figure of virgin wax and write thereupon with the blade

his Christian name, and at the hour of Mars, place it between two candles, your right arm being bare, and while touching the figure with the wand say: "I maim you for your evil deeds, in the name of Holy Trinity, Nebyros, Ayperos, Nuberus and Glasialabolas, Aroc Baroc, Betu Bretu:" If you maim three times, the person dies within the year.

To be Resilient to Attack by Cold Steel.

Write on your arm with the point of a needle these three words: *Ales > Dales > Toles >* and then jab the needle into the cross in the middle, it will not bleed.

*To Terminate the Development of a Foetus,
and to Procure an Abortion.*

As soon as a girl notices her monthly flow has ceased, and feels sick at heart and the urge to vomit, she

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needs to take Sabine²⁷ seethed in tea, and to put three times per day on the bottom of her foot some Rhue²⁸; and if the foetus is lively, it is necessary that for eight days she takes six drops of *Olium Gagatis*²⁹ in milk. If the Apothecary does not want to give you some, you can make it yourself by putting Jet and Sabine between two red iron plates, which you put in a press.

27. "Sabine" is an abbreviation for the Latin name of a type of European juniper, *Juniperus sabina*, the dried tops of which were formerly used to make a drug for the treatment of amenorrhea. SM.

28. Probably a reference to *Ruta graveolens* or "Common Rue," a species of rue grown as a herb, the oil of which the Roman author, Pliny the Elder, said could cause abortions. As already noted several times, this and the other recipes given are likely highly toxic, and even in the unlikely event that one could find the ingredients, only a fool would try them. SM.

29. An oil prepared from Jet, a black or dark brown mineraloid, generally regarded as a low-value gemstone. SM.

*To Cure Consumption.*³⁰

It is necessary to take potent cress every morning, and in the evening three pinches of flower of sulphur³¹ in a glass of aged wine, after which you procure the liver of a living badger, which you char on coals, and give to the patient in three glasses of wine. He is then given ass's milk for fifteen days, and will be absolutely cured.

*To Cure Dropsy.*³²

Boil two pots of Muscatel wine until they have reduced by half, mix with a large handful of fine millet and three ounces of saltpeter, and give three glasses per day to the patient.

To Cure Pleurisy in Twenty-four Hours.

In two pots of aged red wine, boil a handful of blanched nettles, a dram³³ of blood of Ibex, two nutmegs, cinnamon,

30. The word translated here, "*Pulmoniques*," was used to cover many respiratory ailments, although primarily it referred to the final stages of tuberculosis, known as "consumption." SM.

31. "Flowers of sulphur"—"Sulphur Sublimatum" or "Sublimated Sulphur." A distilled form of sulphur said to have various medicinal and homeopathic uses. SM.

32. Dropsy or hydropsy—now known as edema or oedema—an accumulation of fluid in one or more cavities of the body or beneath the skin. SM.

33. An archaic form of measuring weight. An "apothecary's dram" was equal to one eighth of an ounce or sixty grains. SM.

and two cloves, until half-reduction has taken place, and ensure the patient takes one glass every three hours. When changing, be careful not to hang the sweaty linen in cold air, and he will be cured.

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To Cure Gout and Palsy.

It is necessary to take baths of newly harvested grape-juice; that is to say, stay in the newly harvested grape-juice for 48 hours, when it starts to bubble, and then put oneself in a warm bed, burn some sage, and take it in the broth.

If you still suffer attacks, put the affected part between two not quite red-hot canal tiles, in which you will put some bran, burnt to ashes in a heavy cooking-pot and moistened with camphorated brandy; it is necessary to have rubbed the affected part with mercury.³⁴

Secret to Cure any Kind of Fever.

For three days, at the time of the fever, take pieces of cob-web, the size of three

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large hazel nuts, mixed into two liard's worth of brandy,

34. The original text appears corrupt. I am told that the words here convey the correct meaning, although they are, in truth, closer to a paraphrase than a translation. JAW.

and you will not have the fever again.³⁵

Mirror of Solomon.

On the Manner of Making the Mirror of Solomon.

In Nomine Domini. Amen.³⁶

Herewith the way which served the Kabalistic sages to make the mirror of Solomon, son of David, who was endowed with wisdom and occult science. This mirror is made over 48 days, starting with the new moon, and ending with the following full one, after which time the aforementioned work is completed.

You will see in this mirror all the hidden things that you would wish for in the Name of the Lord. Firstly, you must not commit any carnal act, nor thought, during all

96

of the said time, and you should undertake many deeds of piety and compassion.

Take a gleaming plate of well-polished steel, and with the blood of a white dove write in the four corners of the upper side, these names: Jehova, Eloim, Mitraton, and Adonay. Put the said steel in a very clean cloth, fresh and white.

35. The liard was a French coin, worth 3 deniers, which was the smallest coin in use in the period before the French Revolution. A denier was roughly equivalent to an English penny, which would probably have bought about a third of a glass of brandy at the time. SM.

36. "In the Name of the Lord. Amen."

When you see the New Moon appear during the first hour after the sun has set, go to a window, and gazing at the heavens and the Moon with devotion, say:

O rex eternæ Deus, creator ineffabilis, qui cuncta ad hominis sanitatem mea gratio, et occulto judicio creasti respice me [*your name here*] indignissimum servum tuum, et ad intentionem meam, et mittere mihi dignare angelum *Anaël*, in speculum istud, qui mandet, et inspiret et jubeat cum sociis suis, et subditis nostris ut in nomine tuo qui fuisti, es, et eris potens, et jus, jud,

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judicent mihi quæcunque ab illis exposcam.³⁷

Having new and burning charcoal, made from the wood of the bay laurel, cast it three separate times over perfume and whilst casting it, say: in hoc, per hoc, et cum hoc quod essundo ante conspectum tuum, Deus meus, trinus et unus benedictus, et per excelsus qui vides super cherubim, et seraphim et venturus est judicare seculum per ignem.³⁸

37. "O King, Eternal God, ineffable creator, thou who by grace gives all things for love of men, and by secret judgment hast created me, deign to look down on me [*your name here*] thy most unworthy servant, and to further my intention, send to me thy worthy angel *Anaël*, in that mirror of thine, who is to command and inspire and rejoice with his companions, whom thou hast made, thou who hath been, who art, and who will be all powerful, so that in thy name, they may judge and act with justice, in whatever I require of them."

38. "In this, through this, and with this, which is consumed before thy sight, my God, who are Blessed, Three and One, and in the highest exaltation, thou who sees over the Cherubim and Seraphim, and who is to come to judge the world by fire."

Say this three times, and after having said it blow repeatedly on the mirror and speak this invocation:

“Veni Anaël: veni et tibi complacet esse per socios tuos mecum, in nomine patris potentissimi, in nomine spiritus sancti amabilissimi.³⁹

Veni Anaël in nomine terribilis Jehovaham, veni Anaël in virtute immortalis Eloim. Veni Anaël in brachio omnipotentis Mitraton.⁴⁰

Veni Anaël in potentiâ sacratissimi Adonay, veni ad me, [your

name] in speculo isto; et jubeat subditis tuis ut cum amore gaudio, et pace ostendant mihi occulta in occulta in oculis meis. Amen.⁴¹

After having said and done what is above; raise your eyes toward the heavens and say:

Domine Deus omnipotens, cujus nutu omnia moventur, exaudi deprecationem meam et desiderium meum tibi complacet, respice domine speculum istud, et Benedic illi

39. “Come Anaël: come and may it please you to be with me by thy own will, in the name of the most Powerful Father, in the name of the most beloved Holy Spirit.”

40. “Come Anaël in the name of the awe-inspiring Jehovah, Come Anaël by virtue of the immortal Eloim. Come Anaël by the arm of the all-powerful Mitraton.”

41. “Come Anaël in the strength of the most Holy Adonay, come to me [your name] into that mirror of thine, and let your subjects rejoice so that with love and joy and peace they may show secret upon secret to mine eyes. Amen.”

ut *Anaël* unus ex subditis fuisse sistat in illo cum sociis et satisfaciat mihi famulo tuo, [*your name here*] qui vivis et regnas benedictus et excelsus, in sæcula sæculorum. Amen.⁴²

When you have said these things, make the sign of the cross over yourself and the mirror, which you will do from time to time, every day, during the forty eight days, at the end of which the angel Anaël will appear to you, in the form of a very beautiful child. He will greet you, and command his companions to obey you.

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Be aware that it does not always take forty-eight days to ready the mirror, sometimes Anael appears at the end of fourteen days, dependant upon the intention and the devotion of the operator. When he appears to you, ask him that which you desire from him, and ask him to appear to you whenever you invoke him, to grant your requests to you. After that, you will see everything that you wish to see in the mirror without reciting the preceding prayers; but having perfumed it, say just the following:

42. "All powerful Lord God, whose being controls all, hear my prayer and let my desire please thee, look down, Lord, upon this mirror and bless it, so that Anael may pause together with his companions thereon, and let him satisfy me [your name here] the humble servant, of thou who liveth and reigneth blessed and on high, for ever and ever. Amen."

Prayer.

Veni Anaël: veni tibi complaceat esse per socios tuos mecum, in nomine mecum, in nomine patris potentissimi, in nomine filii sapientissimi, in nomine spiritus sancti amabilissimi.⁴³

Veni Anaël in virtute immortalis Eloim.⁴⁴

Veni Anaël in brachio omnipotentis Mitraton.⁴⁵

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Veni Anaël in potentiâ sacratissimi Adonay, veni ad me, [your name] in speculo isto; et jubeat subditis tuis ut cum amore gaudio et pace ostendam mihi occulta in oculis meis. Amen. Amen. Amen,⁴⁶ and he will appear to you and satisfy your wishes.

43. "Come Anaël: come and may it please you to be with me by thy own will, in name with me, in the name of the most Powerful Father, in the name of the most wise son, in the name of the most beloved Holy Spirit."

44. "Come Anaël by virtue of the immortal Eloim."

45. "Come Anaël in the arm of all-powerful Mitraton."

46. "Come Anaël in the power of the most Holy Adonay, come to me [your name] into this mirror of thine; and let your subjects rejoice so that with love and joy and peace they may show secret upon secret to mine eyes. Amen. Amen. Amen."

Discharge of the Angel Anaël.

Gratias tibi ago Anaël quod venisti, et petitioni meæ satisfecisti abi in pace et placeat tibi redire quando te vocavero.⁴⁷

Make the sign of the cross over yourself and the mirror.

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Table of Lucky and Unlucky Days.

Lucky	Month	Unlucky
4. 19. 27. 31	January	13. 23.
7. 8. 18.	February	2. 10. 17. 22.
3. 9. 12. 14.16.	March	13. 19. 23. 28.
5. 27.	April	10. 20. 29. 30.
1. 2. 4. 6. 9. 14.	May	10. 17. 20.
3. 5. 7. 9. 12. 23	June	4. 20.
2. 6. 10. 23. 30.	July	5. 13. 27.
5. 7. 10. 14. 29.	August	2. 13. 27. 31.
6. 10. 13. 18. 30.	September	12. 16. 22. 24.
13. 16. 25. 31.	October	3. 9. 27.
3. 13. 23. 30.	November	6. 25.
10. 20. 29.	December	15. 18. 31.

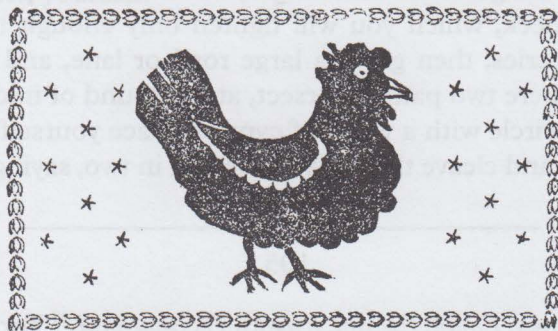
47. "I thank thee, Anaël, for coming and satisfying my petitions; go in peace, and may it please you to return, when I call upon thee."

Remarks.

Several wise men claim that

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this table was given to Adam by an Angel; and that its rules determined his actions, that he did not sow or gather anything other than on auspicious days, and so everything had a good result for him. If our farmers follow in his footsteps, then abundance may exceed our wishes.



The Secret of the Black Hen.

