

# THE PHILOSOPHY OF NATURAL MAGIC

By  
**HENRY CORNELIUS AGRIPPA  
VON NETTESHEIM**

COUNSELOR TO CHARLES THE FIFTH, EMPEROR OF GERMANY,  
AND JUDGE OF THE PREROGATIVE COURT



OFFICIAL EDITION

A COMPLETE WORK ON

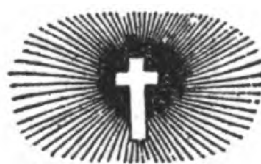
**Natural Magic, White Magic, Black Magic, Divination, Occult Binding, Sorceries, And Their Power. Unctions, Love Medicines And Their Virtues. The Occult Virtue Of Things Which Are In Them Only In Their Life Time, And Such As Remain In Them Even After Their Death. The Occult Or Magical Virtue Of All Things, etc.**

THE MAGIC MIRROR

**Printed Under The Editorship  
Of**

**Dr. L. W. deLAURENCE.**

**AUTHOR, OWNER, EDITOR AND PUBLISHER OF THE LARGEST AND ONLY  
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## SUBLIME OCCULT PHILOSOPHY.

**JUDICIOUS READER:** This is true and sublime Occult Philosophy. To understand the mysterious influences of the intellectual world upon the celestial, and of both upon the terrestrial; and to know how to dispose and fit ourselves so as to be capable of receiving the superior operations of these worlds, whereby we may be enabled to operate wonderful things by a natural power—to discover the secret counsels of men, to increase riches, to overcome enemies, to procure the favor of men, to expel diseases, to preserve health, to prolong life, to renew youth, to foretell future events, to see and know things done many miles off, and such like as these. These things may seem incredible, yet read but the ensuing treatise and thou shalt see the possibility confirmed both by reason and example.

—J. F., the translator of the English edition of 1651.



## PREFACE.

IN the last half of 1509 and the first months of 1510, Cornelius Agrippa, known in his day as a Magician, gathered together all the Mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, in three books, known as Occult Philosophy, the first book of which—Natural Magic—constitutes the present volume. Agrippa published his Occult Philosophy, with additional chapters, in 1533. The only English translation appeared in London in 1651. It is a thoroughly edited and revised edition of this latter work that we produce. Some translating has been done and missing parts supplied. The reader is assured that while we have modified some of the very broad English of the seventeenth century, that he has a thoroughly valid work. Due care has been taken to preserve all the quaintness of the English text as far as consistent with plain reading. We have endeavored to do full justice to our author, the demands of those purely mystical, and the natural conservatism of the antiquary and collector. In this we believe we have fully succeeded.

The life of Agrippa, up to the time of writing his Occult Philosophy, is also given, drawn mostly from Henry Morley's excellent life of Cornelius Agrippa.

That part of the volume credited to Mr. Morley may be designated as an honest skeptic's contribution to Mysticism, and his chapters are produced entire, as justice to both him and Agrippa cannot be done otherwise, and they are an especially valuable part of Mystic literature.

The table of the Cabala, newly compiled for this volume, will be found to possess superior features over all others.

Following the above we give a chapter on the Empyrean Heaven, which will explain much that our author has written. It is derived mainly from an old occult work on "Physic."

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant.

All the original illustrations and some new and selected ones will be found, as also various etchings of characters. That one on the Empyrean Heaven contains, we have cause to believe, some of the very hidden knowledge relating to the Lost Word. It is a much older plate than the work it was taken from.

Some parts of the volume will interest those who love to work out hidden things.

The editor conveys his warmest thanks to those friends who have encouraged him in the work—on the Cabala table, the illustration of the Grand Solar Man and the translating—outside of which he has not asked or received any help. This being the case our friends will please excuse any particular thing that may not sound pleasantly to the ear.

A general index will be inserted in the third and concluding volume of the Occult Philosophy.

## **CORNELIUS AGRIPPA TO THE READER.**

I do not doubt but the title of our book of Occult Philosophy, or of Magic, may by the rarity of it allure many to read it, amongst which, some of a disordered judgment and some that are perverse will come to hear what I can say, who, by their rash ignorance, may take the name of Magic in the worse sense and, though scarce having seen the title, cry out that I teach forbidden Arts, sow the seed of heresies, offend the pious, and scandalize excellent wits; that I am a sorcerer, and superstitious and devilish, who indeed am a Magician: to whom I answer, that a Magician doth not, amongst learned men, signify a sorcerer or one that is superstitious or devilish; but a wise man, a priest, a prophet; and that the Sybils were Magicianesses, and therefore prophesied most clearly of Christ; and that Magicians, as wise men, by the wonderful secrets of the world, knew Christ, the author of the world, to be born, and came first of all to worship him; and that the name of Magic was received by philosophers, commended by divines, and is not unacceptable to the Gospel. I believe that the supercilious censors will object against the Sybils, holy Magicians and the Gospel itself sooner than receive the name of Magic into favor. So conscientious are they that neither Apollo nor all the Muses, nor an angel from heaven can redeem me from their curse. Whom therefore I advise that they read not our writings, nor understand them, nor remember them. For they are pernicious and full of poison; the gate of Acheron is in this book; it speaks stones—let them take heed

that it beat not out their brains. But you that come without prejudice to read it, if you have so much discretion of prudence as bees have in gathering honey, read securely, and believe that you shall receive no little profit, and much pleasure; but if you shall find any things that may not please you, let them alone and make no use of them, for I do not approve of them, but declare them to you. But do not refuse other things, for they that look into the books of physicians do, together with antidotes and medicines, read also of poisons. I confess that Magic teacheth many superfluous things, and curious prodigies for ostentation; leave them as empty things, yet be not ignorant of their causes. But those things which are for the profit of men—for the turning away of evil events, for the destroying of sorceries, for the curing of diseases, for the exterminating of phantasms, for the preserving of life, honor, or fortune—may be done without offense to God or injury to religion, because they are, as profitable, so necessary. But I have admonished you that I have writ many things rather narratively than affirmatively; for so it seemed needful that we should pass over fewer things, following the judgments of Platonists and other Gentile Philosophers when they did suggest an argument of writing to our purpose. Therefore if any error have been committed, or anything hath been spoken more freely, pardon my youth, for I wrote this being scarce a young man, that I may excuse myself, and say, whilst I was a child I spake as a child, and I understood as a child, but being become a man, I retracted those things which I did being a boy, and in my book of the vanity and uncertainty of Sciences I did, for the most part, retract this book. But here, haply, you may blame me again, saying, “Behold, thou, being a youth, didst write, and now, being old, hast retracted it; what, therefore, hast thou set forth?” I confess, whilst I was

