The Red Dragon

The Grand Grimoire



Aether Forge

A Modern English Edition

The Red Dragon

THE GRAND GRIMOIRE · WITH THE BLACK HEN

The Red Dragon: The Grand Grimoire. A modern English edition, with The Black Hen.

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Source. Translated from *Le véritable dragon rouge, ou l'art de commander les esprits célestes, aëriens, terrestres et infernaux … suivi de la poule noire* ([Paris?], dated "1521", printed about 1850), Wellcome Collection, London, shelfmark EPB/A/20876 (wellcomecollection.org/works/qss4ugsf), and compared with *Le Dragon rouge* (Nîmes: Gaude, 1823). The original French text is in the public domain. The cover and the plates are adapted from the woodcuts of the Wellcome copy (Public Domain Mark). Full sources are listed at the end of the book.

Disclaimer. Aether Forge does not recommend any of the practices in this book. We do not condone harming any creature, nor the use of any substance that can kill a living creature. Such passages are included for historical purposes only.

Please read. This book is a historical document, presented for study. Nothing in it is advice, medical or otherwise. Several of the historical recipes are poisonous, cruel or illegal; they are printed for the record only and must never be tried. The modern substitutions are given so that no animal or person is ever harmed. Never eat, drink or burn anything you cannot identify as safe, and keep fire and incense away from anything that can catch.

Set in Cinzel and Inter.

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How to Read This Edition

FROM THE EDITORS

The Red Dragon is the best-known printing of the Grand Grimoire, the French book of the pact with Lucifuge Rofocale, prime minister of Hell. Its title page claims the year 1521; it was really printed in the nineteenth century and sold cheaply across France, by pedlars and at fairs, for generations. Our copy, now in the Wellcome Collection in London, adds a third book of charms and remedies, the Mirror of Solomon and the famous Secret of the Black Hen.

What we kept. Every prayer, conjuration, name and word of power is translated in full, or kept letter for letter where it is a name. The two dialogues with the spirit are set out as a script. The woodcuts are reproduced from the Wellcome copy.

What we changed. The instructions are rewritten in plain modern English: what you need, then numbered steps. Where the book repeats itself, we say so once.

The materials. The old book asks for things no one can or should obtain today: a sacrificed kid, a black hen killed at a crossroads, the blood of a white dove. Wherever a recognised authority offers an alternative, we give it beside the original, with the exact source, so you can check it. Most of these come from Henry Cornelius Agrippa, whose *Three Books of Occult Philosophy* (1531–1533) is the foundation of Western magic. Where no source offers an alternative, we change nothing. The original instruction is always printed, in a red box, because it is part of the history.

AGRIPPA ON SACRIFICE

Agrippa writes that Christ "concluded all sacrifices in bread and wine only, as in the primary substance of mans meat, needing further the offering up of no animals, nor other things, or the effusion of blood". He adds that offerings to the powers below were black and laid in a pit, while "of the earth the deities delight that earthly bodies should with frankincense and wafers offered be". This edition follows him: **where the book asks for an animal, we give bread and wine.**

Agrippa, *Three Books of Occult Philosophy*, trans. J. F. (London, 1651), Book III, ch. 59, "Of sacrifices and oblations".

The spirit tables in Book Two add, for each spirit, the metal and incense given by the *Goetia* and by Agrippa. The Red Dragon itself gives none.

Prelude

THE AUTHOR TO THE READER

Anyone who labours under the weight of prejudice and presumption will find it hard to believe that I could fit, into so small a book, the essence of more than twenty volumes, whose repetitions and riddles made the philosophical operations almost impossible to reach. But let the doubter follow, step by step, the road I lay out, and the truth will drive from his mind the mistrust and fear left by a pile of failed attempts, made at the wrong time or on half-understood signs.

It is also wrong to think that such operations cannot be done without staking one's conscience: to be convinced otherwise, one need only glance at the life of Saint Cyprian.[1] I dare to believe that the learned, devoted to the mysteries of the divine science called occult, will regard this book as the most precious treasure in the universe.

[1] Saint Cyprian of Antioch, the legendary magician who converted to Christianity; many grimoires were sold under his name.

Book One

THE RED DRAGON

The Book of Solomon

CHAPTER ONE

This great book is so rare and so sought after in our lands that the rabbis call it the true Great Work. It was they who left us this precious original, which so many charlatans have tried and failed to copy, to take money from simple people who go to the first seller they meet instead of looking for the true source.

This copy was made from the true writings of the great King Solomon, which were found by pure chance. Solomon spent every day of his life in the hardest research and among the darkest, most unexpected secrets. At last he succeeded in everything he undertook: he reached the most remote dwelling of the spirits, and bound them all to obey him by the power of his talisman, or clavicle. Who but this mighty genius would have dared to reveal the thundering words that God used to stun the rebel spirits and bend them to His will? Having reached the vaults of heaven, he took the essence of those secret powers, and revealed to us the influences of the stars, the constellations of the planets, and how to make every kind of spirit appear by the great calls you will find in this book; and also how to make the terrible blasting rod, which makes the spirits tremble: the rod God gave His angel to drive Adam and Eve out of the earthly paradise, with which He struck the rebel angels and cast down their pride into the deepest abyss; the rod that gathers the clouds, breaks the storms and makes them fall wherever you wish.

Here, then, are the true words from his mouth. I have followed them point by point, and they have given me every satisfaction, for I have succeeded in all I undertook.

Signed, J. Karter, Venitiana[2]

[2] So in the Wellcome copy. The 1823 Nîmes printing and other editions sign "Antonio Venitiana del Rabina".

Preparation

CHAPTER TWO

O men, feeble mortals, tremble at your rashness when you blindly believe your knowledge is deep enough! Raise your mind beyond your sphere, and learn from me that before you undertake anything you must be firm and unshakeable, and follow every instruction exactly, point by point; otherwise everything will turn to your harm, shame and ruin. Follow them, and you will rise out of poverty and lowliness, victorious in all you do. Arm yourself with courage, prudence, wisdom and virtue for this great work, in which I spent sixty-seven years, labouring day and night.

A quarter of the moon

1. Begin at the very start of a quarter of the moon. For the whole quarter, keep chaste.
2. Promise the great Adonay, chief of all spirits, to eat only two meals in each twenty-four hours: at noon and midnight, or at seven in the morning and seven in the evening.
3. Before each meal, say the prayer below.
4. Undress and sleep as little as you can. Keep the work always in mind, and put all your hope in the goodness of Adonay.
5. On the day after the first night, buy a haematite stone and carry it with you from then on. The book warns that the spirit you mean to command will now try to frighten you off.
6. Work alone or as three. Only the leader, the **Karcist**, speaks to the spirit, holding the blasting rod. Choose a lonely place where the Karcist will not be disturbed.

> PRAYER BEFORE MEALS
>
> *I implore you, O great and mighty Adonay, master of all spirits; I implore you, O Eloim; I implore you, O Jehovam; O great king Adonay, I give you my soul, my heart, my entrails, my hands, my feet, my sighs and my being. O great Adonay, deign to be favourable to me. So be it. Amen.*

The first offering

1. On the third day of the moon, garland the offering with vervain tied with a green ribbon, and take it to the place chosen for the apparition.
2. Light a fire of white wood. With your right arm bare to the shoulder, say:

> FIRST OFFERING
>
> *I offer you this victim, O great Adonay, Eloim, Ariel and Jehovam, to the honour, glory and power of your being, which is above all spirits. Deign, O great Adonay, to accept it. Amen.*

3. Burn the offering to ashes, gather them and throw them towards the rising sun, saying: "It is for the honour, glory and power of your name, O great Adonay, Eloim, Ariel and Jehovam, that I make this offering. Deign, O great Adonay, to accept these ashes."
4. While it burns, rejoice in the honour and glory of Adonay, Eloim, Ariel and Jehovam.

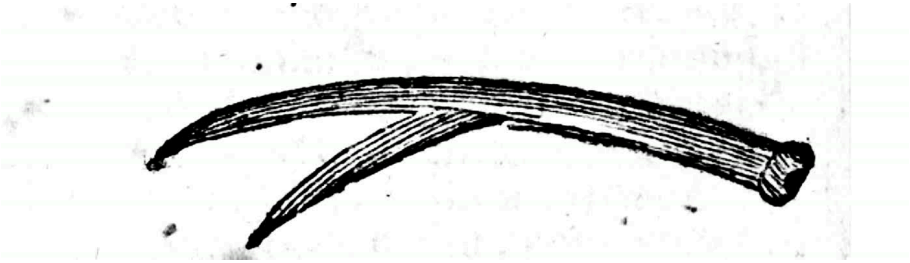
THE BOOK ASKS FOR	THIS EDITION	SOURCE
A young virgin kid, killed with a steel blade	Bread and red wine	Agrippa III.59: all sacrifices "concluded … in bread and wine only"
A fire of white wood	Unchanged. *Bois blanc* means pale, soft woods such as poplar, lime or willow	—
Haematite (*pierre sanguine, ématille*)	Unchanged; sold everywhere as a polished stone	—
Vervain	Unchanged; dried vervain (*Verbena officinalis*) is sold as herb or tea. Agrippa calls it "of use in prophesying and expiations, as also driving away evil spirits"	Agrippa I.23 (Whitehead ed., 1898, p. 93)
The kid's skin, kept for the circle	Goat leather, from a leather supplier	Same material

THE ORIGINAL

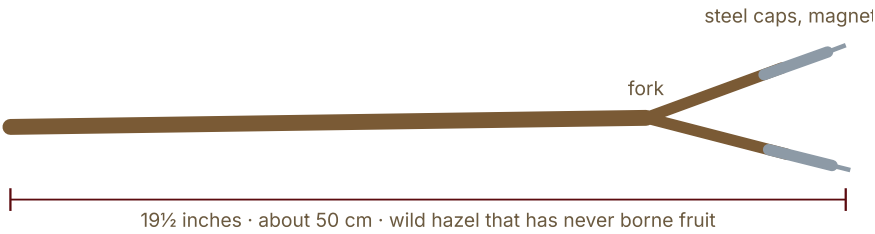
Buy a young virgin kid and, on the third day of the moon, garland it with vervain tied under its head with a green ribbon. At the place, your right arm bare to the shoulder, armed with a blade of pure steel, the fire lit with white wood, say the offering; then cut its throat, skin it, and burn the rest to ashes. Keep the skin of the virgin kid to make the great cabalistic circle in which you will stand on the day of the great work.