The famous secret of the Black Hen, a secret without which one cannot count on success in any Kabala, was lost for a long time. But after much research we managed to rediscover it, and the tests that we have undertaken have assured us that it was indeed

that which we sought, and unerringly matched our expectations. Consequently, today we have nothing more to wish for. It is to share our happiness with all those who will have the audacity to emulate us, that we transcribe it hereafter.

Take a Black Hen which has never laid eggs and that has never been approached by a rooster. Make sure that, when

taking it, you do not cause it to cry out, and for this reason you should go at eleven at night, when it is asleep. Take it by the neck, which you will tighten only enough to prevent its cries, then go to a large road or lane, and at the point where two paths intersect, at the sound of midnight, make a circle with a wand of cypress, place yourself in the middle, and cleave the body of the hen in two, saying these words

three times: *Eloïm, Essaïm, frugativi et appellavi*.⁴⁸ Turn then to face towards the East, kneel and recite the prayer “To Protect you from Evil Spirits,”⁴⁹ and that done you perform the Great Conjunction,⁵⁰ then the unclean Spirit will appear to you in human form, two horns of a ram on his head, dressed in a striped scarlet robe, and will ask you your orders. You will give them to him, as you judge them best, since he will no longer be able to refuse to obey you, and you will be able to obtain great wealth and consequently be the happiest of all men. So be it.

It is important that you know that before beginning all that is explained above, it is necessary that you made your de-

48. “*Eloïm, Essaïm, frugativi et appellavi*.” It is difficult to define the meaning of this phrase. It may be that the intention was: “*Eloïm, Essaïm, I have sacrificed and I have called*” but this is conjecture. JAW.

49. This is the prayer “To Protect you from Evil Spirits,” on p. 67 of the original text. SM.

50. This is the “Great Conjunction. Drawn from the Authentic Clavicle,” on p. 25 of the original text. SM.

votions and that you do not have anything with which to reproach yourself.

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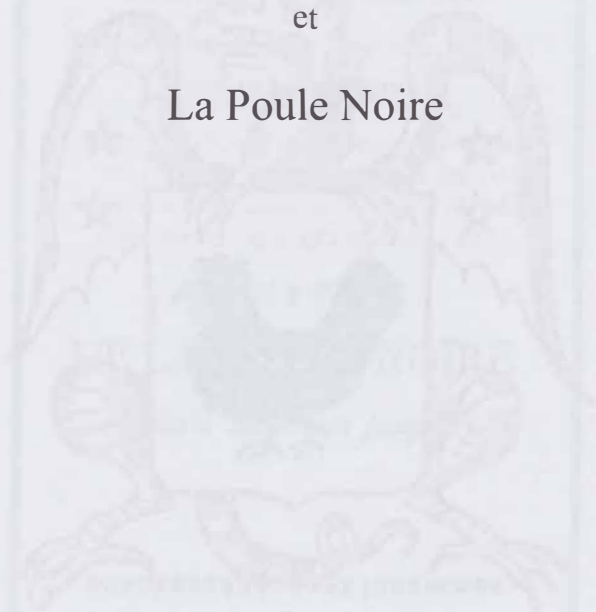
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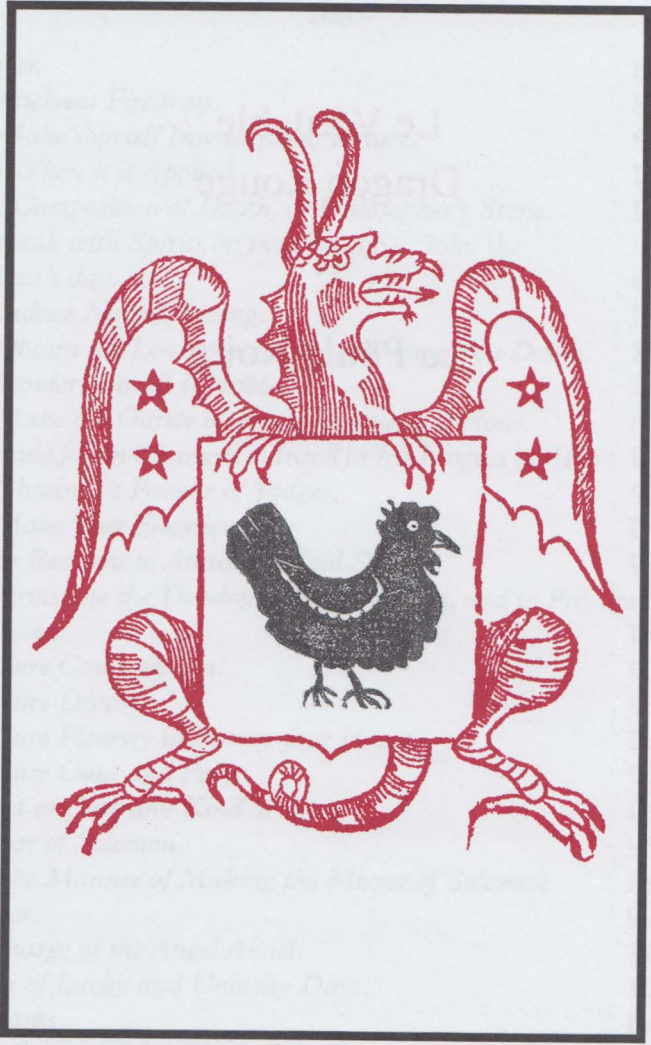
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**Le Véritable
Dragon Rouge**

et

La Poule Noire





LE VÉRITABLE
DRAGON ROUGE,

OU L'ART DE COMMANDER

Les Esprits célestes , aériens , terres-
tres et infernaux ,

*Avec le secret de faire parler les
morts ; de gagner toutes les fois
qu'on met aux lotteries ; de dé-
couvrir les trésors cachés , etc.*

S U I V I
DE LA POULE NOIRE.

Cabale inconnue jusqu'ici.

•••••

1521.

(1)

P R É L U D E.

L'HOMME qui gémit sous le poids accablant des préjugés de la présomption , aura peine à se persuader qu'il m'ait été possible de renfermer dans un si petit recueil , l'essence de plus de vingt volumes , qui par leurs dits , redits et ambiguïtés , rendoient l'accès des opérations philosophiques presque impraticable ; mais que l'incrédule et le prévenu se donnent la peine de suivre pas à pas la route que je leur trace , et ils verront la vérité bannir de leur esprit la méfiance , et la crainte que peut avoir occasionné un tas d'essais sans fruit , étant faits hors de saison ou sur indices imparfaits.

C'est encore en vain qu'on croit qu'il n'est pas possible de faire de



(ij)

séemblables opérations sans engager sa conscience , il ne faut , pour être convaincu du contraire que jeter un clin d'œil sur la vie de St. Cyprien

J'ose me flatter que les sçavans attachés aux mystères de la science divine , surnommée occulte , regarderont ce livre comme le plus précieux trésor de l'univers.

(3)



LE DRAGON

ROUGE.



CHAPITRE PREMIER.

Ce grand livre est si rare, si recherché dans nos contrées, que pour sa rareté, on le peut appeller d'après les rabbins, le véritable grand œuvre, et c'est eux qui nous ont laissé ce précieux original que tant de charlatans ont voulu contrefaire inutilement en voulant imiter le véritable, qu'ils n'ont jamais trouvé pour pouvoir attraper de l'argent des simples, qui s'adressent au premier venu sans rechercher la véritable source. On a copié celui-ci d'après les véritables écrits du grand roi Salomon, que l'on a trouvés,

A 2

(4)

par un pur effet du hazard, ce grand roi ayant passé tous les jours de sa vie dans les recherches les plus pénibles, et dans les secrets les plus obscurs et les plus inespérés, mais enfin il a réussi dans toutes ses entreprises, et il est venu à bout de pénétrer jusqu'à la demeure la plus reculée des esprits, qu'il a tous fixés et forcés de lui obéir par la puissance de son *talisman* ou *clavicule* car quel autre homme que ce puissant génie auroit eu la hardiesse de mettre au jour les foudroyantes paroles dont Dieu s'est servi pour consterner et faire obéir les esprits rebelles, à sa première volonté, ayant pénétré jusqu'aux voutes célestes pour approfondir les secrets et les puissantes paroles qui font toute la force d'un Dieu terrible et respectable, il a, ce grand roi, pris l'essence de ces reserves secrets, dont s'est servi la grande divinité, puisqu'il nous a découvert les influences des astres, la constellation des planettes et la ma-

(5)

nière de faire paroître toutes sortes d'esprits, en récitant les grandes appellations que vous trouverez ci-après dans ce livre: de même que la véritable composition de la terrible verge foudroyante et ses effets qui fait trembler les esprits dont Dieu se servit pour armer son ange, qui chassa Adam et Eve du paradis terrestre; et de laquelle Dieu frappa les anges rebelles, précipitant leurs orgueils dans les abîmes les plus épouvantables, par la force de cette verge qui forme des nuées, qui disperse les ouragans et les fait tomber sur telle partie de la terre que vous voulez.

Voici donc ci-après les véritables paroles sorties de sa bouche, que j'ai suivies de point en point et dont j'ai eu tout l'agrément et toute la satisfaction possible, puisque j'ai eu le bonheur de réussir dans toutes mes entreprises.

Signé J. KARTER, Vénétien

(6)

C H A P I T R E I I.

Oh hommes ! foibles mortels ! tremblez de votre témérité , lorsque vous pensez aveuglement de posséder une science assez profonde.

Apportez votre esprit au delà de votre sphère , et apprenez de ma part qu'avant de rien entreprendre , il vous faut être ferme et inébranlable et très-attentif à observer exactement de point en point tout ce que je vous dis , sans quoi tout tournera à votre désavantage , confusion et perte totale ; et si au contraire vous observez exactement ce que je vous dis , vous sortirez de votre bassesse et de votre indigence ayant pleine victoire dans toutes vos entreprises.

Armez-vous donc d'intrépidité , de prudence de sagesse et de vertu , pour pouvoir entreprendre ce grand et immense ouvrage , dans lequel

(7)

j'ai passé soixante-sept ans, travaillant jours et nuits pour arriver à la réussite de ce grand but ; il faut exactement faire tout ce qui est indiqué ci-après.

P R I M O.

Vous passerez un quart de lune entier, sans fréquenter aucune compagnie de femme ni de fille, afin de ne pas tomber dans l'impureté.

Ensuite vous commencerez votre quart de lune dans le moment que le quartier commencera, promettant au grand *Adonay* qui est le chef de tous les esprits de ne faire que deux repas par jour, en toutes les vingt-quatre heures dudit quart de lune ; lesquels vous prendrez à midi et à minuit, ou si vous aimez mieux à sept heures du matin et à sept heures du soir, en faisant la prière ci-après, avant que de prendre vos repas ; pendant tout ledit quartier.

(8)

P R I E R E .

Je t'implore , ô grand et puissant,
 Adonay , maitre de tous les esprits ,
 je t'implore , ô Eloïm ! je t'implore ,
 ô Jehovam ! ô grand roi Adonay , je
 te donne mon ame , mon cœur , mes
 entrailles , mes mains , mes pieds ,
 mes soupirs et mon être : ô grand
 Adonay ! daignes m'être favorable ,
 Ainsi soit-il. Amen.

Prenez ensuite votre repas et ne
 vous deshaillez ni ne dormez que le
 moins qu'il vous sera possible , pen-
 dant tout ledit quartier de lune ,
 pensant continuellement à votre ou-
 vrage et fondant toute votre espéran-
 ce dans l'infinie bonté du grand
Adonay , après quoi le lendemain
 de la première nuit dudit quart de
 lune , vous irez chez un droguiste ,
 pour acheter une pierre sanguine ,
 dite *Ematille* , que vous porterez
 continuellement avec vous , crainte
 d'accident , attendu que dès-lors

[9]

l'esprit que vous avez en vue de forcer et contraindre, fait tout ce qu'il peut pour vous dégouter par la crainte pour faire échouer votre entreprise, croyant par cette voie se dégager des filets que vous commencez à lui tendre: il faut observer qu'il ne faut être qu'un ou trois, y compris le *Karcist*, qui est celui qui doit parler à l'esprit, tenant en main la verge foudroyante, vous aurez soin de choisir pour l'endroit de l'action un lieu solitaire et écarté du monde, afin que le *Karcist* ne soit point interrompu, après quoi vous achetez un jeune chevreau vierge, que vous décorerez le 3^me. jour de la lune d'une guirlande de verveine, que vous attacherez à son col, au dessus de sa tête avec un ruban verd, ensuite le transporterez à l'endroit marqué pour l'apparition, et le bras droit nud jusqu'à l'épaule, armé d'une lame de pur acier, le feu étant allumé avec du bois blanc, vous direz

[10]

les paroles suivantes , avec espérance
et fermeté.