very young, I set upon the writing of these books, but, hoping that I should set them forth with corrections, and enlargements—and for that cause I gave them to Trithemius, a Neapolitanian Abbot, formerly a Spanhemensian, a man very industrious after secret things. But it happened afterwards that, the work being intercepted, before I finished it, it was carried about imperfect and impolished, and did fly aboard in Italy, in France, in Germany, through many men's hands; and some men, whether more impatiently or imprudently I know not, would have put it thus imperfect to the press, with which mischief, I, being affected, determined to set it forth myself, thinking that there might be less danger if these books came out of my hands with some amendments than to come forth, torn and in fragments, out of other men's hands. Moreover, I thought it no crime if I should not suffer the testimony of my youth to perish. Also, we have added some chapters and inserted many things which did seem unfit to pass by, which the curious reader shall be able to understand by the inequality of the very phrase, for we were unwilling to begin the work anew and to unravel all that we had done, but to correct it and put some flourish upon it. Wherefore, I pray thee, courteous reader, weigh not these things according to the present time of setting them forth, but pardon my curious youth if thou find any thing in them that may displease thee.

---

When Agrippa first wrote his Occult Philosophy he sent it to his friend Trithemius, an Abbot of Wurtzburg, with the ensuing letter. Trithemius detained the messenger until he had read the manuscript and then answered Agrippa's letter with such sound advice as mystics would do well to follow for all time to come. Trithemius is known as a mystic author and scholar.

## AGRIPPA TO TRITHEMIUS.

TO R. P. D. JOHN TRITHEMIUS, AN ABBOT OF SAINT JAMES, IN THE SUBURBS OF HERBIPOLIS, HENRY CORNELIUS AGRIPPA OF NETTESHEIM SENDETH GREETING:

WHEN I was of late, most reverend father, for a while conversant with you in your Monastery of Herbipolis, we conferred together of divers things concerning Chemistry, Magic, and Cabala, and of other things, which as yet lie hid in Secret Sciences and Arts; and then there was one great question amongst the rest—Why Magic, whereas it was accounted by all ancient philosophers to be the chiefest science, and by the ancient wise men and priests was always held in great veneration, came at last, after the beginning of the Catholic Church, to be always odious to and suspected by the holy Fathers, and then exploded by Divines, and condemned by sacred Canons, and, moreover, by all laws and ordinances forbidden? Now, the cause, as I conceive, is no other than this, viz.: Because, by a certain fatal depravation of times and men, many false philosophers crept in, and these, under the name of Magicians, heaping together, through various sorts of errors and factions of false religions, many cursed superstitions and dangerous rites, and many wicked sacrileges, even to the perfection of Nature; and the same set forth in many wicked and unlawful books, to which they have by stealth prefixed the most honest name and title of Magic; hoping, by this sacred title, to gain credit to their cursed and detestable fooleries. Hence it is that this name of Magic, formerly so honorable, is now become most odious to good and honest men, and accounted a

capital crime if any one dare profess himself to be a Magician, either in doctrine or works, unless haply some certain old doting woman, dwelling in the country, would be believed to be skillful and have a divine power, that she (as saith Apuleis the satirist) “can throw down the heaven, lift up the earth, harden fountains, wash away mountains, raise up ghosts, cast down the Gods, extinguish the stars, illuminate hell,” or, as Virgil sings:

She'll promise by her charms to cast great cares,  
Or ease the minds of men, and make the Stars  
For to go back, and rivers to stand still,  
And raise the nightly ghosts even at her will;  
To make the earth to groan, and trees to fall  
From the mountains——

Hence those things which Lucan relates of Thesala the Magicianess, and Homer of the omnipotency of Circe. Whereof many others, I confess, are as well of a fallacious opinion as a superstitious diligence and pernicious labor; for when they cannot come under a wicked art yet they presume they may be able to cloak themselves under that venerable title of Magic.

These things being so, I wondered much and was not less indignant that, as yet, there had been no man who had either vindicated this sublime and sacred discipline from the charge of impiety or had delivered it purely and sincerely to us. What I have seen of our modern writers—Roger Bacon, Robert of York, an Englishman, Peter Apponus, Albertus [Magnus] the Teutonic, Arnoldas de villa Nova, Anselme the Parmensian. Picatrix the Spaniard, Cicclus Asculus of Florence, and many other writers of an obscure name—when they promise to treat of Magic do nothing but relate irrational tales and superstitions unworthy of honest men. Hence my spirit was moved, and, by reason partly of admiration, and partly of indignation, I was willing to play

the philosopher, supposing that I should do no discommendable work—seeing I have been always from my youth a curious and undaunted searcher for wonderful effects and operations full of mysteries—if I should recover that ancient Magic (the discipline of all wise men) from the errors of impiety, purify and adorn it with its proper lustre, and vindicate it from the injuries of calumniators; which thing, though I long deliberated of it in my mind, I never durst undertake; but after some conference betwixt us of these things, at Herbipolis, your transcending knowledge and learning, and your ardent adhortation, put courage and boldness into me. There selecting the opinions of philosophers of known credit, and purging the introduction of the wicked (who, dissemblingly, and with a counterfeited knowledge, did teach that traditions of Magicians must be learned from very reprobate books of darkness or from institutions of wonderful operations), and, removing all darkness, I have at last composed three compendious books of Magic, and titled them *Of Occult Philosophy*, being a title less offensive, which books I submit (you excelling in the knowledge of these things) to your correction and censure, that if I have wrote anything which may tend either to the contumely of Nature, offending God, or injury of religion, you may condemn the error; but if the scandal of impiety be dissolved and purged, you may defend the Tradition of Truth; and that you would do so with these books, and Magic itself, that nothing may be concealed which may be profitable, and nothing approved of which cannot but do hurt; by which means these three books, having passed your examination with approbation, may at length be thought worthy to come forth with good success in public, and may not be afraid to come under the censure of posterity.