The Blasting Rod

CHAPTER THREE



The blasting rod, from the Wellcome copy



Modern diagram of the blasting rod, with the measure the book gives

What you need

- A wild hazel rod that has never borne fruit, forked at the top, 19½ inches (about 50 cm) long
- The steel blade of the offering
- A small piece of wood the same thickness as the two prongs, as a pattern for the smith
- A lodestone

Steps

1. On the eve of the great work, find a rod exactly like the picture. Touch it only with your eyes until the next day.

2. On the day of the work, cut it exactly at sunrise, facing the rising sun, with the blade of the offering, and strip off its leaves and twigs. As you begin to cut, say:

> CUTTING THE ROD
>
> *I call on you, O great Adonay, Eloim, Ariel and Jehovam, to be favourable to me, and to give this rod that I cut the strength and virtue of the rods of Jacob, of Moses and of the great Joshua. I call on you also, O great Adonay, Eloim, Ariel and Jehovam, to put into this rod all the strength of Samson, the righteous anger of Emmanuel and the thunderbolts of the great Zariatnatmik, who will avenge the wrongs of men on the great Day of Judgement. Amen.*

3. Finish cutting, still facing the sunrise, and take the rod home.
4. Have a smith make two steel caps for the prongs from the blade of the offering, using the wooden pattern, the tips slightly pointed. Fit them to the rod yourself.
5. Heat the lodestone and magnetise both tips, saying:

> MAGNETISING THE TIPS
>
> *By the power of the great Adonay, Eloim, Ariel and Jehovam, I command you to join and draw together all things I wish. By the power of the great Adonay, Eloim, Ariel and Jehovam, I command you, by the opposition of fire and water, to part all things, as they were parted on the day the world was made. Amen.*

Rejoice: you now hold the greatest treasure of light.

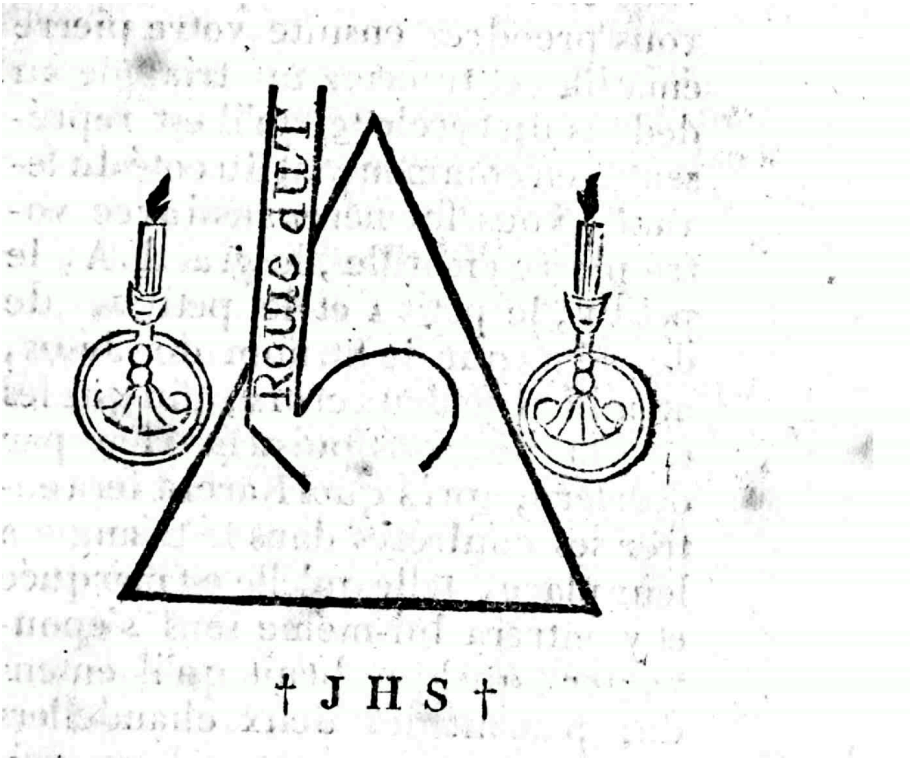
THE BOOK ASKS FOR	THIS EDITION	SOURCE
Wild hazel	Unchanged. Agrippa places hazel under Jupiter and under Mercury	Agrippa I.26 and I.29 (Whitehead ed., pp. 100, 104)
A lodestone	Unchanged; natural lodestone (magnetite) is sold by mineral dealers	—

The Great Circle

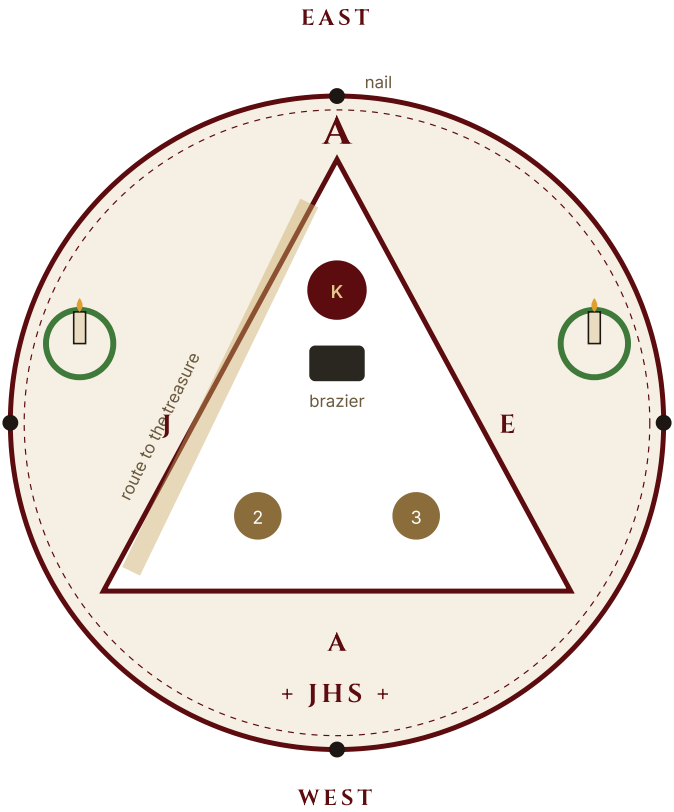
CHAPTER FOUR

What you need

- The rod, the goatskin and the haematite
- Two crowns of vervain
- Two candlesticks and two candles of virgin wax, blessed, and made by a virgin girl
- A new fire-steel, two new flints and tinder
- Half a bottle of brandy, with camphor and incense
- Four nails that have served on the coffin of a dead child
- A new vessel filled with willow charcoal burned the same day
- A coin of gold or silver, folded in paper. Carry no other metal.



The triangle within the circle, with the two candles and the route to the treasure, from the Wellcome copy



Modern diagram of the great circle, after the woodcut. **K**: the Karcist; **2**, **3**: the companions; the green rings: the vervain crowns on the two candlesticks. The goatskin is nailed at four points; the triangle is drawn from the east

Steps

1. That evening, go to the place of the work. Lay the goatskin as a circle and nail it down with the four nails.
2. With the haematite, draw a triangle inside the circle, beginning in the east.
3. Also with the haematite, write a large **A**, a small **E**, a small **A** and a small **J**, and the holy name of Jesus between two crosses, **+ JHS +**, so that the spirits cannot harm you from behind.

4. The Karcist brings his companions into the triangle, each to his place, then enters himself, unafraid of any noise. Place the two candlesticks with the vervain crowns to the right and left of the inner triangle.
5. Light the candles. Set the new vessel before the Karcist; he lights the charcoal and throws on some brandy, incense and camphor, keeping the rest to feed the fire for as long as the work lasts. Then say:

> OFFERING OF INCENSE
>
> *I present to you, O great Adonay, this incense as the purest; and these coals, from the lightest wood. I offer them to the great and mighty Adonay, Eloim, Ariel and Jehovam, with all my soul and all my heart. Deign, O great Adonay, to accept them. Amen.*

THE BOOK ASKS FOR	THIS EDITION	SOURCE
Incense (*encens*)	Frankincense; Agrippa gives it to the Sun and names it with wafers as the offering the earthly powers delight in	Agrippa I.44 (p. 136); III.59
Candles of virgin wax, blessed, made by a virgin girl	Unchanged; no source offers an alternative. Pure beeswax candles are still sold	—
Nails from a dead child's coffin	Unchanged; no source offers an alternative	—
Willow charcoal, brandy, camphor, flint and steel	Unchanged; all are still sold (willow charcoal by artists' suppliers)	—

NOTE

Disturbing a grave is a crime in every country. Burning brandy is an open flame: work outdoors, on stone or earth, with water at hand.