Première Offrande,

Je t'offre cette victime , ô grand
Adonay , Eloïm , Ariel et Jehovan
et cela à l'honneur gloire et puissance
de ton être supérieur à tous les es-
prits ; daignes , ô grand Adonay , le
prendre pour agreable. *Amen.*

Ensuite vous égorgerez le chevreau
et lui otterez la peau , et mettrez le
reste dessus le feu , pour y être ré-
duit en cendres , que vous ramasse-
rez et les jetterez du côté du soleil
levant , en disant les paroles suivan-
tes : c'est pour l'honneur , gloire et
puissance de ton nom , ô grand Ado-
nay , Eloïm , Ariel et Jehovan , que
je repand le sang de cette victime ,
daignes , ô grand Adonay , recevoir
ses cendres pour agreables.

Pendant que la victime brule ,
vous pouvez vous réjouir en l'hon-

[II]

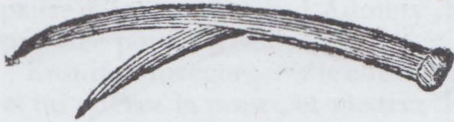
neur et gloire du grand Adonay,
 Eloïm, Ariel et Jehovan; ayant
 soin de conserver la peau du che-
 vreau vierge, pour former le rond
 ou le grand cercle cabalistique, dans
 lequel vous vous mettez le jour de la
 grande entreprise.



(12)

CHAPITRE III

*Contenant la véritable composition
de la baguette mystérieuse, ou
verge foudroyante, telle qu'elle
est représentée ci-dessous.*



La veille de la grande entreprise, vous irez chercher une baguette ou verge de noisetier, sauvage, qui n'ait jamais porté, et qu'elle soit précisément semblable à celle que vous voyez ci-devant, ladite baguette devant faire fourche en haut : c'est-à-dire du côté des deux bouts, sa longueur doit être de dix-neuf pouces et demi ; après que vous aurez trouvé une baguette de même forme,

[13]

vous ne la toucherez que des yeux , attendant jusqu'au lendemain , jour de l'action , que vous irez la couper positivement au lever du soleil ; et alors vous la dépouillerez de ses feuilles et petites branches , si elle en a , avec la même lame d'acier qui a servi à égorger la victime , qui sera encore teinte de son sang , attendu que vous ne devez pas essuyer ladite lame en commençant à la couper quand le soleil commencera à paraître sur cet hémisphère , en prononçant les paroles suivantes :

Je te recommande , ô grand Adonay , Eloïm , Ariel et Jehovam , de m'être favorable et de donner à cette baguette que je coupe , la force et la vertu de celle de Jacob , de celle de Moïse et de celle du grand Josue ; je te recommande aussi , ô grand Adonay , Eloïm , Ariel et Jehovam de renfermer dans cette baguette toute la force de Samson la juste colère d'Emmanuel et les foudres du grand

[14]

Zabiatnatnik, qui vengera les injures des hommes au grand jour du jugement. *Amen.*

Après avoir prononcé ces grandes et terribles paroles, et ayant toujours la vue du côté du soleil levant, vous achèverez de couper votre baguette et l'emporterez dans votre chambre; ensuite vous chercherez un morceau de bois que vous rendrez de même grosseur que les deux bouts de la véritable, que vous porterez chez un serrurier, pour faire ferrer les deux branches fourchues avec la lame d'acier qui a servi à égorger la victime; faisant attention que les deux bouts soient un peu aigus, lorsqu'ils seront posés sur le morceau de bois; le tout étant ainsi exécuté, vous retournerez à la maison, et mettrez ladi e ferrure, vous-même, à la véritable baguette, vous prendrez ensuite une pierre d'aimant, que vous ferez chauffer, pour aimenter les deux pointes de votre baguette, en

[15]

prononçant les paroles suivantes :

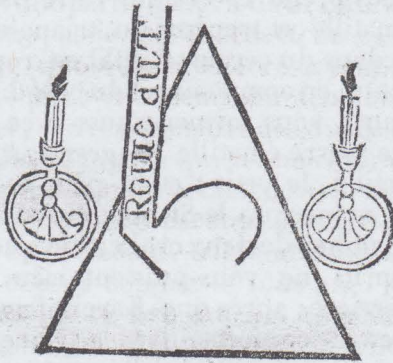
Par la puissance du grand Adonay Eloïm, Ariel et Jehovam, je te commande d'unir et d'attirer toutes les matières que je voudrai; par la puissance du grand Adonay, Eloïm, Ariel et Jehovam, jete commande suivant l'incompatibilité du feu et de l'eau, de séparer toutes matières, comme elles furent séparées le jour de la création du monde. *Amen.*

Ensuite vous vous réjouirez en l'honneur du grand Adonay, étant sur que vous possédez le plus grand trésor de lumière : le soir ensuite, vous prendrez votre baguette, votre peau de chevreau, votre pierre émaillée et deux couronnes de verveine de même que deux chandeliers et deux livres de cire vierge, bénis et faits par une fille vierge; vous prendrez aussi un bâtefeu neuf, 2 pierres neuves avec de l'amadou pour allumer votre feu, de même qu'une demi-bouteille d'esprit de

[16]

brandevin et une portion d'encens
béné avec du camphre, aussi bien
que quatre clous qui aient servi à la
bière d'un enfant mort et ensuite
vous vous transporterez à l'endroit
où se doit faire le grand œuvre et
ferez exactement ce qui suit en imi-
tant de point en point le grand cer-
cle cabalistique, tel qu'il est dé-
montré ci-à-côté.

[17]



† J H S †

 CHAPITRE IV.

Contenant la véritable représentation du grand cercle cabalistique.

Vous commencerez par former un cercle avec la peau du chevreau tel qu'il est indiqué ci-dessus, que

B

[18]

vous clouerez avec vos quatre clous, vous prendrez ensuite votre pierre émaille, et tracerez un triangle au dedans du cercle tel qu'il est représenté, en commençant du côté du levant, vous formerez aussi avec votre pierre émaille, le grand A, le petit E, le petit a et le petit j, de même que le St. nom de Jésus, au milieu de deux croix, afin que les esprits ne vous puissent rien par derrière; après quoi Karcist fera entrer ses confrères dans le triangle à leur place, telle qu'elle est marquée et y entrera lui-même sans s'épouvanter, quelque bruit qu'il entende; plaçant les deux chandeliers avec les deux couronnes de verveine à la droite et à la gauche du triangle intérieur; cela fait, vous commencerez à allumer vos deux cierges, et aurez un va e neuf devant vous, c'est-à-dire devant le Karcist, rempli de charbon de bois de saule, que l'on aura fait brûler le même

[19]

jour que le Karcist allumera , y jet-
tant une partie d'esprit de brandevin
et une partie de l'encens et du cam-
phre que vous avez , reservant le
reste pour entretenir un feu conti-
nuel , convenablement à la durée de
la chose ; tout ce qui est marqué ci-
dessus étant fait exactement , vous
prononcerez les paroles suivantes :

Je te présente , ô grand Adonay ,
cet encens comme le plus pur : de
même , je te présente ces charbons
comme sortant du plus léger des bois
Je t'offre , o grand et puissant Ado-
nay , Eloïm , Ariel et Jehovam , de
toute mon ame et de tout mon cœur
dignes , o grand Adonay , le pren-
dre pour agréable. *Amen.*

Vous ferez aussi attention de n'a-
voir sur vous aucun métal impur ,
sinon de l'or ou de l'argent , pour jet-
ter la pièce à l'esprit , la ployant
dans du papier que vous lui jetterez ,
afin qu'il ne vous puisse faire au-
cun mal , quand il se présentera de-

[20]

avant le cercle , et pendant qu'il ramassera la pièce , vous commencerez la prière suivante , en vous armant de courage , de force et de prudence : faites aussi attention qu'il n'y ait que le Karcist qui parle , les autres doivent garder le silence , quand même l'esprit les interrogeroit ou les menaceroit.

Première Prière.

O grand Dieu vivant en une seule et même personne , le père , le fils et le saint-esprit , je vous adore avec le plus profond respect , et me sou mets sous votre sainte et digne garde avec la plus vive confiance ; je crois avec la plus sincère foi , que vous êtes mon créateur , mon bienfaiteur mon soutien et mon maître , et je vous déclare n'avoir d'autre volonté que celle de vous appartenir pendant toute éternité , ainsi soit-il. *Amen*

[21]

Seconde Prière.

O grand Dieu vivant qui créas l'homme pour être bienheureux dans cette vie ; qui as formé toutes choses pour ses besoins , et qui as dit tout sera soumis à l'homme , sois moi favorable , et ne permets pas que des esprits rebelles possèdent des trésors , qui ont été formés par tes mains pour des besoins temporels. Donnes-moi , ô grand Dieu , la puissance d'en disposer , par les puissantes et terribles paroles de ta clavicle : Adonay , Eloïm , Ariel , Jehovam , Tagla , mathon , soyez-moi favorables , ainsi soit-il. *Amen.*

Vous aurez soin d'entretenir votre feu avec l'esprit de brandevin , l'encens et le camphre ; et direz ensuite la prière de l'offrande comme suit

O F F R A N D E.

Je t'offre cet encens , comme le

[22]

plus pur que j'aie pu trouver, ô grand *Adonay*, *Eloïm*, *Ariel* et *Jehovam*, daignes le prendre pour agréable; ô grand *Adonay*, sois-moi favorable par ta puissance, et fais-moi réussir dans cette grande entreprise. Ainsi soit-il. *Amen*.

PREMIERE APPELLATION
A L'EMPEREUR LUCIFER

Empereur LUCIFER, prince et maître des esprits rebelles, je te prie de quitter ta demeure dans quelque partie du monde qu'elle puisse être, pour venir me parler; je te commande, conjure de la part du grand Dieu vivant, le père, le fils et le St. esprit, de venir sans faire aucun bruit et sans exhaler aucune mauvaise odeur, pour me répondre à haute et intelligible voix, article par article, sur ce que je te demanderai; sans quoi tu y seras contraint par la puissance du grand *Adonay*, *Eloïm*, *Ariel*, *Jehovam*, *Tagla*, *Mathon*,

[23]

et de tous les autres esprits supérieurs
qui t'y contraindront malgré toi.
Venite, Venite.

Submiritillor LUCIFUGÈ, ou tu
vas être éternellement tourmenté,
par la grande force de cette baguette
foudroyante. *in-subito.*

SECONDE APPELATION.

Je te commande et conjure, Em-
pereur Lucifer, de la part du grand
Dieu vivant, et par la puissance d'E-
manuel, son fils unique ton mai-
tre et le mien, et par la vertu de
son sang précieux, qu'il a répandu
pour arracher les hommes de tes
chaines; je t'ordonne de quitter ta
demeure dans quelque partie du
monde qu'elle soit, jurant que je
ne te donne qu'un quart d'heure de
repos, si tu ne viens me parler au
plûtôt à intelligible voix, ou si tu
ne peux venir toi-même, m'envoyer
ton messager Astarot en signe hu-
main, sans bruit et mauvaise odeur,
sans quoi je te vais frapper toi et tou-

[24]

se ta race de la véritable baguette foudroyante, jusqu'au fond des abymes, et ce par la puissance de ces grandes paroles de la clavicule: *Par Adonay, Eloim, Ariel, Jehovain, Tag!o, Mathon, Almouzin, Arios Pithona, Magots Salphæ, Kabots Solamandræ, Gnomus, Terra, Coelis, Godens, Aqua* In subito.

A V E R T I S S E M E N T.

Avant que de lire la troisième appellation, si l'esprit ne comparoit pas, vous lirez la clavicule telle qu'elle est ci-après, et frapperez tous les esprits en mettant les deux bouts fourchus de votre baguette dans le feu, et dans ce moment ne vous épouventez pas des hurlemens effroyables que vous entendrez, car pour lors tous les esprits paroîtront; alors tous les esprits paroîtront; alors avant que de lire la clavicule, pendant le bruit que vous entendrez, vous direz encore la troisième appellation.