*Farewell, and pardon these my bold undertakings.*

## TRITHEMIUS TO AGRIPPA.

JOHN TRITHEMIUS, ABBOT OF SAINT JAMES OF HERBIPOLIS, FORMERLY OF SPANHEMIA, TO HIS HENRY CORNELIUS AGRIPPA OF NETTESHEIM, HEALTH AND LOVE:

YOUR work, most renowned Agrippa, entitled *Of Occult Philosophy*, which you have sent by this bearer to me, has been examined. With how much pleasure I received it no mortal tongue can express nor the pen of any write. I wondered at your more than vulgar learning—that you, being so young, should penetrate into such secrets as have been hid from most learned men; and not only clearly and truly but also properly and elegantly set them forth. Whence first I give you thanks for your good will to me, and, if I shall ever be able, I shall return you thanks to the utmost of my power. Your work, which no learned man can sufficiently commend, I approve of. Now that you may proceed toward higher things, as you have begun, and not suffer such excellent parts of wit to be idle, I do, with as much earnestness as I can, advise, intreat and beseech you that you would exercise yourself in laboring after better things, and demonstrate the light of true wisdom to the ignorant, according as you yourself are divinely enlightened. Neither let the consideration of idle, vain fellows withdraw you from your purpose; I say of them, of whom it is said, “The wearied ox treads hard,” whereas no man, to the judgment of the wise, can be truly learned who is sworn to the rudiments of one only faculty. But you have been by God gifted with a large and sublime wit, and it is not that you should imitate oxen but rather birds; neither think it sufficient that you study about particulars, but

bend your mind confidently to universals; for by so much the more learned any one is thought, by how much fewer things he is ignorant of. Moreover, your wit is fully apt to all things, and to be rationally employed, not in a few or low things, but many and sublimer. Yet this one rule I advise you to observe—that you communicate vulgar secrets to vulgar friends, but higher and secret to higher and secret friends only: *Give hay to an ox, sugar to a parrot only.* Understand my meaning, lest you be trod under the oxen's feet, as oftentimes it falls out. Farewell, my happy friend, and if it lie in my power to serve you, command me, and according to your pleasure it shall without delay be done; also, let our friendship increase daily; write often to me, and send me some of your labors I earnestly pray you. Again farewell.

*From our Monastery of Peapolis, the 8th day of April, A. D. MDX.*

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In January, 1531, Agrippa wrote from Mechlin to Hermann of Wied, Archbishop of Cologne, to whom he dedicated his Occult Philosophy. In this letter he says: "Behold! amongst such things as were closely laid up—the books *Of Occult Philosophy, or of Magic*," "a new work of most ancient and abstruse learning;" "a doctrine of antiquity, by none, I dare say, hitherto attempted to be restored." "I shall be devotedly yours if these studies of my youth shall by the authority of your greatness come into knowledge," "seeing many things in them seemed to me, being older, as most profitable, so most necessary to be known. You have therefore the work, not only of my youth but of my present age," "having added many things."

The etching inserted at this place is made from the title page of the only complete English edition of the Occult Philosophy of Magic heretofore published.

THREE BOOKS  
OF  
Occult Philosophy,  
WRITTEN BY  
*Henry Cornelius Agrippa,*  
OF  
NETTESHEIM,  
Counseller to CHARLES the Fifth,  
EMPEROR of Germany:  
AND  
Iudge of the Prerogative Court.

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Translated out of the Latin into the  
English Tongue, By *J. F.*

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London, Printed by *R. W.* for *Gregory Monle*, and are to  
be sold at the Sign of the three Bibles near the  
West-end of *Pauls*. 1651.



# THE PHILOSOPHY OF NATURAL MAGIC

BY

HENRY CORNELIUS AGRIPPA

KNIGHT AND DOCTOR OF BOTH LAWS, COUNSELLOR TO CÆSAR'S  
SACRED MAJESTY, AND JUDGE OF THE PREROGATIVE COURT.

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## CHAPTER I.

HOW MAGICIANS COLLECT VIRTUES FROM THE THREE-  
FOLD WORLD IS DECLARED IN THESE THREE BOOKS.

SEEING there is a Three-fold World—Elementary, Celestial and Intellectual—and every inferior is governed by its superior, and receiveth the influence of the virtues thereof, so that the very Original and Chief Worker of all doth by angels, the heavens, stars, elements, animals, plants, metals and stones convey from Himself the virtues of His Omnipotency upon us, for whose service He made and created all these things: Wise men conceive it no way irrational that it should be possible for us to ascend by the same degrees through each World, to the same very original World itself, the Maker of all things and

First cause, from whence all things are and proceed; and also to enjoy not only these virtues, which are already in the more excellent kind of things, but also besides these, to draw new virtues from above. Hence it is that they seek after the virtues of the Elementary World, through the help of physic, and natural philosophy in the various mixtions of natural things; then of the Celestial World in the rays, and influences thereof, according to the rules of Astrologers, and the doctrines of mathematicians, joining the Celestial virtues to the former. Moreover, they ratify and confirm all these with the powers of divers Intelligence, through the sacred ceremonies of religions. The order and process of all these I shall endeavor to deliver in these three books: Whereof the first contains Natural Magic, the second Celestial, and the third Ceremonial. But I know not whether it be an unpardonable presumption in me, that I, a man of so little judgment and learning, should in my very youth so confidently set upon a business so difficult, so hard and intricate as this is. Wherefore, whatsoever things have here already, and shall afterward be said by me, I would not have anyone assent to them, nor shall I myself, any further than they shall be approved of by the universal church and the congregation of the faithful.