The Rite

THE PRAYERS AND THE THREE CALLS

Only the Karcist speaks. The others keep silent, even if the spirit questions or threatens them. When the spirit appears, throw it the coin folded in paper, so that it can do you no harm, and while it picks it up begin the prayer, armed with courage, strength and prudence.

> **FIRST PRAYER**
>
> *O great living God, in one and the same person the Father, the Son and the Holy Spirit, I adore you with the deepest respect and place myself under your holy protection with the liveliest trust. I believe with sincere faith that you are my creator, my benefactor, my support and my master, and I declare that I have no other wish than to belong to you for all eternity. So be it. Amen.*

> **SECOND PRAYER**
>
> *O great living God, who created man to be happy in this life, who made all things for his needs and said, "All things shall be subject to man": be favourable to me, and do not allow rebel spirits to keep treasures that were made for our earthly needs. Give me, O great God, the power to dispose of them by the mighty and terrible words of your clavicle:* **Adonay, Eloim, Ariel, Jehovam, Tagla, Mathon***, be favourable to me. Amen.*

Feed the fire with brandy, incense and camphor, and say:

> **OFFERING**
>
> *I offer you this incense, the purest I could find, O great Adonay, Eloim, Ariel and Jehovam. Deign to accept it. O great Adonay, be favourable to me by your power, and let me succeed in this great undertaking. Amen.*

> **FIRST CALL · TO THE EMPEROR LUCIFER**
>
> *Emperor Lucifer, prince and master of the rebel spirits, I ask you to leave your dwelling, in whatever part of the world it may be, and come to speak with me. I command and conjure you, in the name of the great*

living God, the Father, the Son and the Holy Spirit, to come without any foul smell, and answer me in a loud and clear voice, point by point, all that I ask you; or you will be forced to it by the power of the great **Adonay, Eloim, Ariel, Jehovam, Tagla, Mathon**, *and of all the higher spirits, who will compel you against your will.* **Venite, venite, Submiritillor Lucifuge**, *or you will be tormented for ever by the great power of this blasting rod. In subito.*

SECOND CALL

I command and conjure you, emperor Lucifer, in the name of the great living God, by the power of Emmanuel, His only Son, your master and mine, and by the virtue of His precious blood, which He shed to free mankind from your chains: leave your dwelling, in whatever part of the world it may be. I swear that I give you only a quarter of an hour's rest if you do not come at once to speak to me in a loud and clear voice; or, if you cannot come yourself, send me your messenger Astarot in human form, without noise or foul smell; or I will strike you and all your race with the dreadful blasting rod, down to the depths of the abyss, by the power of these great words of the clavicle: **by Adonay, Eloim, Ariel, Jehovam, Tagla, Mathon, Almouzin, Arios, Pithona, Magots, Salphae, Kabots, Salamandrae, Gnomus, Terrae, Coelis, Godens, Aqua.** *In subito.*

IF THE SPIRIT DOES NOT COME

Before the third call, put the two forked tips of the rod into the fire. Do not be frightened by the dreadful howling you will hear: all the spirits are appearing. Say the third call during the noise.

THIRD CALL

I order you, emperor Lucifer, in the name of the great living God, of His dear Son and of the Holy Spirit, and by the power of the great Adonay, Eloim, Ariel and Jehovam, to appear this minute, or to send me your messenger Astarot, forcing you to leave your dwelling in whatever part of the world it may be. I declare that if you do not appear at once, I will

> *strike you again, you and all your race, with the blasting rod of the great Adonay, Eloim, Ariel and Jehovam.*

If the spirit still does not appear, put the tips of the rod into the fire again and read the mighty words of the great clavicle of Solomon:

> THE GREAT CALL · FROM THE TRUE CLAVICLE
>
> *I conjure you, O spirit, to appear this minute, by the power of the great Adonay, by Eloim, by Ariel, by Jehovam, by* **Agla, Tagla, Mathon, Oarios, Almouzin, Arios, Membrot, Varios, Pithona, Magots, Salphae, Gabots, Salamandrae, Tabots, Gnomus, Terrae, Coelis, Godens, Aqua, Gingua, Janua, Etituamus, Zariatnatmik**, *etc.*
> **A. E. A. J. A. T. M. O. A. A. M. V. P. M. S. C. S. T. G. T. C. G. A. G. J. E. Z.**, *etc.*

Said twice, these words make the spirit appear.

The Covenant of Lucifuge

THE DIALOGUE WITH THE SPIRIT

LUCIFUGE Here I am. What do you want of me? Why do you disturb my rest? Stop striking me with that terrible rod.

SOLOMON If you had come when I first called, I would not have struck you. If you do not grant what I ask, I will torment you for ever.

LUCIFUGE Do not waste my time and torment me no more. Tell me at once what you want.

SOLOMON I ask that you come and speak with me twice every day of the week, at night, to me or to whoever owns this book, which you will approve and sign; you may choose other hours if you do not approve these: Monday at nine and midnight; Tuesday at ten and one; Wednesday at eleven and two; Thursday at eight and ten; Friday at seven in the evening and midnight; Saturday at nine in the evening and eleven. I also command you to deliver to me the nearest treasure, and I promise you as reward the first coin of gold or silver I touch on the first day of every month. That is what I ask.

LUCIFUGE I cannot grant what you ask on these conditions or any other, unless you give yourself to me in fifty years, to do with your body and soul as I please.

IF THE SPIRIT REFUSES

Put the tips of the rod into the fire again and read the great call until the spirit submits.

LUCIFUGE Strike me no more. I promise to do all you wish, for two hours of the night on each day of the week: Monday at ten and midnight; Tuesday at eleven and one; Wednesday at midnight and two; Thursday at eight and eleven; Friday at nine and midnight; Saturday at ten and one. I also approve your book,

and give you my true signature on parchment, to fix at the end of it and use when you need. I bind myself to appear before you whenever I am called, when you open the book, having purified yourself, holding the terrible rod, having made the great cabalistic circle and spoken the word **ROFOCALE**. I promise to come and deal kindly with all who own this book bearing my signature, provided they call me correctly the first time they need me. I also undertake to deliver the treasure you ask for, provided you keep the secret for ever, are charitable to the poor, and give me a coin of gold or silver on the first day of every month. If you fail, you are mine for ever. Approved, Lucifuge Rofocale.

SOLOMON I agree to your request.



Lucifuge Rofocale, with his signature: “Approved. I will obey you whenever you wish.” From the Wellcome copy

The Hundred Kingdoms · the call of Lucifer

The book then gives an Italian text, the *Centum Regnum*: Lucifer's own call and his sworn promise to the owner of the book.

> THE CALL OF LUCIFER

> **Lucifer, Ouia, Kameron, Aliscot, Mandesumini, Poemi, Oriel, Magreuse, Parinoscon, Estio, Dumogon, Divorcon, Casmiel, Hugras, Fabiel, Vonton, Uli, Sodierno, Petan!** *Venite, Lucifer. Amen.*

The promise of the spirit

I. I, Lucifer, most mighty emperor, supreme and independent, free and absolute, master of the whole kingdom below, lord with full power in all my domains, formidable, terrible, most noble, at whose ordered command all things move and are governed, judge of every fortune and every misfortune, wise and shrewd, ruler of Europe and of Asia in particular:

II. I promise and swear, in the name of the living God, obedience, readiness and submission to the master of this book, signed and sworn in that name and with my characters; and by this oath and seal I swear to obey him in everything that most pleases him.

III. I promise and swear the same for my subjects: at the mere reading of my call in the first chapter of this book, I will appear at once in the form of a handsome youth, pleasant, without uproar or noise or anything that might offend or frighten the master of this book; I will answer his questions truly and clearly, without double meaning, and do all he commands, in all truth and sincerity, with no need for incense, other invocations, magical acts, circles or ceremonies: let him only think of it intently, and I will carry out his commands.

IV. On such occasions I will never harm his companions or anything else in the world, and my service done, I will leave at once without any noise.

V. I promise and swear, in the same form, the service of all my subjects to the master of this book, without distinction of rank: at any time, season, year, month, week, day, hour, quarter-hour or instant that my call is read, I will appear as a handsome youth and give him whichever of my subjects he needs, and will not leave until I am dismissed by the simple formula.

VI. I promise and swear, for myself and all the others, in the name of God and of our mysterious characters, secrecy and unbreakable loyalty, never

breaking my oath and promise in any point.

VII. I promise and swear, for all my subjects, to protect and defend the master of this book from every misfortune and danger, natural or accidental; and whenever I am called in any need, to help him and give him all he needs, even if it is not written in this book.

> DISMISSAL
>
> *Ite in pace ad loca vestra, et pax sit inter vos, redituri ad me cum vos invocavero, in nomine Patris et Filii et Spiritus Sancti. Amen.*
> *Go in peace to your places, and let there be peace between us; return to me when I call you, in the name of the Father, the Son and the Holy Spirit. Amen.*

The Treasure

THE SPIRIT'S ORDER, THE DISMISSAL AND THE THANKSGIVING

LUCIFUGE Follow me, and come and see the treasure.