(25)

Troisième Appellation.

Jet'ordonne, Empereur Lucifer, de la part du grand Dieu vivant, de son cher fils et du saint-esprit, et par la puissance du grand Adonay, Eloïm, Ariel et Jehovam, de comparoître dans la minate, ou de m'envoyer ton messenger Astarot, t'obligeant de quitter ta demeure dans quelque partie du monde qu'elle soit, te déclarant que si tu ne parois pas dans ce moment, je te vais frapper de rechef toi et toute ta race avec la baguette fondroyante du grand Adonay, Eloïm, Ariel et Jehovam.

Si l'esprit ne paroit pas jusqu'ici, mettez encore les deux bouts de votre baguette au feu, et lisez les puissantes paroles ci-après de la grande grande clavicule de Salomon.

GRANDE APPELLATION,
Tirée de la véritable Clavicule.

Je te conjure, ô esprit, de paroi-

C

(26)

tre dans la minute, par la force du grand Adonay, par Eloïm, par Ariel par Jehoyam, par Agla, Tagla, Mathon, Oarios, Almouzin, Arios, Membrot, Varios, Pithona, Magots Salphæ, Gabots, Salamandræ, Tabots, Gnomus, Terræ, Coelis, Godens, Aqua, Gingua, jauna, Eitnamus, 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.

Après avoir répété deux fois ces grandes et puissantes paroles, vous êtes sûr que l'esprit paroîtra comme suit.

De l'apparition de l'Esprit.

Me voici, que me demandes tu ?
 pourquoi troubles-tu mon repos ?
 Ne me frappes plus de cette terrible
 baguette.

LUCIFUGÉ ROFOCALE.

[27]

Demande à l'Esprit.

Si tu eusses paru quand je t'ai appelé, je ne t'aurois pas frappé, penses que si tu ne m'accordes ce que je vais te demander, je te vais tourmenter éternellement.

SALOMON.

Réponse de l'esprit.

Ne m'amuses point ici et ne me tourmentes plus, dis-moi au plutôt ce que tu me demandes.

LUCIFUGE ROFOCALE.

Demande à l'esprit.

Je te demande que tu me viennes parler deux fois tous les jours de la semaine, pendant la nuit, soit à moi ou à ceux qui auront mon présent livre, que tu approuveras et signeras, te laissant la volonté de choisir les heures qui te conviendront, si tu n'approuves pas celles qui sont marquées ci-dessous.

C 2

[28]

Savoir :

Le Lundi, à neuf heures et à minuit.

Le Mardi, à dix heures et à une heure.

Le Mercredi, à onze heures et à deux heures.

Le Jeudi, à huit heures et à dix heures.

Le Vendredi, à sept heures du soir et à minuit.

Le Samedi, à neuf heures du soir et à onze heures.

De plus, je te commande de m'livrer le trésor le plus près d'ici, te promettant pour récompense, la première pièce d'or ou d'argent que je toucherai, tous les premiers jours de chaque mois ; voilà ce que je te demande.

SALOMON.

Réponse de l'esprit.

Je ne puis t'accorder ce que tu me demandes, sous ces conditions ni

[29]

sous aucune autre , si tu ne te donnes à moi dans cinquante ans , pour faire de ton corps et de ton ame ce qu'il me plaira.

LUCIFUGE ROFOCALE.

Demande à l'Esprit.

Jé vais te frapper , toi et toute ta race , par la puissance du grand *Adonay* , si tu ne m'accordes au plutôt ce que je te demande.

SALOMON.

AVERTISSEMENT.

Vous remettrez ici les bouts de la baguette foudroyante au feu , et relirez la grande appellation de la clavicle , jusqu'à ce que l'esprit se soumette à vos desirs.

Réponse et convention de l'esprit.

Ne me frappes pas davantage , je te promets de faire ce que tu voudras , deux heures de nuit de chaque jour de la semaine.

(30)

Savoir :

Le Lundi , à dix heures et à minuit

Le Mardi , à onze heures et à une
heure.Le Mercredi , à minuit et à deux
heures.Le Jeudi , à huit heures et à onze
heures.Le Vendredi , à neuf heures et à
minuit.Le Samedi , à dix heures et à une
heure.

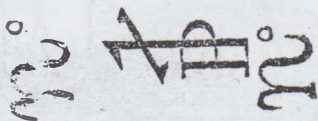
J'approuve aussi ton livre , et te
donne ma véritable signature en par-
chemin , que tu y attacheras à la
fin , pour t'en servir au besoin , me
soumettant aussi de comparoître de-
vant toi , toutes les fois que j'y serai
appellé ; lorsque tu ouvriras le livre ,
que tu seras purifié , que tu auras la
terrible baguette foudroyante , et que
tu auras composé le grand cercle
cabalistique , et que tu prononceras
le mot de *Rosocale* , te promettant

[31]

de comparoître et traiter à l'amiable avec ceux qui seront munis dudit *livre*, où est ma véritable signature pourvu qu'ils m'appellent en règle, la première fois qu'ils auront besoin de moi.

Je m'engage aussi à te livrer le trésor que tu me demandes, pourvu que tu gardes le secret pour toujours que tu sois charitable envers les pauvres, et que tu me donnes une pièce d'or ou d'argent tous les premiers jours de chaque mois; si tu y manques, tu seras à moi pour toujours.

LUCIFUGE ROFOCALE.

Approuvé.

 RÉPONSE A L'ESPRIT.

J'acquiesce à ta demande.

SALOMON.



Approuvé.

𐌹 𐌹𐌺𐌹𐌺𐌹

Je t'obéirai quand tu voudras.

(33)

C E N T U M

R E G U M.

CHIAMATA DI LUCIFERO.

Lucifer, Ouia, Kameron, Aliscer, Mandusemini, Poëmi, Oriel, Madugruse, Parincseon, Estio, Dumogon, Davorcon, Casmiel, Hugras, Fabil, Vonton, Uli, Socierno, Peatan, *Venite*, LUCIFER, *Amen*.

PROMESSE DE L'ESPRIT.

CAPO PRIMO.

Io Lucifero imperatore potentissimo supremo ed indipendente libero ed assoluto padrone di tutto il Regno sotteraneo, dispotico signore in tutte le mie giuridizionale formida-

(34)

bile , terribile , nobilissimo , al cui impero tutto , Regolalissimo , si muove è governo arbitro di tutte le fortune di tutte le siagure , sapiente è sagace et fornito d'ogni piu sublime luminose carattere domatore dell'europa , et di tutte le siagure ed Asia in particolare.

CAPO SECONDO.

Prometto è giuro al nome di dio da viventi obediienza prontezza , è sommissione al padrone di questo libro firmato , è giurato al nome suddetto , è de miei sudetti caratteri , et in virtu di tal giuramento e sotto signa sione giuro d'aderire a tutto quello che piu sara in piacero del padrone di questo libro.

CAPO TERTIO.

Piu prometto è giuro per parte de miei suciti litesso ; onde al solo legere che si fara della mia chiamata al capo primodi questo libro ,

[35]

di comparir subito prontamente in forma di bel garzone, ô giouino, in aria piacevole, senza strepito, rumore ô altro che possa offendere; o intimorire il padrone di questo libro, rispondendo giustamente con chiarezza; senza amphibologia alle sue interrogazioni, ed eseguendo quanto vi verra comandato, con tutta realta, è sincerita, senza che de bono procedere profumi, ô altre invocazioni, masiche, azioni, ô circoli, è ceremonie, ma bensì instantemente offerirmi proto esecutore de suoi comandi.

CAPO QUARTO.

Senza che in tali occasioni mai mai offenda le campagne, o altre cose del mondo, è compito il mio servizio di subitamente partire senza strepito alcuno.

CAPO QUINTO.

Piu prometto è giuro nella forma

36

predetta sua universalissima servitù di tutti i miei sudditi al padrone di questo libro senza differenza di grado dignità o d'altre regioni, ma ogniqual volta, tempo, stagione, anno mese, settimana, giorno, ora e, quarto, e instante che sarà letta lamia chiamata di comparire in forma di bel giovino, è di somministrarli qualsisia de' miei sudditi in servizio al padrone di questo libro, e di non partire se prima non sarà, o sarà licenziato colla semplice formula, o di me, o delli altri.

CAPO SEXTO

Più prometto, è giuro per me e tutti li altri al nome di dio e delli nostri misteriosi carateri segretessa fedeltà invincibile senza ponto mai mai contra venire al mio giuramento è promessi.

CAPO SEPTIMO.

Più prometto, è giuro in partico-

(37)

lare per tutti i miei i suditi di proteggere , è difendere il padrone di questo libro da tutte le siagure , pericoli ed altri naturali , ed accidentali vicende , ed in casoper qualunque suo bisogno sara chiamato di assisterlo , è provederlo di tutti il bisognovole abenche non su notato in questo libro.

Modo di Licenziare.

Ite in pace à loco vestro et pax fit inter vos , redituri ad me quum vos invocavero in nomine patris , et filii et spiritûs sancti. *Amen.*

Ordre de l'Esprit.

Suis-moi , et viens reconnoître le trésor , alors , le Karcist , armé de la *Baguette foudroyante* et de la pierre *Ematile* , sortira du cercle par l'endroit où est indiqué la route du trésor , qui est la porte du grand Adonay , et suivra l'esprit , les autres ne bougeront absolument pas

[38]

du cercle, mais y resteront fermes et inébranlables, quelque bruit qu'ils entendent et quelques visions vu'ils voient; l'esprit alors conduira le Karcist jusqu'à l'entrée du trésor, et il se pourra qu'alors le Karcist voye comme un grand chien cotto-né, qui en fermera l'entrée avec un collier reluisant comme le soleil, ce qui sera un gnome, qu'il écartera, en lui présentant le bout de sa baguette, lequel marchera vers le trésor, le Karcist le suivra, et en arrivant près du trésor, il sera surpris d'y voir la personne qui l'aura caché qui voudra se jeter sur lui, mais il ne pourra absolument pas l'approcher: le Karcist sera aussi pourvu d'un morceau de parchemin vierge, où sera écrit la grande conjuration de la clavicule, qu'il jettera sur le trésor, en en prenant en même tems une pièce pour gage et reconnaissance, et en en jettant d'abord une de son argent, qu'il aura mordu, après

39

quoi il se retirera de reculons emportant avec lui ce qu'il pourra du trésor, le restant ne pouvant pas lui échapper par les précautions prises ci-devant, faisant attention de ne se point tourner quelque bruit qu'il entende, car dans ce moment il lui semblera que toutes les montagnes du monde se renverseront sur lui; il faut pour lors s'armer d'intrépidité, ne point s'épouvanter et tenir ferme, faisant cela l'esprit le reconduira jusqu'à l'entrée du cercle, alors le Karcist commencera à lire le renvoi de l'esprit tel qu'il est ci-après.

C O N J U R A T I O N

et renvoi de l'esprit.

Oh ! prince *Lucifer*, je suis content de toi pour le présent, je te laisse en repos et te permets de te retirer où bon te semblera sans faire aucun bruit ni laisser aucune mauvaise odeur. Pense aussi à ton engagement,

(40)

car si tu y manques, d'un instant tu peux être sûr que je te frapperai éternellement avec la baguette foudroyante du grand Adonay, eloïm, ariel et jehovam. Amen.