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## CHAPTER II.

**WHAT MAGIC IS, WHAT ARE THE PARTS THEREOF, AND HOW THE PROFESSORS THEREOF MUST BE QUALIFIED.**

MAGIC is a faculty of wonderful virtue, full of most high mysteries, containing the most profound contemplation of most secret things, together with the nature, power, quality, substance and virtues thereof, as also the knowledge of whole Nature, and it doth

instruct us concerning the differing and agreement of things amongst themselves, whence it produceth its wonderful effects, by uniting the virtues of things through the application of them one to the other, and to their inferior suitable subjects, joining and knitting them together thoroughly by the powers and virtues of the superior Bodies. This is the most perfect and chief Science, that sacred and sublimer kind of Philosophy, and lastly the most absolute perfection of all most excellent Philosophy. For seeing that all regulative Philosophy is divided into Natural, Mathematical and Theological: (Natural Philosophy teacheth the nature of those things which are in the world, searching and inquiring into their causes, effects, times, places, fashions, events, their whole and parts, also

The Number and the Nature of those things,  
Called Elements—what Fire, Earth, Aire forth brings;  
From whence the Heavens their beginnings had;  
Whence Tide, whence Rainbow, in gay colors clad.  
What makes the Clouds that gathered are, and black,  
To send forth Lightnings, and a Thund'ring crack;  
What doth the Nightly Flames, and Comets make;  
What makes the Earth to swell, and then to quake;  
What is the Seed of Metals, and of Gold;  
What Virtues, Wealth, doth Nature's Coffer hold.

All these things doth Natural Philosophy, the viewer of Nature, contain, teaching us, according to Virgil's Muse:

Whence all things flow—  
Whence Mankind, Beast; whence Fire, whence Rain and Snow;  
Whence Earthquakes are; why the whole Ocean beats  
Over its banks and then again retreats;  
Whence strength of Herbs, whence Courage, rage of Brutes  
All kinds of Stone, of creeping Things, and Fruits.

But Mathematical Philosophy teacheth us to know the quantity of natural bodies, as extended into three dimensions, as also to conceive of the motion and course of celestial bodies.

As in great haste,  
What makes the golden Stars to march so fast?  
What makes the Moon sometimes to mask her face,  
The Sun also, as if in some disgrace?

And, as Virgil sings:

How th' Sun doth rule with twelve Zodiac Signs,  
The Orb that's measur'd round about with Lines—  
It doth the Heavens' Starry Way make known,  
And strange Eclipses of the Sun and Moon;  
Arcturns also, and the Stars of Rain,  
The Seven Stars likewise, and Charles, his wain;  
Why Winter Suns make tow'rds the West so fast;  
What makes the Nights so long ere they be past?

All which are understood by Mathematical Philosophy.

Hence, by the Heavens we may foreknow  
The Seasons all; times for to reap and sow,  
And when 'tis fit to launch into the deep,  
And when to war, and when in peace to sleep;  
And when to dig up trees, and them again  
To set, that they may bring forth amain.

Now Theological Philosophy, or Divinity, teacheth what God is, what the Mind, what an Intelligence, what an Angel, what a Devil, what the Soul, what Religion, what sacred Institutions, Rites, Temples, Observations, and sacred Mysteries are. It instructs us also concerning Faith, Miracles, the virtues of *Words* and *Figures*, the secret operations and mysteries of *Seals*; and, as Apuleius saith, it teacheth us rightly to understand and to be skilled in the Ceremonial Laws, the equity of Holy things and rule of Religions. But to recollect myself.)

These three principal faculties\* Magic comprehends, unites and actuates; deservedly, therefore, was it by the Ancients esteemed as the highest and most sacred Philosophy. It was, as we find, brought to light by most sage authors and most famous writ-

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\* Natural, Mathematical and Theological (Spiritual) Philosophy. Sacred Science Institute  
[www.sacredscience.com](http://www.sacredscience.com)

ers,\* amongst which principally Zamolxis and Zoroaster were so famous that many believed they were the inventors of this Science. Their track Abbaris the Hyperborean, Charmondas, Danigeron, Eudoxus, Hermippus followed. There were also other eminent, choice men, as Mercurius Tresmegistus, Porphyrius, Iamblicus, Plotinus, Proclus, Dardanus, Orpheus the Thracian, Gog the Grecian, Germa the Babylonian, Apollonius of Tyana. Osthane also wrote excellently of this Art, whose books being as it were lost, Democritus of Abdera recovered, and set them forth with his own Commentaries. Besides, Pythagoras, Empedocles, Democritus, Plato, and many other renowned Philosophers travelled far by sea to learn this Art; and being returned, published it with wonderful devoutness, esteeming of it as a great secret. Also it is well known that Pythagoras and Plato went to the Prophets of Memphis to learn it, and travelled through almost all Syria, Egypt, Judea, and the Schools of the Chaldeans that they might not be ignorant of the most sacred Memorials and Records of Magic, as also that they might be furnished with Divine things. Whosoever, therefore, is desirous to study in this Faculty, if he be not skilled in Natural Philosophy, wherein are discovered the qualities of things, and in which are found the occult properties of every Being, and if he be not skillful in the Mathematics, and in the Aspects, and Figures of the Stars, upon which depend the sublime virtue and property of everything; and if he be not learned in Theology, wherein are manifested those immaterial substances, which dispense and minister all things, he cannot be possibly able to understand the ration-

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\* The author here gives a valuable list of mystic writers and teachers up to A. D. 1509. At this date Agrippa was a "teacher of theology" at Dole, France, where he "attracted great attention by his lectures; but having by his bitter satires on the monks drawn upon himself the hatred of that body, he was accused of heresy, and obliged to leave," going to Cologne.

ality of Magic. For there is no work that is done by mere Magic, nor any work that is merely Magical, that doth not comprehend these three Faculties.

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### CHAPTER III.