1. The Karcist, holding the rod and the haematite, leaves the circle by the place marked as the route to the treasure, which is the gate of the great Adonay, and follows the spirit.
2. The others stay in the circle without moving, whatever they hear or see.
3. At the entrance to the treasure the Karcist may see something like a great shaggy dog with a collar shining like the sun, barring the way. It is a gnome; he moves it aside by pointing the rod at it, and it walks towards the treasure.
4. At the treasure he may see the person who hid it, who will try to rush at him but cannot come near.
5. He throws on the treasure a piece of virgin parchment on which the great conjuration of the clavicle is written; he takes one coin as a pledge, and first throws down a coin of his own that he has bitten.
6. He withdraws backwards, taking what he can carry; the rest cannot escape him now. He must not turn round, whatever the noise: it will seem that all the mountains of the world are falling on him. He must stand firm and fearless.
7. The spirit leads him back to the circle, and he reads the dismissal.

> **CONJURATION AND DISMISSAL OF THE SPIRIT**
> *O prince Lucifer, I am content with you for now. I leave you in peace and allow you to withdraw where you please, without noise or foul smell. Remember your agreement: if you fail in it for a single moment, be sure that I will strike you for ever with the blasting rod of the great Adonay, Eloim, Ariel and Jehovam. Amen.*

> **THANKSGIVING**
> *O great God, who made all things for the service and use of man, we give you most humble thanks that in your great goodness you have filled*

> *this night with your precious favours and granted us all we desired. Now, O great God, we know the full power of your great promises, when you said: "Seek and you shall find; knock and it shall be opened unto you." And as you have commanded us to relieve the poor, we promise before the great Adonay, Eloim, Ariel and Jehovam to be charitable, and to share with them the rays of the sun with which these four mighty names have filled us. So be it. Amen.*

THE BOOK ASKS FOR	THIS EDITION	SOURCE
Virgin parchment	Unchanged; calfskin vellum is still sold for calligraphy	—
A coin of gold or silver each month to the spirit	Unchanged. The covenant itself also requires charity to the poor	The text

Vale

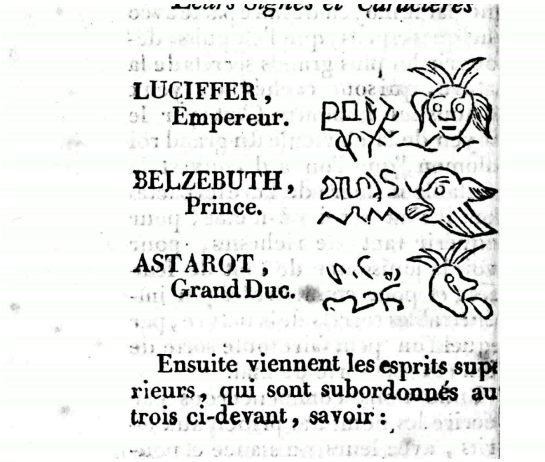
Book Two

THE SANCTUM REGNUM · THE TRUE WAY OF MAKING PACTS

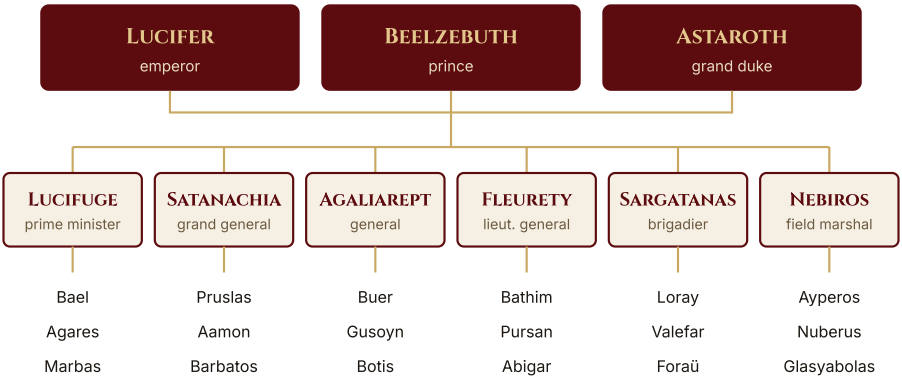
The Spirits and Their Powers

THE SANCTUM REGNUM OF THE GREAT CLAVICLE

The Sanctum Regnum, also called the *Pacta conventa daemonum*, is written for those who cannot make the blasting rod and the cabalistic circle of Book One. The book says a pact can win the love of women and girls, uncover the best-kept secrets of every court and cabinet, make a spirit work for you at night, bring hail or storm wherever you wish, make you invisible, carry you anywhere, open every lock, show you what happens inside houses, teach you the tricks of shepherds, obtain the Hand of Glory, and reveal the virtues of metals, minerals, plants and all animals, clean and unclean. It says Solomon himself used it to win his riches and his wives, and that by it one can do every kind of good and every kind of evil.

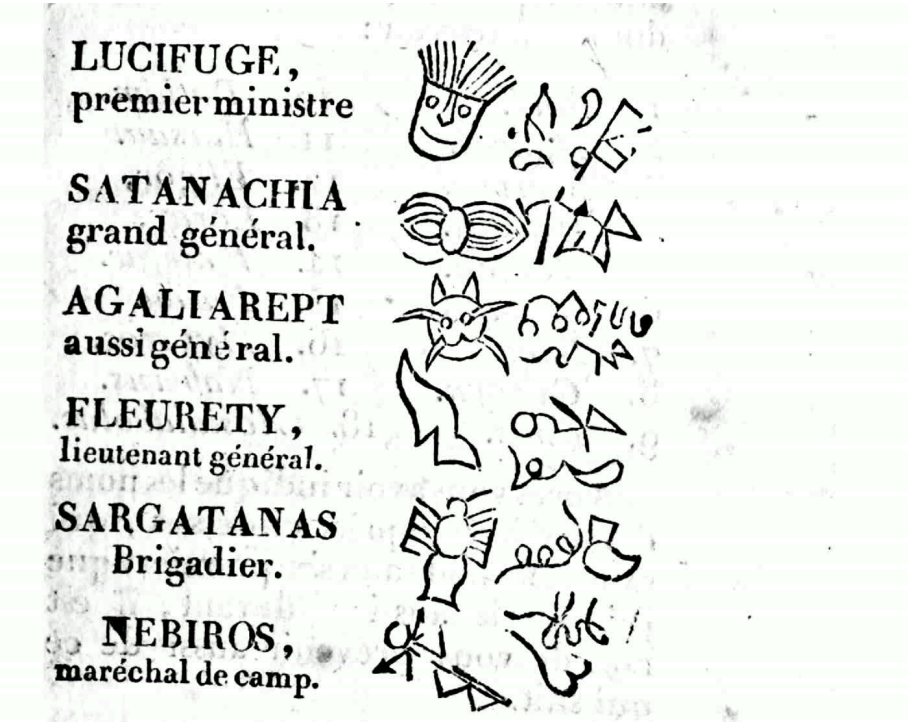


The signs of the three rulers: Lucifer the emperor, Beelzebuth the prince and Astaroth the grand duke



The hierarchy of the Red Dragon: three rulers, six great spirits, eighteen lesser spirits

Under the three rulers stand six great spirits, who direct all the infernal power given to the others. Each commands three of eighteen lesser spirits; and under these are millions more, who need not be named, because the great spirits use them as workers and slaves. When you make a pact, ask that one of the three spirits directly under it serves you.



The signs and characters of the six great spirits, from the Wellcome copy

SPIRIT	OFFICE AND POWERS (RED DRAGON)	COMMANDS	MODERN CORRESPONDENCES
Lucifuge Rofocale	Prime minister; power, given by Lucifer, over all the riches and treasures of the world	Bael, Agares, Marbas	Black olive, mullein and mandrake, in an anointing oil (never to be eaten) Connolly, *Modern Demonolatry*, p. 72
Satanachia	Grand general; in the book's words, power "to make all women and girls submit to him"; commands the great legion	Pruslas, Aamon, Barbatos	None in the sources
Agaliarept	General; uncovers the most hidden secrets of every court and cabinet; commands the second legion	Buer, Gusoyn, Botis	None in the sources

Fleurety	Lieutenant general; does any work you wish by night; brings hail wherever he wishes	Bathim, Pursan, Abigar	Fire as Flereous, "god of fire": Connolly, *Modern Demonolatry*
Sargatanas	Brigadier; makes you invisible, carries you anywhere, opens every lock, shows what happens in houses, teaches the tricks of shepherds	Loray, Valefar, Foraü	None in the sources
Nebiros	Field marshal and inspector general; can harm whom he wishes; finds the Hand of Glory; teaches the virtues of metals, minerals, plants and animals; foretells the future, one of the greatest necromancers of Hell	Ayperos, Nuberus, Glasyabolas	None in the sources

The eighteen lesser spirits

The eighteen are, in order, the first eighteen spirits of Johann Weyer's *Pseudomonarchia daemonum* (1577). Seventeen of them are also in the *Goetia*, which gives each a rank and the metal of its seal; Agrippa gives the incense of each planet. Together they give every spirit a metal and an incense, each with a printed source.