Actions du grace

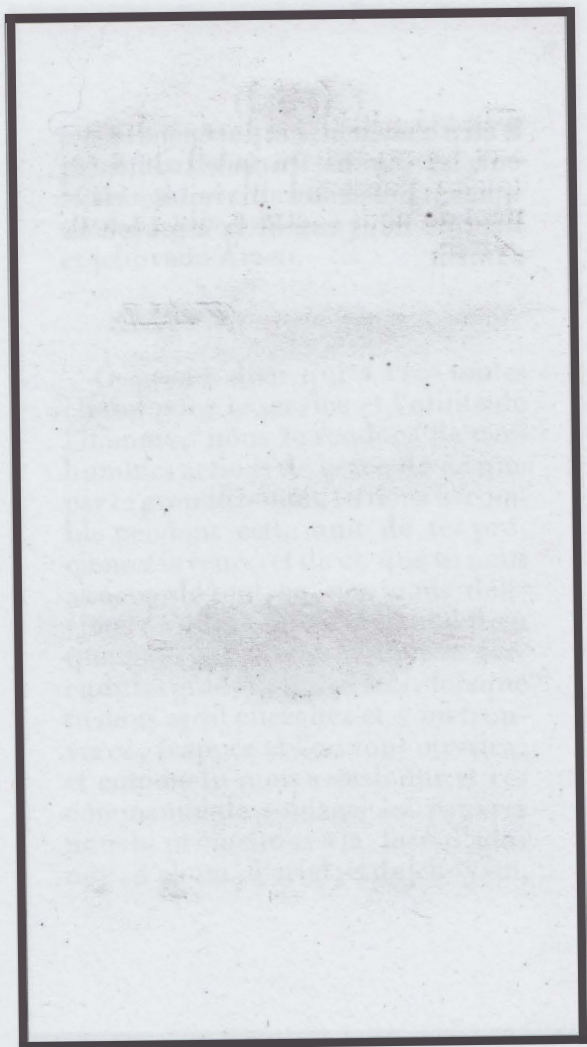
O grand dieu qui a créé toutes choses pour le service et l'utilité de l'homme, nous te rendons de très-humbles actions de grace de ce que par ta grande bonté, tu nous as comblé pendant cette nuit de tes précieuses faveurs. et de ce que tu nous as accordé tout ce que nous désirions : c'est-à présent ; ô grand dieu que nous avons connu toute la force de tes grandes promesses, lorsque tu nous as dit cherchez et vous trouverez, frappez et l'on vous ouvrira ; et comme tu nous as ordonné et recommandé de soulager les pauvres nous te promettons à la face d'adonay, d'eloïm, d'ariel, et de jehovam,

(41)

d'être charitables et de dépendre sur eux les rayons du soleil dont ces quatre puissantes divinités viennent de nous combler, ainsi soit-il.
Amen.

VALE.

D



(43)

SECON D LIVRE
 CONTENANT LE VERITABLE
SANCTUM REGUM
 DE LA
 CLAVICULE.

Ou la véritable manière de faire
 les PACTES.

*Avec les noms, puissances et talens
 de tous les grands esprits supé-
 rieurs, comme aussi la manière
 de les faire paroître par la force
 de la grande appellation du cha-
 pitre des Pactes de la grande cla-
 vicule, qui les force d'obéir à
 quelqu'opération que l'on souhai-
 te,*

Suivi du grand art magique, ou !^e

[44.]

véritable secret de pouvoir parler
aux morts.

Augmenté de plusieurs magies.

3 ANCTU RUCUM

DE LA

CLAVICULE

On la véritable manière de faire

est

1. Prendre un morceau de papier blanc

de la longueur d'un doigt et de la largeur

d'un pouce, et le faire sécher au soleil

pendant trois jours, et le faire brûler

pendant trois jours, et le faire brûler

pendant trois jours, et le faire brûler

pendant trois jours, et le faire brûler

pendant trois jours, et le faire brûler

pendant trois jours, et le faire brûler

[45]



L E

SANCTUM REGUM

*Ou la véritable manière de faire
des PACTES, avec quelqu'Es-
prits que ce soit, sans qu'ils vous
puissent faire aucun tort.*

LE véritable *Sanctum Regum* de
la grande clavicule, autrement
dit, le *Pacta conventa dæmonio-
rum*, dont on parle depuis si long-
tems, est une chose fort nécessaire
à expliquer ici, pour l'intelligence
de ceux qui voulant forcer les es-
prits, n'ont point la qualité requise
pour composer la verge foudroyan-
te et le cercle cabalistique, dont il
est parlé dans le livre précédent. Ils
ne peuvent, dis-je, venir à bout de.

(46)

forcer aucun esprit de paroître, s'ils n'exécutent de point en point tout ce qui est décrit ci-après, touchant la manière de faire des pactes, avec quelque esprit que ce puisse être, soit pour avoir des trésors, soit pour avoir la jouissance des femmes et des filles et en avoir telle faveur que l'on souhaite, soit pour découvrir les secrets les plus cachés, dans toutes les cours et cabinets du monde, soit de dévoiler les plus impénétrables secrets, soit pour faire travailler un esprit, pendant la nuit, à son ouvrage, soit pour faire tomber la grêle ou la tempête partout où l'on souhaite, soit de vous rendre invisible, soit pour vous faire transporter partout où l'on veut, soit d'ouvrir toutes les serrures, de voir tout ce qui se passe dans les maisons, et d'apprendre, tous les tours et finesses des bergers, soit pour acquérir la main de gloire et pour connoître toutes les qua-

(47)

lités et vertus des métaux, des minéraux, des végétaux et de tous les animaux purs et impurs, et pour faire des choses si surprenantes, qu'il n'y a aucun homme qui ne soit dans la dernière surprise de voir que par le moyen de faire pacte avec quelques esprits, que l'on puisse découvrir les plus grands secrets de la nature, qui sont cachés aux yeux de tous les hommes. C'est par le moyen de la clavicule du grand roi Salomon, que l'on a découvert la véritable manière de faire les pactes dont il s'est servi lui-même, pour acquérir tant de richesses, pour avoir la jouissance de tant de femmes, et pour connoître les plus impénétrables secrets de la nature, par lequel l'on peut faire toute sorte de bien et toute sorte de mal.

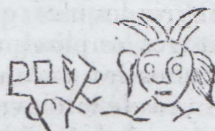
Enfin nous commencerons par décrire les noms des principaux esprits, avec leurs puissance et pouvoirs, et ensuite nous expliquerons

[47]

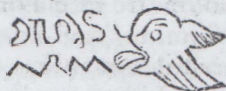
le *Pacta Dæmoniarum*, ou la véritable manière de faire les pactes, avec tels esprits que ce soit. Voici ci-après les noms et signes des principaux esprits infernaux.

Leurs Signes et Caractères

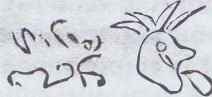
LUCIFFER,
Empereur.



BELZEBUTH,
Prince.



ASTAROT,
Grand Duc.



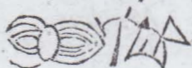
Ensuite viennent les esprits supérieurs, qui sont subordonnés aux trois ci-devant, savoir :

(49)
Leurs Signes et Caractères.

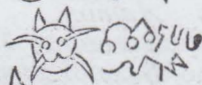
LUCIFUGE,
 premier ministre



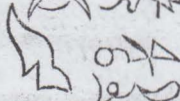
SATANACHIA
 grand général.



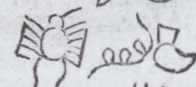
AGALIAREPT
 aussi général.



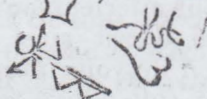
FLEURETY,
 lieutenant général.



SARGATANAS
 Brigadier.



NEBIROS,
 maréchal de camp.



Les six grands esprits que je viens de donner ci devant, dirigent leur pouvoir sur toute la puissance infernale qui est donnée aux autres esprits. Ils ont à leurs service dix-huit

E

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autres esprits , qui leur sont subordonnés , sçavoir :

- | | |
|---------------------|---------------------------|
| 1. <i>Bael.</i> | 10. <i>Bathim.</i> |
| 2. <i>Agares.</i> | 11. <i>Hursan.</i> |
| 3. <i>Marbas.</i> | 12. <i>Eligor,</i> |
| 4. <i>Pruslas.</i> | 13. <i>Loray.</i> |
| 5. <i>Aamon.</i> | 14. <i>Valefar.</i> |
| 6. <i>Barbatos.</i> | 15. <i>Faraii.</i> |
| 7. <i>Buer.</i> | 16. <i>Ayperos.</i> |
| 8. <i>Gusoyrn.</i> | 17. <i>Naberus.</i> |
| 9. <i>Botis.</i> | 18. <i>Glosialabolas.</i> |

Après vous avoir indiqué les noms des dix-huit esprits ci-dessus , qui sont inférieurs aux six premiers que j'ai décrit aussi ci-devant , il est bon de vous prévenir aussi de ce qui suit.

Sçavoir :

Que *Lucifugé* , commande sur les trois premiers , qui se nomment *Bael* , *Agares* et *Marbas*.

Satanachia , sur *Pruslas* , *Aamon* , et *Barbatos*.

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Agaliarept, sur *Buer*, *Gusoym*
et *Botis*.

Fleurety, sur *Bathim*, *Hursan*,
et *Eligor*.

Sargatanas, sur *Loray*, *Valefar*
et *Faraii*.

Nebiros, sur *Ayperos*. *Naberus*
et *Glasiabolos*.

Et quoiqu'il y ait encore des millions d'esprits qui sont tous subordonnés à ceux nommés ci-devant, il est inutile de les nommer, à cause que l'on ne s'en sert que quand il plait aux esprits supérieurs de les faire travailler à leur place, parce qu'ils se servent de tous ces esprits inférieurs, comme si c'étoit leurs ouvriers ou leurs esclaves: ainsi, en faisant le pacte avec un des six principaux dont vous avez besoin, il n'importe quel esprit qui vous serve; néanmoins demandez toujours à l'esprit avec lequel vous faites votre Pacte, que ce soit un des trois principaux qui lui sont subordonnés qui vous serve. E 2

(52)

Voici précisément les puissances, sciences, arts et talens des esprits susnommés, afin que celui qui veut faire un pacte, puisse trouver dans chacun des talens des six esprits supérieurs, ce dont il aura besoin.

Le premier est le grand *Lucifugé Rosocale*, premier ministre infernal, qui a la puissance que Lucifer lui a donné sur toutes les richesses et sur tous les trésors du monde, il a sous lui, *Bael*, *Agares* et *Marbos*, et plusieurs autres milliers de démons ou d'esprits qui lui sont tous subordonnés.

Le second est le grand *Satanachia* grand général; il a la puissance de soumettre à lui toutes les femmes et toutes les filles, et d'en faire ce qu'il souhaite; il commande la grande légion des esprits, il a sous lui *Prusas*, *Aamon* et *Barbatos*. etc. etc.

Agaliarept, aussi général, a la puissance de découvrir les secrets les plus cachés, dans toutes les cours, et

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dans tous les cabinets du monde ; il dévoile les plus grands mystères ; il commande la seconde légion des esprits , il a sous lui *Guer* , *Gusoyn* et *Boris*. etc. etc.

Fleurety , lieutenant général , a la puissance de faire tel ouvrage que l'on souhaite pendant la nuit , il fait aussi tomber la grêle partout où il veut. Il commande un corps très considérable d'esprits , il a sous lui *Bathim* , *Hursan* et *Eligor*. etc. etc.

Sargatanas , brigadier , a la puissance de vous rendre invisible , de vous transporter partout , d'ouvrir toutes les serrures , de vous faire voir tout ce qui se passe dans les maisons , de vous apprendre tous les tours et finesses des bergers ; il commande plusieurs brigades d'esprits Il a sous lui *Loray* , *Valefar* et *Farii*. etc. etc.

Nebiros , maréchal de camp et inspecteur général , a la puissance

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de donner du mal à qui il veut ; il fait trouver la main de gloire , il enseigne toutes les qualités des métaux , des minéraux , des végétaux et de tous les animaux purs et impurs ; c'est lui qui a aussi l'art de prédire l'avenir , étant un des plus grands négromanciens de tous les esprits infernaux ; il va partout , il a inspection sur toutes les milices infernales ; il a sous lui , *Aypéros* , *Nuberus* et *Glasiabolos*. etc. etc.

A V E R T I S S E M E N T.