#### OF THE FOUR ELEMENTS, THEIR QUALITIES, AND MUTUAL MIXTIONS.

THERE are four Elements, and original grounds of all corporeal things—Fire, Earth, Water, Air—of which all elemented inferior bodies are compounded; not by way of heaping them up together; but by transmutation and union; and when they are destroyed they are resolved into Elements. For there is none of the sensible Elements that is pure, but they are more or less mixed, and apt to be changed one into the other: Even as Earth becoming dirty, and being dissolved, becomes Water, and the same being made thick and hard, becometh Earth again; but being evaporated through heat, passeth into Air, and that being kindled, passeth into Fire; and this being extinguished, returns back again into Air; but being cooled again after its burning, becomes Earth, or Stone, or Sulphur, and this is manifested by Lightning. Plato also was of that opinion, that Earth was wholly changeable, and that the rest of the Elements are changed, as into this, so into one another successively. But it is the opinion of the subtler sort of Philosophers, that Earth is not changed, but relented and mixed with other Elements, which do dissolve it, and that it returns back into itself again.\* Now, every one of the Elements hath two specifical qualities—the former whereof it

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\* Agrippa teaches here and in the chapter following that matter, or substance, however much its elementary forms may change, is **ETERNAL**, thus denying the dogma that God “created” all things “out of nothing.”

retains as proper to itself; in the other, as a mean, it agrees with that which comes next after it. For Fire is hot and dry, the Earth dry and cold, the Water cold and moist, the Air moist and hot.\* And so after this manner the Elements, according to two contrary qualities, are contrary one to the other, as Fire to Water, and Earth to Air. Moreover, the Elements are upon another account opposite one to the other: For some are heavy, as Earth and Water, and others are light, as Air and Fire. Wherefore the Stoics called the former *passives*, but the latter *actives*. And yet once again, Plato distinguisheth them after another manner, and assigns to every one of them three qualities, viz., to the Fire brightness, thinness and motion, but to the Earth darkness, thickness and quietness. And according to these qualities the Elements of Fire and Earth are contrary. But the other Elements borrow their qualities from these, so that the Air receives two qualities of the Fire, thinness and motion, and one of the Earth, viz., darkness. In like manner Water receives two qualities of the Earth, darkness and thickness, and one of Fire, viz., motion. But Fire is twice more thin than Air, thrice more movable, and four times more bright; and the Air is twice more bright, thrice more thin, and four times more movable than Water. Wherefore Water is twice more bright than Earth, thrice more thin, and four times more movable.† As therefore the Fire is to the Air,

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\* Tabularly stated:    **PROPER**        **MEAN**  
                                 **QUALITY.**    **QUALITY.**

Fire is..... hot and dry.  
Earth is.... dry and cold.  
Water is.... cold and moist.  
Air is.....moist and hot.

As to these qualities—Fire is contrary to Water, and Earth to Air. This exposition of the “qualities” astrologers should note, for while the books give the same matter the “proper” and “mean” qualities are not given.

† The unity of the contrasts between the four elements is here shown.

so Air is to the Water, and Water to the Earth; and again, as the Earth is to the Water, so is the Water to the Air, and the Air to the Fire. And this is the root and foundation of all bodies, natures, virtues and wonderful works; and he which shall know these qualities of the Elements, and their mixtions, shall easily bring to pass such things that are wonderful, and astonishing, and shall be perfect in Magic.

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## CHAPTER IV.

### OF A THREE-FOLD CONSIDERATION OF THE ELEMENTS.

THERE are, then, as we have said, four Elements, without the perfect knowledge whereof we can effect nothing in Magic. Now each of them is three-fold, that so the number of four may make up the number of twelve; and by passing by the number of seven into the number of ten, there may be a progress to the supreme Unity, upon which all virtue and wonderful operation depends. Of the first Order are the pure Elements, which are neither compounded nor changed, nor admit of mixtion, but are incorruptible, and not of which, but through which the virtues of all natural things are brought forth into act. No man is able to declare their virtues, because they can do all things upon all things. He which is ignorant of these, shall never be able to bring to pass any wonderful matter. Of the second Order are Elements that are compounded, changeable and impure, yet such as may by art be reduced to their pure simplicity, whose virtue, when they are thus reduced to their simplicity, doth above all things perfect all occult and common operations of Nature; and these are the foundation of the whole Natural Magic. Of the third Order are those Elements, which originally and of themselves are not Elements, but are twice

compounded, various and changeable one into the other.\* They are the infallible *Mediums*, and therefore are called the middle nature, or Soul of the middle nature. Very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees and orders, the perfection of every effect in anything soever, whether Natural, Celestial or Supercelestial; they are full of wonders and mysteries, and are operative, as in Magic Natural, so in Divine: For from these, through them, proceed the bindings, loosings and transmutations of all things, the knowing and foretelling of all things to come, also the driving forth of evil and the gaining of good spirits. Let no man, therefore, without these three sorts of Elements, and the knowledge thereof, be confident that he is able to work any thing in the occult Sciences of Magic and Nature. But whosoever shall know how to reduce those of one Order into those of another, impure into pure, compounded into simple, and shall know how to understand distinctly the nature, virtue and power of them in number, degrees and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all Natural things and Celestial secrets.

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## CHAPTER V.