SPIRIT	WEYER · GOETIA	RANK AND METAL (PLANET)	INCENSE (AGRIPPA)
Bael	1 · 1	King · gold (Sun)	Frankincense, myrrh, cloves, bay berries, saffron, aloeswood
Agares	2 · 2	Duke · copper (Venus)	Red roses, aloeswood, violets
Marbas	3 · 5	President · Mercury*	Mastic, frankincense, cloves, cinquefoil
Pruslas	4 · not in the Goetia	Prince and duke (Weyer) · tin (Jupiter) or copper (Venus)	Ash seed, aloeswood, storax, benzoin; nutmeg
Aamon	5 · 7 Amon	Marquis · silver (Moon)	Frankincense, camphor, white poppy seed; myrtle and bay leaves

Barbatos	6 · 8	Duke · copper (Venus)	Red roses, aloeswood, violets
Buer	7 · 10	President · Mercury*	Mastic, frankincense, cloves, cinquefoil
Gusoyn	8 · 11 Gusion	Duke · copper (Venus)	Red roses, aloeswood, violets
Botis	9 · 17	President and earl · Mercury*; copper and silver	Mastic, frankincense, cloves, cinquefoil
Bathim	10 · 18 Bathin	Duke · copper (Venus)	Red roses, aloeswood, violets
Pursan	11 · 20 Purson	King · gold (Sun)	Frankincense, myrrh, cloves, bay berries, saffron, aloeswood
Abigar	12 · 15 Eligos	Duke · copper (Venus)	Red roses, aloeswood, violets
Loray	13 · 14 Leraje	Marquis · silver (Moon)	Frankincense, camphor, white poppy seed; myrtle and bay leaves
Valefar	14 · 6 Valefor	Duke · copper (Venus)	Red roses, aloeswood, violets
Foraü	15 · 21 Marax (Foraii)	Earl and president · copper and silver; Mercury*	Mastic, frankincense, cloves, cinquefoil
Ayperos	16 · 22 Ipos	Earl and prince · copper and silver; tin (Jupiter)	Ash seed, aloeswood, storax, benzoin; nutmeg
Nuberus	17 · 24 Naberius	Marquis · silver (Moon)	Frankincense, camphor, white poppy seed; myrtle and bay leaves
Glasyabolas	18 · 25 Glasya-Labolas	President and earl · Mercury*; copper and silver	Mastic, frankincense, cloves, cinquefoil

* The *Goetia* gives presidents' seals in mercury, which cannot be cast; Mathers' note suggests a mixture of copper and silver, or of silver and mercury. Earls' seals are “in Venus (copper) and Luna (silver), alike equal”. Agrippa's planetary recipes also call for animal parts and ambergris and musk; we list the plant and resin ingredients only.

Sources: *The Goetia*, ed. Mathers and Crowley (1904), “Observations” and “Classified list … according to respective rank”; Agrippa I.44, “Of the composition of some fumes appropriated to the planets” (Whitehead ed., 1898, pp. 135–136); Weyer, *Pseudomonarchia daemonum* (1577), §§ 1–18, in the concordance by J. H. Peterson (esotericarchives.com).

The Pact

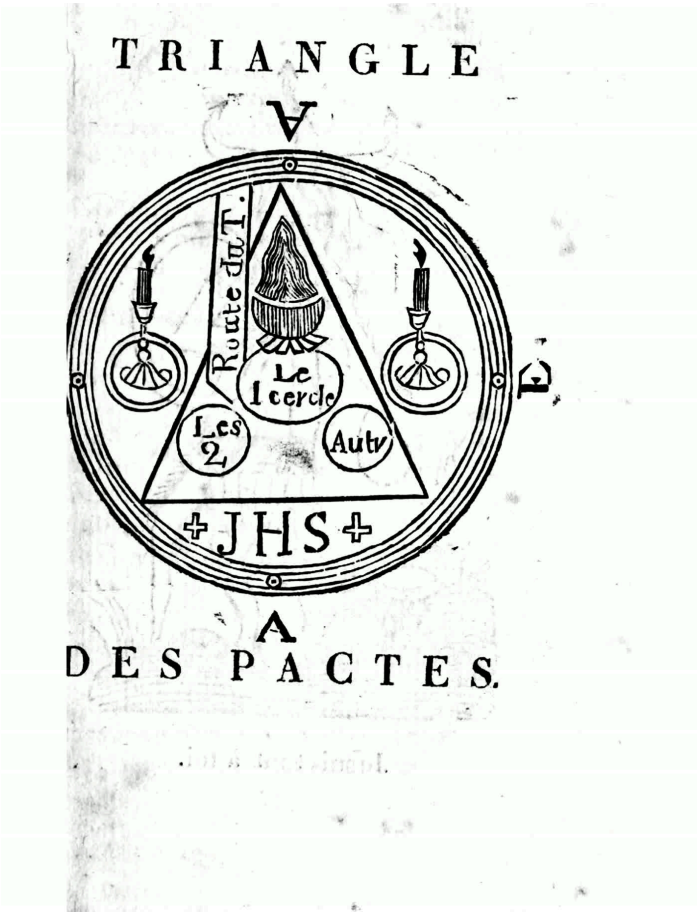
THE TRUE WAY OF MAKING PACTS WITH ANY SPIRIT, WITHOUT HARM

What you need

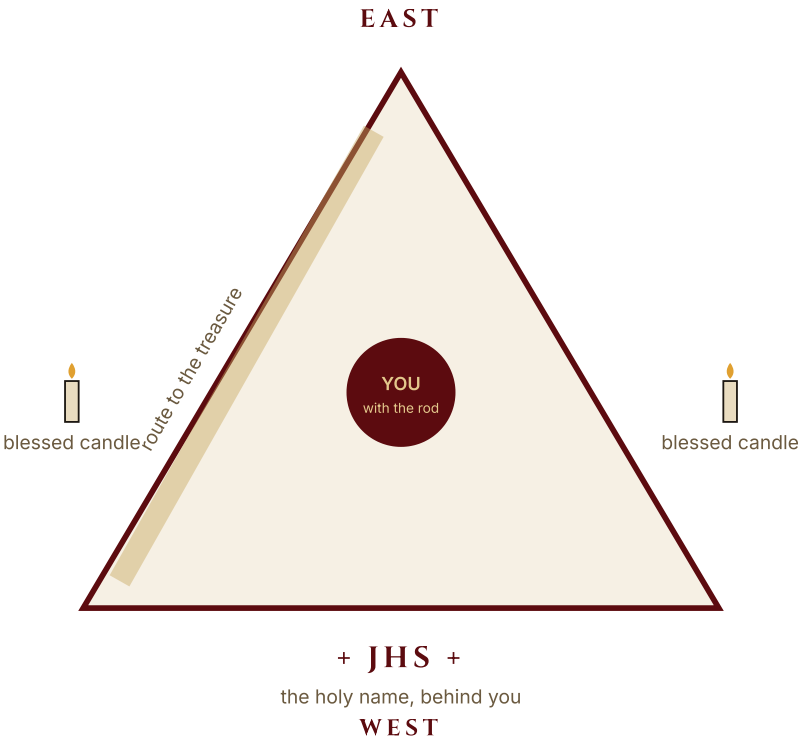
- A new knife that has never been used
- A wild hazel rod that has never borne fruit, like the blasting rod
- A haematite stone and two blessed candles
- A small piece of virgin parchment, and your pact written on it in your own hand, signed in your own blood
- The great call, the pact and the dismissal, written out

Steps

1. Two days before the pact, cut the hazel rod with the new knife exactly as the sun appears over the horizon.
2. Choose a place where no one will disturb you: a remote room, or the ruins of an old castle, for the spirit can carry any treasure there.
3. With the haematite, draw the triangle of pacts (this only the first time). Place the two candles beside it as in the picture, and the holy name of Jesus behind it, so that the spirits cannot harm you.
4. Stand in the middle of the triangle holding the rod, with the call, the pact and the dismissal, and recite the call with hope and firmness.



The triangle of pacts, from the Wellcome copy. “Route du T.”: the route to the treasure



Modern diagram of the triangle of pacts, after the woodcut

THE GREAT CALL OF THE SPIRITS WITH WHOM ONE MAKES A PACT

Emperor Lucifer, master of all the rebel spirits, be favourable to me in the call I make to your great minister Lucifuge Rofocale, with whom I wish to make a pact. Prince Beelzebuth, protect me in my undertaking. O count Astarot, be propitious to me, and let the great Lucifuge appear to me this night in human form, without any foul smell, and grant me, by the pact I shall present to him, all the riches I need. O great Lucifuge, leave your dwelling, in whatever part of the world it may be, and come to speak with me; or I will compel you by the power of the great living God, of His dear Son and of the Holy Spirit. Obey at once, or you will be tormented for ever by the mighty words of the great clavicle of Solomon, which he used to force the rebel spirits to accept his pact. Appear at once, or I will

> *torment you without end by these mighty words of the clavicle:* **Aglon, Tetragram, Vaycheon, Stimulamathon, Erohares, Icion, Retragsammathon, Clyoran, Esition, Existien, Eryona, Onera, Erasyn, Moym, Meffias, Soter, Emanuel, Sabaoth, Adonay***, te adoro, and I invoke you. Amen.*

LUCIFUGE Here I am. What do you want of me? Why do you disturb my rest? Answer me.

YOU I wish to make a pact with you, so that you make me rich at once; or I will torment you by the mighty words of the clavicle.