Quand vous voudrez faire votre pacte avec un des principaux esprits que je viens de nommer , vous commencerez l'avant veille du pacie d'aller couper avec un couteau neuf qui n'ait jamais servi , une baguette de noisetier sauvage , qui n'ait jamais porté et qui soit semblable à la verge foudroyante , telle que celle qui est déjà décrite , et dont vous

(55)

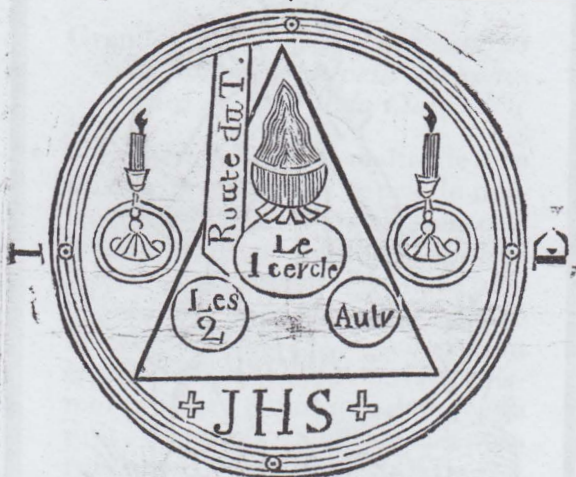
avez la figure dans le premier livre, positivement au moment que le soleil paroît sur notre horizon : cela étant fait, vous vous munirez d'une pierre ématille et de deux cierges bénis, et vous choisirez ensuite pour l'exécution un endroit où personne ne vous incommode, vous pouvez même faire le pacte dans une chambre écartée, ou dans quelque mesure de vieux chateau ruiné, parce que l'esprit a le pouvoir d'y transporter quel trésor qu'il lui plait. Cela étant, vous tracerez un triangle avec votre pierre ématille, et cela seulement la première fois que vous ferez votre pacte ; ensuite vous placerez les deux cierges bénis à côté et tels qu'ils sont placés vers le triangle des pactes que vous voyez ci-après, y plaçant le St. nom de Jésus derrière, afin que les esprits ne vous puissent faire aucun mal : ensuite vous vous placerez au milieu dudit triangle, ayant en main la

(56)

baguette mystéricuse , avec la grande appellation à l'esprit ; la clavicule , la demande que vous voulez faire à l'esprit , avec le pacte et le renvoi de l'esprit , tel qu'il est marqué ci-après le modèle du triangle cabalistique des pactes.

TRIANGLE

V



A

DES PACTES.



Je suis tout à toi.

(59)

Ayant exécuté exactement tout ce qui est marqué ci-devant, vous commencerez à réciter l'appellation suivante, avec espérance et fermeté.

Grande Appellation des esprits avec lesquels l'on peut faire pacte, tiré de la grande Clavicule.

Empereur *Lucifer*, maître de tous les esprits rebelles, je te prie de m'être favorable dans l'appellation que je fais à ton grand ministre *Lucifugé Rosocale*, ayant envie de faire pacte avec lui, je te prie aussi, prince *Belzebuth*, de me protéger dans mon entreprise. ô comte *Astaroth* ! sois-moi propice, et fais que dans cette nuit, le grand *Lucifugé* m'apparaisse sous une forme humaine et sans aucune mauvaise odeur, et qu'il m'accorde par le moyen du pacte que je vais lui présenter, toutes les richesses dont j'ai besoin. O grand *Lucifuge*, je te prie de quitter ta

(60)

demeure , dans quelle partie du monde qu'elle soit , pour venir me parler, sinon je t'y contraindrai par la force du grand dieu vivant , de son cher fils et du St. Esprit ; obéis promptement , ou tu vas être éternellement tourmenté par la force des puissantes paroles de la grande clavicule de Salomon , duquel il se servoit pour obliger les esprits rebelles à recevoir son pacte. Ainsi , paroïs au plutôt , ou je te vais continuellement tourmenter par la force de ces puissantes paroles de la clavicule : *Aglon , Tetragram ; vaycheon , stimulamathon , eroharés , retragsammathon , chyoran , icion esition existien eryona onera erasy moym meffias soter émanuel sabaoth Adonay , te adoro et t'invoque. Amen.*

Vous êtes sûr que d'abord que vous aurez lu les puissantes paroles indiquées ci-dessus , que l'esprit paroitra et vous dira ce qui suit :

(61]

Apparition de l'Esprit

Me voici , que me demandes-tu ?
pourquoi troubles-tu mon repos ?
réponds-moi.

LUCIFUGE ROFOCALE.

Demande à l'esprit.

Je te demande pour faire pacte
avec toi , et afin que tu m'enrichis-
se au plutôt , sinon je te tourmente-
rai par les puissantes paroles de la
clavicule.

N N.

Réponse de l'esprit.

Je ne puis t'accorder ta demande
qu'à condition que tu te donne à
moi dans vingt ans , pour faire de
ton corps et de ton ame ce qu'il me
plaira.

LUCIFUGE ROFOCALE.

Alors , vous lui jetterez votre pac-

[62]

te qui doit être écrit de votre propre main , sur un petit morceau de parchemin vierge , qui consiste à ces peu de mots ci-après , en y mettant votre signature avec votre véritable sang.

Voici le PACTE.

Je promets au grand Lucifugé de le récompenser dans vingt ans , de tous les trésors qu'il me donnera. En foi de quoi je me suis signé.

N N.

Je ne puis t'accorder ta demande.

LUCIFUGE ROFOCALE.

Alors , pour forcer l'esprit à vous obéir , vous relirez la grande appellation avec les terribles paroles de la clavicule , jusqu'à ce que l'esprit reparoisse et vous dise ce qui suit :

Seconde apparition de l'Esprit.

Pourquoi me tourmentes-tu da-

[63]

vantage ! si tu me laisse en repos , je te donnerai le plus prochain trésor , à condition que tu m'en consacreras une pièce , tous les premiers lundis de chaque mois , et que tu ne m'appelleras qu'un jour de chaque semaine , scavoir ; depuis les dix heures du soir , jusqu'à deux heures après minuit ; ramasse ton pacte , je l'ai signé , et si tu netiens pas ta parole , tu seras à moi dans vingt ans.

LUCIFUGE ROFOCALE.

Réponse à l'Esprit.

J'acquiesce à ta demande , à condition que tu me feras paroître le plus prochain trésor , que je pourrai emporter tout de suite.

N N.

Réponse de l'Esprit.

Suis-moi , et prends le trésor que je vais te montrer.

[64]

Alors, vous suivrez l'esprit par la route du trésor, qui est indiquée au triangle des pactes, sans vous épouvanter, et jetterez votre pacte, tout signé, sur le trésor, en le touchant avec votre baguette; vous en prendrez tant que vous pourrez et vous vous en retournerez dans le triangle, en marchant à reculons, vous y poserez votre trésor devant vous, et vous commencerez tout de suite à lire le renvoi de l'esprit, tel qu'il est marqué ci-après.

C O N J U R A T I O N

*Et renvoi de l'Esprit avec lequel
on a fait pacte.*

O grand Lucifugé ! je suis content de toi, pour le présent, je te laisse en repos, et te permets de te retirer où bon te semblera, sans faire aucun bruit ni laisser aucune mauvaise odeur. Pense aussi à ton engagement

[65]

de mon pacte, car si tu y manques d'un instant, tu peux être sûr que je te tourmenterai éternellement avec les grandes et puissantes paroles de la clavicule du grand roi salomon, par lequel l'on force tous les esprits rebelles d'obéir.

P R I E R E

Au Tout-Puissant, en forme d'actions de grace.

Dieu tout-puissant, père céleste, qui a créé toutes choses pour le service et l'utilité de l'homme, je te rends de très humbles actions de grace de ce que par ta grande bonté, tu as permis que sans risque, je pusse faire pacte avec un de tes esprits rebelles, et le soumettre à me donner tout ce dont je pourrois avoir besoin; je te remercie, ô Dieu tout-puissant, du bien dont tu m'as comblé pendant cette nuit; dai-

F

[66]

gne accorder, à moi, chétive créature tes précieuses faveurs; c'est à présent, ô grand Dieu, que j'ai connu toute la force et la puissance de tes grandes promesses, lorsque tu nous a dit cherchez et vous trouverez, frappez et l'on vous ouvrira et comme tu nous a ordonné et recommandé de soulager les pauvres, daigne, grand dieu, m'inspirer de véritables sentimens de charité; et fais que je puisse répandre avec une aussi sainte œuvre une grande partie des biens que ta grande divinité a bien voulu que je fusse comblé: fais, ô grand dieu, que je jouisse avec tranquillité de ces grandes richesses dont je suis possesseur; et ne permets pas qu'aucun esprit rebelle me nuise dans la jouissance des précieux trésors dont tu viens de permettre que jesois le maître. Inspire-moi aussi, ô grand dieu, les sentimens nécessaires, pour pouvoir me dégager des griffes du démon et de

[67]

tous les esprits malins. Je me mets,
grand dieu le père, le fils et le St.
Esprit, en votre sainte protection.
Amen.

[67]



O R A I S O N

*Pour se garantir des mauvais
Esprits.*

O père tout puissant , ô mère , la plus tendre des mères , ô exemple admirable des sentimens et de la tendresse des mères , ô fils , la fleur de tous les fils , ô forme de toutes les formes , ame , esprit , harmonie et nombre de toutes choses , conservez-nous , protégez-nous , conduisez-nous et nous soyez propice. Amen.

Citatio Prædictorum Spirituum.

Ubi quem volueris spiritum , hujus nomen et officium supra cognosces : imprimis autem ab omni pollutione minimum tres vel quatuor dies mundus esto in primâ citatione , sic

[69]

et spiritus postea obsequentiores erunt; fac et circulum, et voca spiritum cum multa intentione primum vero annulum in manu continetur: inde hanc recitato benedictionem tuo nomine et socii, si præsto fuerit et effectum tui instituti sortieris, nec detrimantum è spiritibus senties imo tuæ animæ perditionem.

§ 2. In nomine domini nostri iesu christi, patris et filii et spiritus sancti: sancta trinitas et inseparabilis unita te invoco, ut sis mihi salus et defensio et protectio corpores et animæ meæ et omnium rerum mearum. Per virtutem sanctæ crucis et per virtutem passionis tuæ deprecor te domine Iesu Christi, per merita beatissimæ Mariæ virginis et matris tuæ atque omnium sanctorum tuorum, ut mihi concedes gratiam et potestatem divinam super omnes maligeos spiritus, ut quoscunque nominibus invocavero, sta-

(70)

tim ex omni parte convenient, et voluntatem meam perfecte adimpleant quod mihi nihil nocentes, neque timorem inferentes, sed potens obediens et ministrans, tua distincte virtute præcipiente, mandata mea perficiant: Amen; sanctus sanctus dominus deus *Sabaoth*, qui venturus est judicare vivos et mortuos: tu qui es a et a primus et novissimus, rex regum et domum dominantium *Joth, Agladabrach Elabielanarchi enatiel amaz in sedomel gayes tolma elias ischiro atgadata y mas heli messias* per hac tua sancta nomina, et per omnia alia invoco re et obsecro te domine Jesu Christi, per tuam nativitatem per baptismum tuum per passionem et crucem tuam, per ascensionem tuam per adventum spiritus sancti paracliti; per amaritudinæ anime tuæ quando exivi de corpore tuo per quinque vulnera tua per sanguinem et aquam quæ exierant de corpore tuo, per virtutem

(71)

tuam, per sacramentum quod dedisti descipuit tui pridie quam passus fuisti per sanctum trinitatem per individuum unitatem, per beatam Mariam, matrem tuam, per angelos et archangelus, per prophetas et patriarchas et per omnes sanctus tuos et per omnia sacramenta quæ fiunt in honore tuo: adore te et obsecro te benedicto tibi et rogo ut acceptes orationes has et conjurationes et verba oris mei: quibus uti voluero peto domine Jesu Christe: da mihi virtutem et potestatem tuam super omnes angelos tuos qui de coelo ejeti sunt ad decipiendum genus humanum; ad attrahendum eos, ad constringendum, at ligandum eos pariter et solvendum: et ad congregandum eos coram me, et ad præcipiendum eis ut omnia, quæ possunt, faciant et verba mea vocemque meam nullo modo contemnant; sed mihi et dictis meis ubediant, et me tineant per humanitatem et misericordiam

(72)

et gratiam tuam deprecor et pero te
Adonay amay horn vidogora mi-
tay hel suranay syotayfiesy et per
omnia nominatus sancta per omnes
sanctos et sanctos tuas per angelos et
archangelos, potestas, dominiones
et virtutes, et per illud nomen per
quod Salomo constringebat dæmone
et conclusit ipso, *Elh roceban hor*
agle goth joih athio venoch aubrut
et per omnium eorum nomina quæ
scriptasunt in hoc libro et per virtu-
tem eorum, quatenus me poten-
tem faciat congregare constringere
omnes tuos spiritus de cælo depulsos
ut mihi veraciter de omnibus meis in-
terrogatis de quibus quæram respon-
sionem veracem tribuant, et omni-
bus meis mandatis illi satis faciant si-
ne læsione corporis et animæ, meæ et
omnibus ad me pertinentium, per
dominum nostrum Jesum Christum
filium tuum, qui te cum vivit et re-
gnat in unitate spiritus sancti deus,
per omnia secula.