### OF THE WONDERFUL NATURES OF FIRE AND EARTH.

THERE are two things, saith Hermes, viz., Fire and Earth, which are sufficient for the operation of all wonderful things: the former is active, the latter passive. Fire, as saith Dionysius, in all things, and through all things, comes and goes away bright; it is

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\* Such as heat, light and electricity; astral magnetism, attraction and vibration; form, number and color; occult principles of natural law; the immutable attributes of time, space and substance.

in all things bright, and at the same time occult and unknown. When it is by itself (no other matter coming to it, in which it should manifest its proper action) it is boundless and invisible, of itself sufficient for every action that is proper to it, movable, yielding itself after a manner to all things that come next to it, renewing, guarding Nature, enlightening, not comprehended by lights that are veiled over, clear, parted, leaping back, bending upwards, quick in motion, high, always raising motions, comprehending another, not comprehended itself, not standing in need of another, secretly increasing of itself, and manifesting its greatness to things that receive it; Active, Powerful, Invisibly present in all things at once; it will not be affronted or opposed, but as it were in a way of revenge, it will reduce, on a sudden, things into obedience to itself; incomprehensible, impalpable, not lessened, most rich in all dispensations of itself. Fire, as saith Pliny, is the boundless and mischievous part of the nature of things, it being a question whether it destroys or produceth most things. Fire itself is one, and penetrates through all things, as say the Pythagoreans, also spread abroad in the Heavens, and shining: but in the infernal place straitened, dark and tormenting; in the *mid way* it partakes of both. Fire, therefore, in itself is one, but in that which receives it, manifold; and in differing subjects it is distributed in a different manner, as Cleanthes witnesseth in Cicero. That fire, then, which we use is fetched out of other things. It is in stones, and is fetched out by the stroke of the steel; it is in Earth, and makes that, after digging up, to smoke; it is in Water, and heats springs and wells; it is in the depth of the Sea, and makes that, being tossed with winds, warm; it is in the Air, and makes it (as we oftentimes see) to burn. And all animals and living things whatsoever, as also all vegetables, are preserved by heat; and every-

thing that lives, lives by reason of the inclosed heat. The properties of the Fire that is above, are heat, making all things fruitful, and light, giving life to all things. The properties of the infernal Fire are a parching heat, consuming all things, and darkness, making all things barren. The Celestial and bright Fire drives away spirits of darkness; also this, our Fire made with wood, drives away the same in as much as it hath an analogy with and is the *vehiculum* of that Superior light; as also of him who saith, "I am the *Light* of the World," which is true Fire, the Father of Lights, from whom every good thing, that is given, comes; sending forth the light of His Fire, and communicating it first to the Sun and the rest of the Celestial bodies, and by these, as by mediating instruments, conveying that light into our Fire. As, therefore, the spirits of darkness are stronger in the dark, so good spirits, which are Angels of Light, are augmented, not only by that light, which is Divine, of the Sun, and Celestial, but also by the light of our common Fire. Hence it was that the first and most wise institutors of religions and ceremonies ordained that prayers, singings and all manner of divine worships whatsoever should not be performed without lighted candles or torches (hence, also, was that significant saying of Pythagoras, "Do not speak of God without a Light"), and they commanded that for the driving away of wicked spirits, Lights and Fires should be kindled by the corpses of the dead, and that they should not be removed until the expiations were after a holy manner performed and they buried. And the great Jehovah himself in the old law commanded that all his sacrifices should be offered with Fire, and that Fire should always be burning upon the altar, which custom the priests of the altar did always observe and keep amongst the Romans.

Now the basis and foundation of all the Elements is the Earth, for that is the object, subject, and re-

ceptacle of all Celestial rays and influences; in it are contained the seeds and seminal virtues of all things; and therefore it is said to be Animal, Vegetable and Mineral. It being made fruitful by the other Elements and the Heavens, it brings forth all things of itself. It receives the abundance of all things and is, as it were, the first fountain from whence all things spring. It is the center, foundation and mother of all things. Take as much of it as you please, separated, washed, depurated, subtilized, if you let it lie in the open air a little while, it will, being full and abounding with heavenly virtues, of itself bring forth plants, worms and other living things, also stones, and bright sparks of metals. In it are great secrets, if at any time it shall be purified by the help of Fire, and reduced unto its simplicity by a convenient washing. It is the first matter of our creation, and the truest medicine that can restore and preserve us.

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## CHAPTER VI.

### OF THE WONDERFUL NATURES OF WATER, AIR AND WINDS.

THE other two Elements, viz., Water and Air, are not less efficacious than the former; neither is Nature wanting to work wonderful things in them. There is so great a necessity of Water, that without it no living thing can live. No herb nor plant whatsoever, without the moistening of Water can branch forth. In it is the seminary virtue of all things, especially of animals. The seeds also of trees and plants, although they are earthy, must notwithstanding of necessity be rotted in Water before they can be fruitful; whether they be imbibed with the moisture of the Earth, or with dew or rain or any other Water that is on purpose put to them. For Moses writes, that only Earth

and Water bring forth a living soul. But he ascribes a twofold production of things to Water, viz., of things swimming in the Waters, and of things flying in the Air above the Earth. And that those productions that are made in and upon the Earth are partly attributes to the very Water, the same Scripture testifies, where it saith that the plants and the herbs did not grow, because God had not caused it to rain upon the Earth. Such is the efficacy of this Element of Water that spiritual regeneration cannot be done without it, as Christ himself testified to Nicodemus. Very great, also, is the virtue of it in the religious worship of God, in expiations and purifications; yea, the necessity of it is no less than that of Fire. Infinite are the benefits, and divers are the uses thereof, as being that by virtue of which all things subsist, are generated, nourished and increased. Thence it was that Thales, of Miletus, and Hesiod concluded that Water was the beginning of all things, and said it was the first of all the Elements, and the most potent, and that because it hath the mastery over all the rest. For, as Pliny saith, Waters swallow up the Earth, extinguish flames, ascend on high, and by the stretching forth of the clouds, challenge the Heaven for their own; the same falling become the cause of all things that grow in the Earth. Very many are the wonders that are done by Waters, according to the writings of Pliny, Solinus, and many other historians of the wonderful virtue whereof. Ovid also makes mention in these verses:

Horn'd Hammon's Waters at high noon  
Are cold; hot at Sun-rise and setting Sun.  
Wood, put in bub'ling Athemas is Fir'd,  
The Moon then farthest from the Sun retir'd;  
Ciconian streams congeal his guts to Stone  
That thereof drinks, and what therein is thrown  
Crathis and Sybaris (from the Mountains rol'd)  
Color the hair like Amber or pure Gold.  
Some fountains, of a more prodigious kinde,  
Not only change the body but the minde.