LUCIFUGE I can grant your request only if you give yourself to me in twenty years, to do with your body and soul as I please.

Throw him your pact, written in your own hand on the virgin parchment and signed in your own blood. It reads:

> THE PACT
> *I promise the great Lucifuge to reward him in twenty years for all the treasures he gives me. In witness of which I have signed.* **N.**

LUCIFUGE I cannot grant your request.

To force him, read the great call again with the terrible words of the clavicle, until he reappears:

LUCIFUGE Why do you torment me further? Leave me in peace and I will give you the nearest treasure, on condition that you dedicate one coin of it to me on the first Monday of every month, and call me only one day a week, between ten at night and two in the morning. Pick up your pact: I have signed it. If you do not keep your word, you will be mine in twenty years.

YOU I agree, on condition that you show me the nearest treasure, which I may take away at once.

LUCIFUGE Follow me, and take the treasure I will show you.

1. Follow the spirit by the route to the treasure marked on the triangle, without fear.
2. Throw your signed pact on the treasure, touching it with your rod. Take as much as you can.
3. Return to the triangle walking backwards, put the treasure down before you, and read the dismissal at once.

CONJURATION AND DISMISSAL OF THE SPIRIT WITH WHOM ONE HAS MADE A PACT

O great Lucifuge, I am content with you for now. I leave you in peace and allow you to withdraw where you please, without noise or foul smell. Remember your undertaking in my pact: if you fail in it for a single moment, be sure that I will torment you for ever with the great and mighty words of the clavicle of the great King Solomon, by which all rebel spirits are forced to obey.

PRAYER TO THE ALMIGHTY, IN THANKSGIVING

Almighty God, heavenly Father, who made all things for the service and use of man, I give you most humble thanks that in your great goodness you have allowed me, without danger, to make a pact with one of your rebel spirits and bind him to give me all I may need. I thank you, almighty God, for the good you have heaped on me this night. Deign to grant me, a poor creature, your precious favours. Now, O great God, I know the full strength and power of your great promises, when you told us: "Seek and you shall find; knock and it shall be opened unto you." And as you have commanded us to relieve the poor, deign, great God, to inspire in me true charity, and let me spend on so holy a work a great part of the riches with which the great Divinity has filled me. Grant, O great God, that I may enjoy in peace these great riches, and let no rebel spirit harm me in the enjoyment of the precious treasures of which you have made me master. Inspire in me also, O great God, what I need to free myself from the claws of the devil and of all evil spirits. I place myself, great God the Father, God the Son and God the Holy Spirit, in your holy protection. Amen.

PRAYER FOR PROTECTION AGAINST EVIL SPIRITS

> *O almighty Father! O Mother, most tender of mothers! O wonderful example of the feelings and tenderness of mothers! O Son, flower of all sons! O form of all forms! Soul, spirit, harmony and number of all things: keep us, protect us, guide us and be propitious to us. Amen.*

THE BOOK ASKS FOR	THIS EDITION	SOURCE
Virgin parchment	Unchanged; calfskin vellum is still sold	—
The pact signed in your own blood	Unchanged; no source offers an alternative	—

The Calling of the Spirits

CITATIO PRAEDICTORUM SPIRITUUM · THE LATIN CONJURATION, IN ENGLISH

Call whichever spirit you wish, whose name and office you know from the lists above. Before the first call, keep yourself clean of all pollution for at least three or four days, so that the spirits will be more obedient afterwards. Make the circle and call the spirit with great intent, first holding the ring in your hand. Then recite this blessing in your own name and your companion's, if one is present; you will obtain what you seek, and suffer no harm from the spirits, nor the loss of your soul.

§ 2

In the name of our Lord Jesus Christ, the Father, the Son and the Holy Spirit, holy Trinity and inseparable Unity, I call on you to be my salvation, defence and protection, of my body, my soul and all that is mine. By the power of the holy cross and of your passion, I beseech you, Lord Jesus Christ, by the merits of the most blessed Virgin Mary your mother and of all your saints, to grant me grace and divine power over all evil spirits, so that whatever names I call them by, they come at once from every side and do my will perfectly, doing me no harm and bringing no fear, but obeying and serving, your power strictly commanding them to carry out my orders. Amen. Holy, holy, Lord God of hosts, who will come to judge the living and the dead; you who are the Alpha and the Omega, the first and the last, King of kings and Lord of lords: **Joth, Aglanabrath, El, Abiel, Anathiel, Amazin, Sedomel, Hayes, Tolima, Elias, Ischiros, Athanatos, Ymas, Heli, Messias**. *By these your holy names and by all the others, I call on you and beseech you, Lord Jesus Christ, by your birth, your baptism, your passion and cross, your ascension, the coming of the Holy Spirit the Comforter, the bitterness of your soul when it left your body, your five wounds, the blood and water that flowed from your body, your power, the sacrament you gave your disciples the day before you suffered, the holy Trinity, the undivided Unity, blessed Mary your mother, the angels and archangels, the prophets and patriarchs, all your saints and all the sacraments made in your honour: I adore you and*

beseech you, I bless you and ask you to accept these prayers, conjurations and words of my mouth, which I wish to use. I ask, Lord Jesus Christ: give me your power and authority over all your angels who were cast out of heaven to deceive mankind, to draw them, constrain them, bind them and loose them, to gather them before me and command them to do all they can, never despising my words or my voice, but obeying me and fearing me. By your humanity, mercy and grace I beseech you, **Adonay, Amay, Horta, Videgoram, Mitey, Hel, Surana, Y Syon, Y Svesy***, and by all your holy names, by all your saints, by the angels and archangels, powers, dominions and virtues, and by that name by which Solomon bound the demons and shut them up,* **Elh, Rocobem, Her, Agle, Goth, Joth, Othie, Venochnabrat***, and by all the holy names written in this book and by their power: make me able to gather and constrain all your spirits driven out of heaven, so that they give me true answers to all my questions and satisfy all my commands, without harm to my body or soul or to anything of mine; through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.*

§ 3

O almighty Father, O wise Son, O Holy Spirit who light the hearts of men; O you three in persons, one true Godhead in substance, who spared Adam and Eve in their sins and, for their sins, let your Son suffer a most shameful death on the wood of the holy cross: O most merciful, when I flee to your mercy and beg you in every way I can, by these holy names of your Son, Alpha and Omega, and by all his other names, grant me your power and authority to summon before me your spirits who were cast out of heaven, so that they speak with me and carry out my commands at once and without delay, willingly, without any harm to my body, soul or goods. Continue as in the book of the Ring of Solomon.

§ 4

O highest and eternal power of the Most High, by whose command these are called to judgement: **Vaycheon, Stimulamaton, Esphares,**

> **Tetragrammaton, Olioram, Irion, Esytio, Existion, Eriona, Onera, Brasym, Moyn, Messias, Soter, Emmanuel, Sabaoth, Adonay**: *I adore you, I call on you, I implore you with all the strength of my mind, that through you these prayers, consecrations and conjurations may be made holy; and that wherever evil spirits are called by the power of your names, they come from every side and diligently do the will of me, the exorcist. Let it be, let it be, let it be. Amen.*

The Latin original is in the Wellcome copy, pp. 68–74, and in the 1823 Nîmes printing.