(73)

§. 3. O pater omnipotens , ô filii , sapiens , ô spiritus sancte corda hominum illustrans , ô vos tres in personis una vero deitas in substantia qui Adam et Evæ in peccatis eorum pepercistis et propter eorum peccata mortem subjesti tu filii turpissimã in ligno que sanctæ crucis sustinuisti ô misericordissime quando ad tuam confugio misericordiam , et suplico modis omnibus quibus possum , per hæc nomina sancta tui filii scilicet A et a et per omnia alia sua nomina , quatenus cõsedas mihi virtutem et potestatem tuam , ut valeam tuos spiritus qui de cœlo ejecti sunt , ante me citare , et ut ipsi mecum loquantur , et mandata mea perficiant statim et sine mora cum eorum voluntate , sine omni læsione corporis animæ et bonorum meorum , etc. Continua ut in libro * Annului Salomonis continetur .

§. 4. O summa et eterna virtur altissimi , quete disponente his iudicio

G

[74]

vocatis * *vayehon pinula meton ez
phares retpugramaton oliarum esi-
tio existioneriona onera brasym
messias sother emanuel sabaoth
Adonay*, te adoro, te invoco, totius
mentis viribus meis, imploro, qua-
tenus per te præsentes orationes et
consecrationes et consecrationes con-
sequentur videlicet, et ubicunque:
maligni spiritus in virtute tuorum
nominum sunt vocati, et omni par-
te conveniant, et voluntatem mei
exorcisatores diligentea adimpleant
fiat fiat fiant; Amen.

LE SECRET MAGIQUE,

*ou le Grand art de pouvoir parler
aux Morts.*

Il est absolument nécessaire d'as-
sister à la messe de Noël, à minuit
précis, pour avoir une conversation
familière avec les habitans de l'au-

[75]

tre monde. C'est au moment où le prêtre lève la sainte hostie qu'il faut s'incliner intérieurement et dire d'une voix contrainte : *Exsurgent mortui et ad me veniunt*. A peine aurez-vous prononcé ces six mots latins, qu'il faut gagner le cimetière, et à la première tombe qui peut s'offrir à vos regards, vous ferez cette prière, *Puissances infernales, vous qui portez le trouble dans tout l'univers abandonnez vos demeures sombres, et allez vous confiner au-delà du fleuve Styx,*

Vous ajouterez ensuite, après quelques momens de silence : *Si vous tenez sous votre puissance, celui ou celle pour qui je m'intéresse, je vous conjure au nom du Roi des Rois de me le faire apparôître à l'heure et au moment que je vous indiquerai.*

Après cette cérémonie, qu'il est indispensable de faire, vous prendrez une poignée de terre et la dis-

(76)

perserez, comme on disperse le grain dans un champ, en disant d'une voix basse : » Que celui qui n'est que » poussière, se réveille de son tom- » beau , qu'il sorte de sa cendre , » et qu'il réponde aux objections » que je vais lui faire au nom du père de tous les hommes. » Vous fléchirez alors un genoux contre terre, en tournant les yeux du côté de l'Orient , lorsque vous verrez que les Portes du Soleil s'ouvriront, vous vous armez de deux os de mort , que vous mettrez en sautoir , et incontinent les jetterez sur le premier temple ou la première église qui frappera votre vue.

Toutes les dispositions ainsi prises, vous vous acheminerez du côté de l'Occident , et lorsque vous aurez fait quatre-mille dix-neuf cents pas , vous vous coucherez par terre , tout alongé , les deux pommes des mains contre vos cuisses , les yeux au ciel, et un peu tourné du côté de la lune.

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C'est dans cette posture , que vous appellerez , par son nom , celui ou celle que vous desirerez de voir , en faisant attention de ne point se troubler , lorsque vous verrez paroître le spectre , et vous solliciterez sa présence par les termes qui suivent : *Ego sum, te peto et videre queo.* Au moment même que vous aurez articulé ces paroles , vos yeux satisfaits , verront agréablement se repaître de l'objet qui leur étoit le plus cher , et qui faisoit leurs plus agréables délices.

Lorsque vous aurez obtenu de l'ombre que vous invoquez , ce qui vous aura paru le plus propre à vous satisfaire , vous la renverrez en lui disant : *Retourne dans le royaume des élus , je suis content de ta présence.* Alors , quittant la posture où vous vous étiez mise , vous retournerez sur la même tombe où vous avez déjà fait une prière , et sur laquelle vous ferez une croix de la main

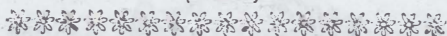
(78)

gauche, avec la pointe de votre couteau.

Le Lecteur n'oubliera point qu'il ne faut pas omettre la moindre circonstance de ce qui est ici prescrit ; sans cela, on courroit risque de devenir soi-même la proie de toutes les puissances de l'enfer.

Voyez les figures ci-après.

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S E C R E T S

DE L'ART MAGIQUE,

*Pour faire la Baguette devinatoire
et la faire tourner.*

Dès le moment que le soleil paroît sur l'horison, vous prenez de la main gauche une baguette vierge de noisetier sauvage, et la coupez de la droite en trois coups; disant : *Je te remasse, au nom d'Eloïm, Mitralon, Adonay et Semiphoras*, afin que tu ayes la vertu de la verge de Moïse et de Jacob, pour découvrir tout ce que je voudrois savoir; et pour la faire tourner il faut dire, la tenant serrée dans ses mains par les deux bouts qui font la fourche : *Je te commande au nom d'Eloïm, Murathon, Adonay et Semiphoras de me révéler.*

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Pour gagner toutes les fois qu'on
met aux Loteries.

Il faut avant de se coucher , réciter trois fois cette Oraison , après quoi vous la mettrez sous l'oreille , écrite sur du parchemin vierge , sur lequel vous aurez fait dire une messe du St. Esprit ; et pendant le sommeil , le genre de votre planette vient vous dire l'heure que vous devez prendre votre billet.

O R A I S O N.

Domine Jesu Christi , qui dixisti ego sum via , veritas et vita ecce enim veritatem dilexisti incerta et occulta sapientiæ tuæ manifestasti mihi adhuc que revellet in hac nocte sicut ita revellatem sunt parvulis solis incognita , et ventura unaque alia me doceat , ut possint omnia cognos-

(82)

cere si et fi sit, ita monstra mihi mortem ornatam omni cibo bono Pulchrum et gratum pomarium, aut quandam rem gratam sin autem ministra mihi ignem ardentem, vel aquam currentem, vel aliam quamcunque rem quæ domino placeant, et vel angeli Uriel, Rubiel et Barachiel sitis mihi multum amatores et factores ad opus istud obtinendum, quod cupio scire, videre cognoscere et prævidere per illum Deum qui venturus est judicare vivos et mortuos, et soeculum per ignem. Amen.

Vous direz trois pater et trois Ave Maria pour les ames du purgatoire.



Pour charmer les Armes à feu.

Il faut dire: Dieu y ait part, et le diable la sortie, et lorsqu'on met en joue, il faut dire en croisant la

[84]

tez-y une livre de cuivre rouge , avec une demi chopine d'eau forte que vous ferez bouillir pendant une demi heure , après quoi vous y mettez trois onces de verd-de-gris , que vous ferez bouillir une heure , puis vous y mettrez deux onces et demie d'arsenic , que vous ferez bouillir une heure , vous y mettrez trois onces d'écorce de chêne bien pulvérisée , que vous laisserez bouillir une demi-heure , une potée d'eau rose , bouillie douze minutes , et trois onces de noir de fumée , que vous laisserez bouillir jusqu'à ce que la composition soit bonne ; pour voir si elle est assez cuite , il faut y tremper un clou , si elle y prend , ôtez-la , elle vous produira une livre et demie de bon or , et si elle n'y prend point , c'est une preuve qu'elle n'est pas assez cuite , la liqueur peut servir pour quatre fois.

[85]

*Pour parler aux esprits, la veille
de la St. Jean Baptiste.*

Il faut se transporter depuis les onze heures jusqu'à minuit, près d'un pied de fougère, et dire : Je prie Dieu que les esprits à qui je souhaite parler, apparoissent à minuit précis, et aux trois quarts, vous direz neuf fois ces cinq paroles; *Bar, Kirahar, Alli, Alla, Tetragramaton.*

Pour faire danser tout nud.

Il faut ramasser, la veille de St. Jean Baptiste, à minuit, trois feuilles de noyer, trois plantes de marjolaine, trois plantes de myrthe, et trois plantes de verveine, faire sécher le tout à l'ombre, le mettre en poudre, et en jeter comme une

(86)

petite pincée de tabac en l'air dans la chambre où sont les personnes que l'on veut jouer.

Pour se faire aimer de telle fille ou femme que vous voudrez.

Il faut dire en ramassant l'herbe des neuf chemises dite *Concordia* : Je te ramasse au nom de *Seheva*, pour que tu me serves à m'attacher l'amitié de (nommez la personne) et ensuite vous mettrez ladite herbe sur la personne, sans qu'elle le sache ni qu'elle s'en apperçoive, et aussi-tôt elle vous aimera.

Pour se rendre invisible.

Vous volerez un chat noir, et achetez un pot neuf, un miroir, un briquet, une pierre d'agate, du charbon et d'amadou observant d'al-

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ler prendre de l'eau au coup de mi-
 nuit à une fontaine, après quoi vous
 allumerez votre feu, mettez le chat
 dans le pot et tenez le couvert de la
 main gauche sans jamais bouger ni
 regarder derrière vous, quelque
 bruit que vous entendiez, et après
 l'avoir fait bouillir vingt-quatre heu-
 res, vous le mettrez dans un plat
 neuf, prenez la viande, et jetez-la
 par-dessus l'épaule gauche, en di-
 sant ces paroles: *accipe quod tibi do*
et nihil amplius, puis vous met-
 trez les os, un à un sous les dents
 du côté gauche, en vous regardant
 dans le miroir; et si ce n'est pas le
 bon, vous les jetterez de même en
 disant les mêmes paroles, jusqu'à ce
 que vous l'avez trouvé; et sitôt que
 vous ne vous verrez plus dans le mi-
 roir, retirez-vous à reculons en di-
 sant: *Pater in manus tuas commendo*
spiritum meum.

*Pour faire la jarretière de sept
lieues par heure.*

Vous achèterez un jeune loup ,
au dessous d'un an , que vous égor-
gerez à l'heure de Mars , en pro-
nonçant ces paroles : *Abumalis ea-*
dos ambulavit in fortitudine cibi
illius , puis vous couperez sa peau
en jarretières larges d'un pouce , et
y écrirez dessus les mêmes paroles
que vous avez dit en l'égorgeant ,
savoir : la première lettre de votre
sang , la seconde de celui du loup ,
et immédiatement de même jusqu'à
la fin de la phrase.

Après qu'elle est écrite et sèche ,
il faut la doubler avec un padoue de
fil blanc et attacher deux rubans
violets au deux bouts pour la nouer
du dessous du genou au dessus ;
il faut aussi bien prendre garde
qu'aucune fille ou femme ne la voit
point ; comme aussi la quitter avant

(89)

de passer une rivière, sans quoi elle ne seroit plus si forte.

*Composition de l'emplâtre pour
faire dix lieues par heure.*

Prenez deux onces de graisse humaine.

Une once d'huile de nerf.

Une once d'huile de laurier.

Une once de graisse de cerf.

Une once de momi naturel.

Une demi-chopine d'esprit de vin.

Et sept feuilles de verveines; vous faites bouillir le tout dans un pot neuf, jusqu'à demi-réduction, puis en formez les emplâtres sur de la peau neuve, et lorsque vous les appliquez sur la rate, vous allez comme le vent; pour n'être pas malade quand vous le quittez, il faut prendre trois gouttes de son sang dans un verre de vin blanc.

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Pour se rendre les juges favorables.

Il faut dire en les voyant :

Phaley, Phaley, Phaley, présides en ma faveur,

Fais briller ta puissance, viens faire mon bonheur.

Pour mutiler ses ennemis.