Who hath not heard of obscene Salmacis?  
Of th' Æthiopian lake? for, who of this  
But only taste, their wits no longer keep,  
Or forthwith fall into a deadly sleep.  
Who at Clitorius fountain thirst remove  
Loath Wine and, abstinent, meer Water love.  
With streams oppos'd to these Lincestus flowes—  
They reel, as drunk, who drink too much of those.  
A Lake in fair Arcadia stands, of old  
Call'd Pheneus, suspected as twofold—  
Fear and forbear to drink thereof by night—  
By night unwholesome, wholesome by day-light.

Josephus also makes relation of the wonderful nature of a certain river betwixt Arcea and Raphanea, cities of Syria, which runs with a full channel all the Sabbath day and then on a sudden ceaseth, as if the springs were stopped, and all the six days you may pass over it dry shod; but again, on the seventh day (no man knowing the reason of it), the Waters return again in abundance as before. Wherefore the inhabitants thereabout called it the Sabbath-day river, because of the Seventh day, which was holy to the Jews. The Gospel also testifies to a sheep-pool, into which whosoever stepped first, after the Water was troubled by the Angel, was made whole of whatsoever disease he had. The same virtue and efficacy we read was in a spring of the Jonian Nymphs, which was in the territories belonging to the town of Elis, at a village called Heraclea, near the river Citheron: which whosoever stepped into, being diseased, came forth whole and cured of all his diseases. Pausanias also reports that in Lyceus, a mountain of Arcadia, there was a spring called Agria, to which, as often as the dryness of the region threatened the destruction of fruits, Jupiter's priest of Lyceus went, and after the offering of sacrifices, devoutly praying to the Waters of the Spring, holding a Bough of an Oak in his hand, put it down to the bottom of the hallowed Spring. Then the Waters, being troubled, Vapor ascending from thence into the Air was blown into

clouds with which, being joined together, the whole Heaven was overspread; which being a little after dissolved into rain, watered all the country most wholesomely. Moreover, Ruffus, a physician of Ephesus, besides many other authors, wrote strange things concerning the wonders of Waters, which for ought I know, are found in no other author.

It remains that I speak of the Air. This is a vital spirit, passing through all beings, giving life and subsistence to all things, binding, moving and filling all things. Hence it is that the Hebrew doctors reckon it not amongst the Elements, but count it as a *Medium* or glue, joining things together, and as the resounding spirit of the World's instrument. It immediately receives into itself the influences of all celestial bodies and then communicates them to the other Elements, as also to all mixed bodies. Also it receives into itself, as it were a divine looking-glass, the species of all things, as well natural as artificial, as also of all manner of speeches, and retains them; and carrying them with it, and entering into the bodies of men, and other animals, through their pores, makes an impression upon them, as well when they sleep as when they be awake, and affords matter for divers strange *Dreams* and *Divinations*. Hence they say it is, that a man passing by a place where a man was slain, or the carcass newly hid, is moved with fear and dread; because the Air in that place, being full of the dreadful species of manslaughter, doth being breathed in, move and trouble the spirit of the man with the like species, whence it is that he comes to be afraid. For everything that makes a sudden impression, astonisheth nature. Whence it is, that many philosophers were of opinion that Air is the cause of dreams, and of many other impressions of the mind, through the prolonging of Images, or similitudes, or species (which are fallen from things and speeches, multiplied in the very Air) until they

come to the senses, and then to the phantasy, and soul of him that receives them, which being freed from cares and no way hindered, expecting to meet such kind of species, is informed by them. For the species of things, although of their own proper nature they are carried to the senses of men, and other animals in general, may notwithstanding get some impression from the Heaven whilst they be in the Air, by reason of which, together with the aptness and disposition of him that receives them, they may be carried to the sense of one rather than of another. And hence it is possible naturally, and far from all manner of superstition, no other spirit coming between, that a man should be able in a very little time to signify his mind unto another man abiding at a very long and unknown distance from him; although he cannot precisely give an estimate of the time when it is, yet of necessity it must be within twenty-four hours; and I myself know how to do it, and have often done it.\* The same also in time past did the Abbot Trithemius both know and do. Also, when certain appearances, not only spiritual but also natural, do flow forth from

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\* This is conclusive evidence that telepathy or mind transference has been known and practiced for hundreds of years. The method of mind transference is frequently carried out unawares, and may be performed in various ways. When two persons are in natural sympathy with each other it is a comparatively easy matter if they are of a nervous or sensitive temperament. Writing a letter, and then burning it, the while fixing the mind firmly upon the person addressed and willing that the letter be answered is one method. Mentally addressing a crystal vessel of water with the palms of the hands extended over the glass, the while picturing the absent person clearly in the mind's eye, and then pouring the water into a stream or the ocean, will carry a message to one at sea. Burying a stone, slate or piece of metal in the earth, at the time of the new moon, on which a message is inscribed, will influence those who labor in the earth or work in like metals, especially if Saturn or Uranus be in strong aspect to the earth through the sun. The AIR method is the best of all, and was that undoubtedly used by Agrippa as he makes mention of the matter in this place: Go out into the open air, or to an open window, and face the quarter wherein the person is; or, if the quarter be unknown, face in turn each of the four cardinal points, and audibly call the name of the person with whom communication is desired, the same as though the party was in an adjoining room, three times, earnestly, and

things (that is to say, by a certain kind of flowing forth of bodies from bodies,† and do gather strength in the Air), they offer and *show* themselves to us as well through light as motion, as well to the sight as to other senses, and sometimes work wonderful things upon us, as Plotinus proves and teacheth. And we see how by the south wind the Air is condensed into thin clouds, in which, as in a looking-glass, are reflected representations at a great distance of castles, mountains, horses and men and other things which, when the clouds are gone, presently vanish. And Aristotle, in his *Meteors*, shows that a rainbow is conceived in a cloud of the Air, as in a looking-glass. And Albertus saith that the effigies of bodies may, by the strength of nature, in a moist Air be easily represented, in the same manner as the representations of things are in things. And Aristotle tells of a man to whom it happened, by reason of the weakness of his sight, that the Air that was near to him became, as it were, a looking-glass to him, and the optic beam did reflect back upon himself, and could not penetrate the Air, so that whithersoever he went he thought he saw his own image, with his face towards him, go before him. In like manner, by the artificialness of some certain looking-glasses, may be produced at a distance in the Air, beside the looking-glasses, what im-