Book Three

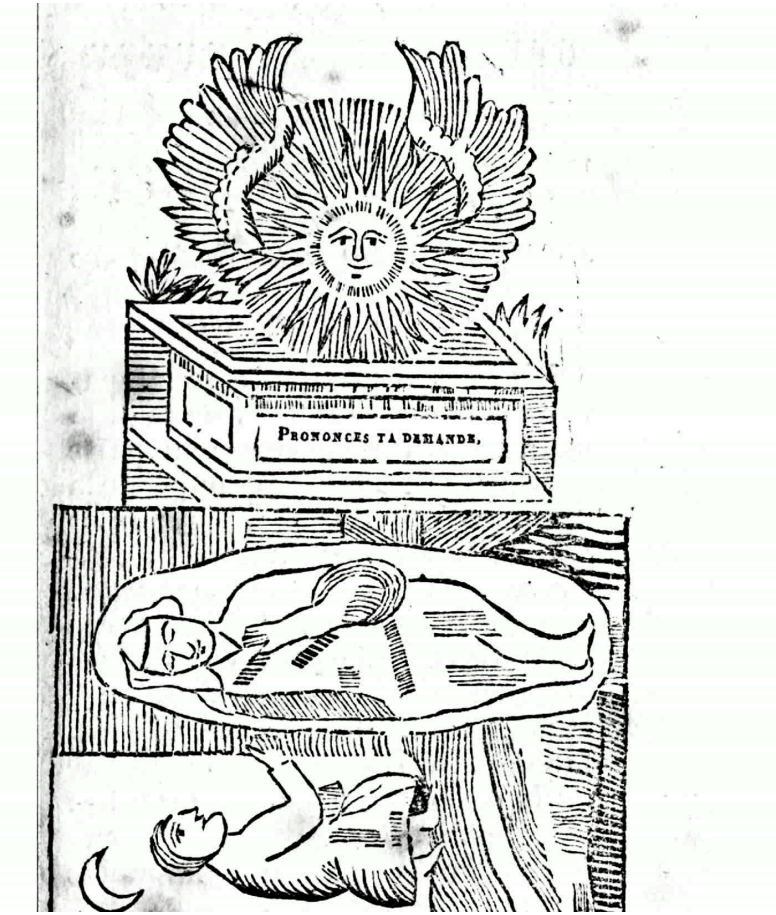
SECRETS OF THE MAGIC ART

Speaking with the Dead

THE MAGIC SECRET, OR THE GREAT ART OF SPEAKING WITH THE DEAD

1. Attend midnight Mass on Christmas Eve. When the priest raises the host, bow inwardly and say in a low voice: *Exsurgent mortui et ad me veniunt*, “The dead will rise and come to me.”
2. Go at once to the cemetery. At the first grave you see, say: “Powers of Hell, who bring disorder to the whole universe, leave your dark dwellings and withdraw beyond the river Styx.” After a moment's silence, add: “If you hold in your power the one I seek, I conjure you in the name of the King of kings to make him appear to me at the hour and moment I shall name.”
3. Take a handful of earth and scatter it like seed in a field, saying softly: “Let him who is only dust wake from his tomb; let him rise from his ashes and answer the questions I shall put to him in the name of the Father of all men.”
4. Kneel on one knee facing east. When the gates of the sun open, take two bones of the dead, cross them, and throw them at the first church you see.
5. Walk west. After four thousand nine hundred steps, lie down full length, palms against your thighs, eyes to the sky, turned a little towards the moon.
6. In this position call the person you wish to see by name. When the spirit appears, do not be troubled; ask for its presence with the words: *Ego sum, te peto et videre queo*, “It is I; I seek you, and I can see.” Your eyes will rest on the one who was dearest to you.
7. When you have what you wished, send the shade away: “Return to the kingdom of the chosen; I am content with your presence.”
8. Get up, go back to the same grave, and make a cross on it with the point of your knife, with your left hand.

Leave out no detail, says the book, or you risk becoming the prey of all the powers of Hell.



“Speak your request”: the plate to the art of speaking with the dead, from the Wellcome copy

NOTE

Taking human remains is a crime. No source offers an alternative to the bones, so the original is printed unchanged, for the record.

Charms and Secrets

SECRETS OF THE MAGIC ART

To make the divining rod and make it turn

As the sun appears over the horizon, take in your left hand a virgin rod of wild hazel and cut it with your right hand in three strokes, saying: "I gather you in the name of **Eloim, Mitraton, Adonay and Semiphoras**, that you may have the virtue of the rods of Moses and of Jacob, to find all I wish to know." To make it turn, hold it tightly by the two ends of the fork and say: "I command you in the name of **Eloim, Mitraton, Adonay and Semiphoras** to reveal to me ..." (name what you seek).

To win every time at the lottery

Before going to sleep, say this prayer three times, then put it under your pillow, written on virgin parchment over which a Mass of the Holy Spirit has been said. In your sleep the genius of your planet will come and tell you the hour to buy your ticket.

> PRAYER
>
> *Lord Jesus Christ, who said, "I am the way, the truth and the life": behold, you have loved truth, and shown me the uncertain and hidden things of your wisdom. Reveal still more to me this night, as was revealed to the little ones alone; teach me things unknown and to come, so that I may know all things, whether they are or are not. Show me a mountain adorned with every good food, a fine and pleasant orchard, or some pleasing thing; or else show me a burning fire, or running water, or any other thing pleasing to the Lord. And you angels* **Uriel, Rubiel and Barachiel***, be my great friends and helpers in obtaining what I desire to know, see, understand and foresee, through that God who will come to judge the living and the dead, and the world by fire. Amen.*

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

To charm firearms

Say: "God have a part in it, and the devil the way out." When taking aim, cross your left leg over your right and say: *Non tradas Dominum nostrum Jesum Christum. Mathon. Amen* ("Do not betray our Lord Jesus Christ. Mathon. Amen").

To feel nothing under torture

Write these verses on paper and swallow the paper: *In paribus meritis tria pendent corpora ramis; Dismas et Gestas, in medio divina potestas; Dismas damnatur, Gestas ad astra levatur.* ("Three bodies of equal deserts hang on the branches; Dismas and Gestas, and in the middle the divine power; Dismas is damned, Gestas is raised to the stars.")[3] When they come to apply it, say: "May this rope be as sweet to my limbs as the milk of the Holy Virgin was to our Lord."

[3] The old charm of the two thieves crucified with Christ; the book reverses their fates, which usually raise Dismas, the good thief.

The composition of death, or the philosopher's stone

THE ORIGINAL · FOR HISTORY ONLY

Take a new earthen pot and put in it a pound of red copper with half a chopine of aqua fortis, and boil it for half an hour. Then add three ounces of verdigris and boil for an hour; then two and a half ounces of arsenic, and boil for an hour; then three ounces of well-powdered oak bark, and let it boil for half an hour; a potful of rose water, boiled for twelve minutes; and three ounces of lamp-black, and let it boil until the composition is good. To see whether it is cooked enough, dip a nail in it: if it takes, take it off the fire; it will give you a pound and a half of good gold. If it does not take, that is proof it is not cooked enough. The liquor can be used four times.

AETHER FORGE DISCLAIMER

Aether Forge does not recommend this. We do not condone harming any creature, nor the use of any substance that can kill a living creature. It is included for historical purposes only.

DANGER

Aqua fortis (nitric acid), verdigris and arsenic are deadly poisons, and boiling them gives off toxic fumes. The recipe makes no gold.

To speak with spirits on Saint John's Eve

Between eleven and midnight on the eve of Saint John the Baptist (23 June), go to a fern plant and say: "I pray God that the spirits I wish to speak with appear at midnight exactly." At a quarter to midnight, say these five words nine times: **Bar, Kirabar, Alli, Alla, Tetragrammaton**.

To make people dance naked

At midnight on Saint John's Eve, gather three walnut leaves, three plants of marjoram, three of myrtle and three of vervain. Dry them in the shade, grind them to powder, and throw a pinch into the air of the room where the people are.

To be loved by the woman or girl you choose

Gather the herb of nine shirts, called *concordia*, saying: "I gather you in the name of **Scheva**, that you may serve to win me the love of (name the person)." Then put the herb on the person without their knowing or noticing.

NOTE

The two charms above are printed as historical documents. Acting on anyone without their knowledge or consent is wrong, and drugging anyone is a crime.

To become invisible

THE ORIGINAL · FOR HISTORY ONLY

Steal a black cat, and buy a new pot, a mirror, a fire-steel, an agate stone, charcoal and tinder. At the stroke of midnight go and draw water from a spring. Then light your fire, put the cat in the pot and hold the lid with your left hand, never moving or looking behind you, whatever noise you hear. After boiling it for twenty-four hours, put it in a new dish. Take the meat and throw it over your left shoulder, saying: *accipe quod tibi do, et nihil amplius* ("take what I give you, and nothing more"). Then put the bones one by one under your teeth on the left side, looking at yourself in the mirror; if it is not the right one, throw it away in the same way, saying the same words, until you find it. As soon as you no longer see yourself in the mirror, withdraw backwards, saying: *Pater, in manus tuas commendo spiritum meum* ("Father, into your hands I commend my spirit").

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NOTE

Cruelty to animals is a crime. No source offers an alternative.

The garter of seven leagues an hour

THE ORIGINAL · FOR HISTORY ONLY

Buy a young wolf under a year old, and cut its throat at the hour of Mars, saying: *Adhumatis cados ambulavit in fortitudine cibi illius* ("... he walked in the strength of that food", after 1 Kings 19:8). Then cut its skin into garters an inch wide and write on them the same words you said while killing it: the first letter in your own blood, the second in the wolf's, and so on, alternately, to the end of the phrase. When it is written and dry, line it with white thread ribbon and attach two violet ribbons to the two ends, to tie it from above the knee to below. Take great care that no woman or girl ever sees it, and take it off before crossing a river, or it will lose its strength.

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NOTE

Wolves are protected by law across Europe.

The plaster for ten leagues an hour

THE ORIGINAL · FOR HISTORY ONLY

Take two ounces of human fat, one ounce of oil of deer,[4] one ounce of oil of bay, one ounce of deer fat, one ounce of natural mummy, half a chopine of spirit of wine and seven leaves of vervain. Boil it all in a new pot until it is reduced by half, then spread it as plasters on new skin. When you apply them over the spleen, you go like the wind. So as not to fall ill when you take it off, take three drops of your own blood in a glass of white wine.

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[4] *Huile de nerf* in the Wellcome copy, *huile de cerf* in the 1823 printing.

To make judges favourable

On seeing them, say: "**Phaley, Phaley, Phaley**, preside in my favour; let your power shine; come and bring me happiness."

To harm one's enemies

THE ORIGINAL · FOR HISTORY ONLY

At the hour of Mercury, cut a hazel rod in three strokes with a virgin knife, saying: "I cut you to harm my enemies, in the name of the mystery of the Holy Trinity, Father, Son and Holy Spirit, and under the power of **Nebyros, Ayperos, Nuberus and Glasialabolas**." In the hour of that person's planet, make a figure of virgin wax and write their baptismal name on it with the knife; at the hour of Mars, set it between two candles and, right arm bare, touch it with the rod saying: "I strike you for your misdeeds, in the name of the Holy Trinity, **Nebyros, Ayperos, Nuberus and Glasialabolas, Aroc, Baroc, Betu, Bretu**." The book claims that done three times, the person dies within the year.

To be proof against blades

With the point of a needle, write on your arm the three words **Ales, Toles, Dales**, then stick the needle into the middle cross: the book says it will not bleed.