Il faut couper une baguette de coudrier vierge avec un couteau neuf à l'heure de Mercure, en disant : *Je te coupe pour mutiler mes ennemis*, au nom du mystère de la sainte trinité, père, fils, St. esprit, et sous la puissance de Nebyros ; Ayperos, Nuberus et Glasialabolas, il faut la couper en trois coups, puis l'emporter chez soi, faire une figure de cire vierge sous l'heure de la planette de celui que vous voulez mutiler et y écrire avec le couteau

(91)

son nom de baptême , et à l'heure de Mars, la mettre entre deux cierges , ayant le bras droit nud , dire en la touchant avec la baguette : » Je te mutile pour tes malfaits au nom de la S. T. Nebyros , Ayperos , Nuberus , et Glasialabolas , Aroc Baroc , Betu Bretu : » Si vous mutilez trois fois, la personne meurt dans l'année.

Pour se rendre dur à l'arme blanche

Ecrivez sur votre bras avec la pointe d'une aiguille ces trois mots : *Ales* ▷ *Dales* ▷ *Toles* ▷ et plantez ensuite l'aiguille sur la croix du milieu , elle ne saignera point.

Pour dissoudre la formation du Phœtus et procurer l'avortement.

Dès qu'une fille voit son cours suspendu , qu'elle se sent des maux de cœur et des envies de vomir , il

(92)

faut qu'elle prenne de la Sabine bouillie dans du thé, et mettre trois fois par jour dans le pied de ses bas, de la Rhue, et si le Phoetus est animé, il faut qu'elle prenne dans du lait pendant huit jours, six gouttes d'*Olum Gagatis*; si l'Apoticaire ne veut point en donner, on peut le faire en mettant du Jai avec de la Sabine entre deux plaques de fer rouge, que vous mettez en presse.

Pour guérir les Pulmoniques.

Il faut prendre tous les matins, le cresson mâle, et le soir trois pincées de fleur de soufre, dans un verre de vin vieux, après quoi vous aurez le foie d'un blaireau en vie, que vous ferez calciner sur les charbons, pour faire prendre au malade dans trois verres de vin, ensuite il prend le lait d'anesse pendant quinze jours, et il est guéri radicalement.

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Pour guérir l'Hydropisie.

Faites bouillir deux pots de vin muscat, jusqu'à demi-réduction, avec une grande poignée de petit millet, et trois onces de sel de nitre, faites-en prendre trois verres par jour au malade.

Pour guérir la Pleurésie dans 24 heures.

Faites bouillir dans deux pots de vin vieux rouge, une poignée d'horties blanches, une dragme de sang de bouquetain, deux noix muscades, de canelle et deux cloux de gérosfle, jusqu'à demi réduction, faites-en prendre un verre de trois en trois heures au malade, et en le changeant de linge, prenez garde à ne point suspendre par quelque air froid sa transpiration, et il sera guéri.

[94]

Pour guérir de la goutte et paralysies.

Il faut prendre les bains de vendange; c'est-à-dire rester dans la vendange pendant quarante-huit heures, quand elle commence à bouillir, et puis se mettre dans un lit bien chaud, fumer de la sauge, et en prendre dans le bouillon.

Si vous ressentez encore quelques attaques, il faut mettre la partie dans deux tuiles canals quasi rouges, et où vous mettrez du son calciné dans un poilon, et humecté avec de l'eau de vie canfrée: il faut avoir frotté la partie avec du mercure.

Secret pour guérir toutes sortes de Fièvres.

Il faut prendre pendant trois jours, à l'heure de la fièvre, gros

(95)

comme trois noisette de toile d'araignée dans deux liards d'eau-de-vie, et jamais plus vous ne les aurez.

MIROIR DE SALOMON.

Manière de faire le Miroir de Salomon.

In Nomine Domini. Amen.

La manière dont se sont servis les sages Cabalistiques pour faire le miroir de Salomon, fils de David, qui fut doué de la sagesse et science occulte; ce miroir se fait en 48 jours, commençant par une nouvelle lune jusqu'au plein de la suivante, après lequel tems ledit ouvrage est achevé.

Vous voyez dans ce miroir toutes choses cachées que vous souhaiterez au nom du seigneur. Primo vous ne commettrez aucune action charnelle ni de pensée pendant tout ledit

[96]

temps; vous ferez beaucoup d'œuvre de piété et de miséricorde.

Prenez une plaque luisante et bien polie d'acier, et écrivez dessus avec du sang de colombe blanche aux quatre coins ces noms, Jehova, Eloïm, Mitraton, Adonay, et mettez ledit acier dans un linge bien propre, neuf et blanc, et lorsque vous appercevrez la lune nouvelle, et à la première heure du soleil couché, approchez-vous d'une fenêtre et regardant le ciel et la lune avec devotion, dites:

O rex eternæ Deus, creator inefabilis, qui cuncta ad hominissanitatem mea gratio, et occulto judicio creasti respice me [*nommez-vous*] indignissimum servum tuum, et ad intentionem meam, et mittere mihi dignare angelum *Anaël*, in speculum istud, qui mandet, et inspiret et jubeat cum sociis suis, et subditis nostris ut in nomine tuo qui fuisti, es et eris potens, et jus, jud,

[97]

judicent mihi quæcumque ab illis exposcam.

Ayez des charbons neufs faits de bois de laurier et allumés, jetez-en trois diverses fois dessus du parfum, et en le jettant, dites: in hoc, per hoc et cum hoc quod effundo ante conspectum tuum, Deus meus, trinus et unus benedictus, et per excelsus qui vides super cherubim et seraphim et venturus est judicare seculum per ignem. Dites ceci trois fois, et après l'avoir dit, soufflez encore le miroir et dites cette invocation:

» Veni Anaël : et tibi complaceat esse per socios tuos mecum, in nomine patris potentissimi, in nomine spiritus sancti amabilissimi.

Veni Anaël in nomine terribilis Jehovam, veni Anaël in virtute immortalis Eloim. Veni Anaël in brachio omnipotentis Mitraton.

Veni Anaël in potentiâ sacratissimi Adonay, veni ad me, [non-

I

[99]

mez-vous], in speculo isto , et jubet subditis tuis ut cum amore gaudio et pace ostendant mihi occulta in occulta in oculis meis. Amen.

Après avoir dit et fait ce que dessus , élevez les yeux vers le ciel et dites : *Domine Deus omnipotens , cujus nutu omnia moventur , exaudi deprecationem meam et desiderium meum tibi complacat , respice domine speculum istud , et Benedic illi ut Anaël* unus ex subditis fuisse sistat in illo cum sociis et satisfaciat mihi famulo tuo [*nommez-vous*] qui vivis et regnas benedictus et excelsus , in sæcula sæculorum. Amen.

Quand vous aurez dit ces choses , faites le signe de la croix sur vous et sur le miroir , ce que vous ferez da tems à autre, tous les jours , pendant les quarante-huit jours , à la fin desquels l'ange Anaël vous apparaîtra , sous la figure d'un très bel enfant , vous saluera et commandera à ses compagnons de vous obéir ; remar-

[99]

quez qu'il ne faut pas toujours quarante-huit jours pour faire ce miroir souvent il apparoit au bout de quatorze jours, suivant l'intention et la dévotion de l'opérant; et lorsqu'il vous paroitra, demandez lui ce que vous souhaitez, et priez-le de paroître toutes les fois que vous l'appellerez, pcur vous accorder vos demandes, après cela, vous verrez tout ce que vous voudrez voir sans dire les oraisons précédentes; mais l'ayant parfumédites la suivante :

O R A I S O N.

Veni Anaël, veni tibi complacere esse per socios tuos mecum, in nomine mecum, in nomine patris potentissimi, in nomine filii sapientissimi in nomine spiritus sancti amabilissimi.

Veni Anaël in virtute immortalis Eloïm.

Veni Anaël in brachio omnipotentis Mitraton.

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Veni Anaël in potentiâ sacratissimi Adonay, veni ad me, *nommez-vous*, in speculo isto, et jubeas subditis tuis, ut cum amore gaudio et pace ostendam mihi occulta in oculis meis, Amen. Amen. Amen, et vous apparôitra et satisfèra vos souhaits.

Renvoi de l'ange Anaël.

Gratias tibi ago *Anaël* quod venisti, et petitioni meæ satisfecisti, abi in pace et placeat tibi redire quando te vocavero.

Faites un signe de croix sur vous et sur le miroir.

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*TABLE des jours heureux et
Malheureux.*

Heureux.	Mois.	Malheureux.
4. 19. 27. 31.	Janvier.	13. 23.
7. 8. 18.	Février.	2. 10. 17. 22
3. 9. 12. 14. 16.	Mars.	13. 19. 23. 28
5. 27.	Avril.	10. 20. 29. 30
1. 2. 4. 6. 9. 14.	Mai.	10. 17. 29.
3. 5. 7. 9. 12. 23.	Juin.	4. 20.
2. 6. 10. 23. 30.	Juillet,	5. 13. 27.
5. 7. 10. 14. 19	Août.	2. 13. 27. 31.
6. 10. 13. 18. 30	Septem.	12. 16. 22. 24
13. 16. 23. 31.	Octobre.	3. 9. 27.
3. 13. 23. 30.	Novem.	6. 25.
10. 20. 29.	Décem.	15. 28. 31.

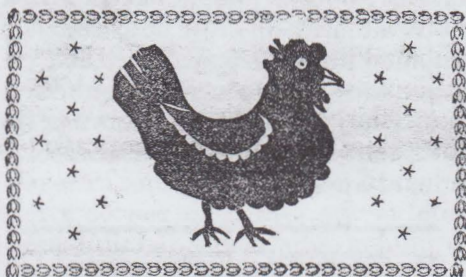
R E M A R Q U E S.

Plusieurs savans prétendent que

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cette table fut donnée à Adam , par un ange , aussi étoit-elle la règle de sa conduite , il ne semoit ni ne transplantoit rien , que dans les jours heureux , et tout lui arrivoit à bon port ; si nos cultivateurs suivoient ses traces , l'abondance combleroit nos vœux.

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*S E C R E T*

D E L A

POULE NOIRE.

Le fameux secret de la Poule Noire, secret sans lequel on ne peut compter sur la réussite d'aucune cabale, étoit perdu depuis longtems ; après des recherches multipliées, nous sommes parvenus à le retrouver et les epreuves que nous avons faites pour nous assurer qu'il étoit

[104]

effectivement celui que nous cherchions , ont parfaitement répondu à notre attente ; aussi ne nous reste-t'il aujourd'hui rien à désirer , et c'est pour faire partager notre bonheur à tous ceux qui auront le courage de nous imiter , que nous le transcrivons ci-après.

Prenez une Poule Noire qui n'ait jamais pondu et qu'aucun coq n'ait approché ; faites en sorte , en la prenant , de ne la point faire crier et pour cela vous irez à onze heures, lorsqu'elle dormira , la prendre par le cou , que vous ne serrerez qu'autant qu'il le faudra pour l'empêcher de crier ; rendez-vous sur un grand chemin , dans l'endroit où deux routes se croisent , là , à minuit sonnant , faites un rond avec une baguette de ciprés , mettez-vous au milieu , et fendez le corps de la poule en deux , en prononçant ces mots

[105]

par trois fois: *Eloïm, Essaïm, frugati* et appellavi. Tournez ensuite la face vers l'orient, agenouillez vous et dites l'Oraison page 67 cela fait, vous ferez la grande appellation pag. 25, alors l'esprit immonde vous apparaîtra sous la figure d'un humain, deux cornes de bellier sur la tête, vêtu d'un habit écarlatte, galonné et vous demandera vos ordres; vous les lui donnerez comme vous le jugerez bon, car il ne pourra plus se refuser à vous obéir et vous pourrez vous rendre le plus riche et par conséquent le plus heureux de tous les hommes. Ainsi suis-je.

Il est bon que vous sachiez qu'avant de commencer tout ce qui est dit ci-dessus, il faut que vous ayez fait vos dévotions et que vous n'eussiez plus rien à vous reprocher.

K

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<i>Pour dissoudre la formation du fœtus et procurer l'avortement.</i>	ibid.
<i>Pour guérir les pulmoniques.</i>	92
<i>Pour guérir l'hidropisie.</i>	93
<i>Pour guérir la pleurésie dans 24 heures</i>	ibid.
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<i>Secret pour guérir toutes sortes de fièvres</i>	ib.
<i>Miroir de Salomon.</i>	95
<i>Manière de faire le miroir de salomon</i>	ibid.
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