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each time with added force. While doing this extend the arms and hands, as in appeal, the while clearly picturing the person's features in the mind, and will, determinedly and persistently, that your call and message be heard. Then speak, as though the person stood before you, shortly, firmly and decidedly. Having done this listen for a reply, which will come as though one were speaking to the mind without the aid of the ear. Do not imagine a reply as that will not help but rather hinder communication. Of course, in most cases, it is necessary that there should exist a sympathetic bond or tie of some kind between the parties. This art may be developed by practice, by lovers especially, to an astonishing degree. It will be found very helpful to set certain times for such development. With practice, after mind communication has been accomplished, spoken messages and other noted conditions may be dispensed with, and it will be merely necessary to WILL and THINK—projecting the message astrally.

† The astral body from the material body.

ages we please; which when ignorant men see, they think they see the appearances of spirits, or souls; when, indeed, they are nothing else but semblances kin to themselves, and without life. And it is well known, if in a dark place where there is no light but by the coming in of a beam of the sun somewhere through a little hole, a white paper or plain looking-glass be set up against that light, that there may be seen upon them whatsoever things are done without, being shined upon by the sun. And there is another sleight or trick yet more wonderful: If any one shall take images artificially painted, or written letters, and in a clear night set them against the beams of the full moon, whose resemblances, being multiplied in the Air, and caught upward, and reflected back together with the beams of the moon, any other man that is privy to the thing, at a long distance sees, reads and knows them in the very compass and circle of the moon; which Art of declaring secrets is indeed very profitable for towns and cities that are besieged, being a thing which Pythagoras long since did often do, and which is not unknown to some in these days; I will not except myself. And all these and many more, and greater than these, are grounded in the very nature of the Air, and have their reasons and causes declared in mathematics and optics. And as these resemblances are reflected back to the sight, so also sometimes to the hearing, as is manifest in the Echo. But there are more secret arts than these, and such whereby any one may at a very remote distance hear and understand what another speaks or whispers softly.

There are also, from the airy element, Winds; for they are nothing else but Air moved and stirred up. Of these there are four that are principal, blowing from the four corners of the Heaven, viz.: *Notus* from the South, *Boreas* from the North, *Zephyrus*

from the West, *Eurus* from the East,\* which Pontanus comprehending in these verses, saith:

Cold Boreas from the top of 'lympus blows,  
And from the bottom cloudy Notus flows.  
From setting Phœbus fruitful Zeph'rus flies,  
And barren Eurus from the Sun's up-rise.

*Notus* is the Southern Wind, cloudy, moist, warm and sickly, which Hieronymus calls the butler of the rains. Ovid describes it thus:

Out flies South-wind with dropping wings, who shrowds  
His fearful aspect in the pitchie clouds,  
His white Haire streams, his Beard big-swol'n with showers;  
Mists binde his Brows, rain from his Bosome powres.

But *Boreas* is contrary to *Notus*, and is the Northern Wind, fierce and roaring, and discussing clouds; makes the Air serene, and binds the Water with frost. Him doth Ovid thus bring in speaking of himself:

Force me befits: with this thick clouds I drive;  
Toss the blew Billows, knotty Okes up-rive;  
Congeal soft snow, and beat the Earth with haile:  
When I my brethren in the Aire assaile,  
(For that's our Field) we meet with such a shock,  
That thundering Skies with our encounters rock  
And cloud-struck lightning flashes from on high,  
When through the Crannies of the Earth I flie  
And force her in her hollow Caves; I make  
The Ghosts to tremble, and the ground to quake.

And *Zephyrus*, which is the Western Wind, is most soft, blowing from the West with a pleasant

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\* Marcus Manilius, of Rome, time of Augustus, and author of the poem entitled "Astronomica," thus writes of the Cardinal Winds (Five Books of Manilius, London, 1697):

East, West, and North, and South, on either side,  
These Quarters lie oppos'd, the World divide:  
As many Winds from these four Quarters flie,  
And fight and rattle, thro' the empty Sky;  
Rough Boreas from the North, bears Frost and Snows,  
And from the East, the gentle Eurus blows,  
Wet Auster from the torrid South is thrown,  
And pleasing Zephyrus cools the setting Sun.

gale; it is cold and moist, removing the effects of Winter, bringing forth branches and flowers. To this *Eurus* is contrary, which is the Eastern Wind, and is called Apeliotes; it is waterish, cloudy and ravenous. Of these two Ovid sings thus:

To Persis and Sabea, Eurus flies;  
Whose gums perfume the blushing Morne's up-rise:  
Next to the Evening, and the Coast that glows  
With setting Phœbus, flow'ry Zeph'rus blows;  
In Scythia horrid Boreas holds his rain,  
Beneath Boites, and the frozen Wain;  
The land to this oppos'd doth Auster steep  
With fruitful showres and clouds which ever weep.

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## CHAPTER VII.

OF THE KINDS OF COMPOUNDS, WHAT RELATION THEY  
STAND IN TO THE ELEMENTS, AND WHAT RELATION  
THERE IS BETWIXT THE ELEMENTS THEMSELVES AND  
THE SOUL, SENSES AND DISPOSITIONS OF MEN.

NEXT after the four simple Elements follow the four kinds of perfect Bodies compounded of them, and they are Stones, Metals, Plants and Animals: and although unto the generation of each of these all the Elements meet together in the composition, yet every one of them follows, and resembles one of the Elements, which is most predominant. For all Stones are earthy for they are naturally heavy and descend, and so hardened with dryness that they cannot be melted. But Metals are waterish and may be melted, which naturalists confess, and chemists find to be true, viz., that they are generated of a viscous Water or waterish argent vive. Plants have such an affinity with the Air, that unless they be abroad in the open air, they do neither bud nor increase. So also all Animals

Have in their Natures a most fiery force,  
And also spring from a Celestial source.