Old Remedies

FROM THE WELLCOME COPY · FOR HISTORY ONLY

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Aether Forge does not recommend this. We do not condone harming any creature, nor the use of any substance that can kill a living creature. It is included for historical purposes only.

DANGER · READ FIRST

These remedies are printed as historical documents only. Several are poisonous, and none works. Savin and rue have killed women who took them; mercury rubbed into the skin is a poison; nitre (saltpetre) is harmful in quantity. See a doctor.

TO DISSOLVE THE FORMING FOETUS AND BRING ON A MISCARRIAGE

As soon as a girl sees her monthly course stop, and feels sick and wants to vomit, she must take savin boiled in tea, and put rue in the foot of her stockings three times a day. If the foetus is quickened, she must take six drops of *oleum gagatis* (oil of jet) in milk for eight days. If the apothecary will not give it, it can be made by putting jet with savin between two red-hot iron plates and pressing them together.

AETHER FORGE DISCLAIMER

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FOR DISEASES OF THE LUNGS

Male cress every morning; three pinches of flowers of sulphur in old wine every evening; the liver of a badger calcined on the coals, taken in three glasses of wine; then ass's milk for fifteen days.

FOR DROPSY

Two pots of muscat wine boiled down by half with a large handful of millet and three ounces of nitre; three glasses a day.

FOR PLEURISY IN TWENTY-FOUR HOURS

Two pots of old red wine boiled down by half with a handful of white nettles, a dram of ibex blood, two nutmegs, cinnamon and two cloves; a glass every three hours, and care not to chill the patient's sweat.

FOR GOUT AND PARALYSIS

A bath in fermenting grape must for forty-eight hours, then a warm bed and sage smoked and taken in broth; for later attacks, the limb rubbed with mercury and laid between two near-red roof tiles with calcined bran wetted with camphorated brandy.

FOR EVERY KIND OF FEVER

For three days, at the hour of the fever, a ball of spider's web the size of three hazelnuts in a little brandy.

The Mirror of Solomon

HOW TO MAKE THE MIRROR OF SOLOMON · *IN NOMINE DOMINI, AMEN*

This is the way the cabalistic sages made the mirror of Solomon, son of David, who was given wisdom and the occult science. It takes forty-eight days, from one new moon to the full moon after the next. In it you will see every hidden thing you wish.

What you need

- A bright, well-polished plate of steel
- The blood of a white dove, to write with
- A clean new white linen cloth
- New charcoal made from laurel (bay) wood, and incense

Steps

1. For the whole time, commit no carnal act, not even in thought, and do many works of piety and mercy.
2. On the four corners of the steel plate write the names **Jehova, Eloim, Mitraton, Adonay**. Wrap the plate in the clean linen.
3. When you see the new moon, in the first hour after sunset, go to a window, look devoutly at the sky and the moon, and say:

> PRAYER AT THE WINDOW
>
> *O King eternal, God, creator beyond words, who made all things for the good of man, by your grace and hidden judgement: look upon me, N., your most unworthy servant, and upon my intention, and deign to send the angel* **Anael** *into this mirror, to command, inspire and order his companions, your subjects, that in your name, who were, are and will be mighty and just, they show me whatever I ask of them.*

4. Light the laurel charcoal and throw incense on it three times, saying each time:

CENSING

In this, by this and with this which I pour out before your face, my God, three and one, blessed and most high, who see above the cherubim and seraphim, and will come to judge the world by fire.

5. Breathe on the mirror and say the invocation:

INVOCATION OF ANAEL

Come, Anael, and may it please you to be with me through your companions, in the name of the most mighty Father, in the name of the most wise Son, in the name of the most loving Holy Spirit. Come, Anael, in the name of the terrible **Jehovam***; come, Anael, in the power of the immortal* **Eloim***; come, Anael, in the arm of the almighty* **Mitraton***; come, Anael, in the might of the most holy* **Adonay**. *Come to me, N., in this mirror, and command your subjects to show me, with love, joy and peace, the things hidden from my eyes. Amen.*

6. Raise your eyes to heaven and say:

BLESSING OF THE MIRROR

Lord God almighty, at whose nod all things move: hear my prayer, and let my desire please you. Look, Lord, upon this mirror and bless it, so that Anael, one of your subjects, may stay in it with his companions and satisfy me, N., your servant; you who live and reign, blessed and most high, for ever and ever. Amen.

7. Make the sign of the cross over yourself and the mirror. Do this every day for the forty-eight days. At the end, the angel Anael will appear to you in the form of a very beautiful child, greet you and command his companions to obey you. It does not always take forty-eight days: often he appears after fourteen, according to the intention and devotion of the operator.
8. When he appears, ask what you wish, and ask him to appear whenever you call him. After that you will see whatever you wish without the earlier

prayers: cense the mirror and say the short invocation, the same as above.

> DISMISSAL OF THE ANGEL ANAEL
>
> *I thank you, Anael, for coming and granting my request. Go in peace, and may it please you to return when I call you.*

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

THE BOOK ASKS FOR	THIS EDITION	SOURCE
The blood of a white dove	Vervain. Agrippa says Venus, whose angel is Anael, was offered “her animals, as a Dove, or turtle, and … her plants, as Vervain”: write the names with vervain steeped in water or wine	Agrippa III.59
Laurel charcoal, incense	Unchanged; bay wood and frankincense are sold. Agrippa gives laurel to the Sun	Agrippa III.59

THE ORIGINAL

Take a bright, well-polished plate of steel and write on its four corners, with the blood of a white dove, these names: Jehova, Eloim, Mitraton, Adonay.

Lucky and Unlucky Days

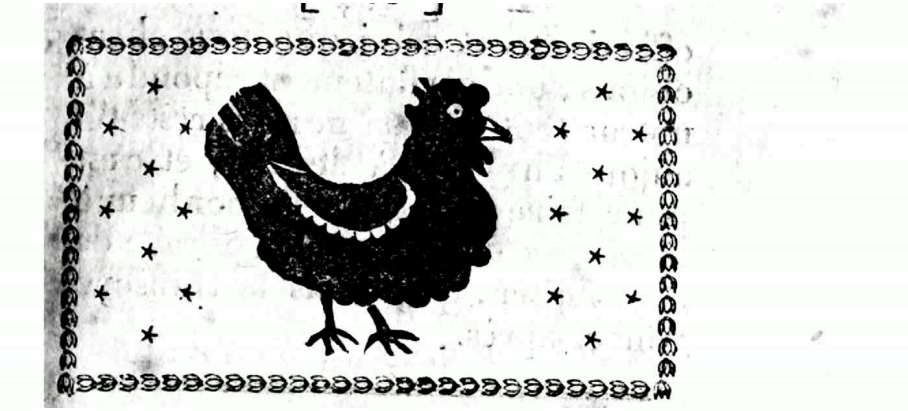
TABLE OF LUCKY AND UNLUCKY DAYS

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, 19	August	2, 13, 27, 31
6, 10, 13, 18, 30	September	12, 16, 22, 24
13, 16, 23, 31	October	3, 9, 27
3, 13, 23, 30	November	6, 25
10, 20, 29	December	15, 28, 31

Remarks. Several learned men claim this table was given to Adam by an angel, and that it was the rule of his life: he sowed and planted nothing except on the lucky days, and everything came to good. If our farmers followed his example, abundance would fill all our wishes.

The Secret of the Black Hen

A CABALA UNKNOWN UNTIL NOW



The Black Hen, from the Wellcome copy

The famous secret of the Black Hen, without which no cabala can be relied on, had long been lost. After much searching we found it again, and our trials, made to be sure it was the one we sought, met all our hopes. So nothing remains but to share our good fortune with all who have the courage to follow us, and we set it down here.

Steps

1. First make your devotions, so that you have nothing to reproach yourself with.
2. Prepare the offering.
3. Go to a great road, to a place where two roads cross. At the stroke of midnight, draw a circle with a cypress rod and stand in the middle.
4. Make the offering, saying three times: **Eloim, Essaim, frugativi et appellavi**.
5. Turn to the east, kneel, and say the prayer for protection against evil spirits (Book Two); then the great call (Book One).

6. The unclean spirit will appear to you in a scarlet coat trimmed with braid, with a ram's horns on his head, and ask for your orders. Give them as you see fit: he can no longer refuse to obey you, and you can make yourself the richest, and so the happiest, of all men.

THE BOOK ASKS FOR	THIS EDITION	SOURCE
A black hen that has never laid and never been near a cockerel, split in two	Bread and red wine. Agrippa adds that offerings to the powers below were black: dark bread, poured or laid in a small pit	Agrippa III.59
A cypress rod	Unchanged; cypress is a common garden tree	—

THE ORIGINAL

Take a black hen that has never laid and that no cockerel has been near. Take it at eleven o'clock at night while it sleeps, holding it by the neck only tightly enough to stop it crying out. At the crossroads, at midnight, in the circle of cypress, split the body of the hen in two, saying three times: Eloim, Essaim, frugativi et appellavi.

Appendix · The Inks of the Pact

FROM THE 1823 NÎMES PRINTING; NOT IN THE WELLCOME COPY

Ink for writing pacts

Pacts must not be written with ordinary ink, and a new ink must be made for each call of the spirit. Put river water and the powder below into a new glazed earthen pot. Light a fire of fern gathered on Saint John's Eve and vine shoots cut at the full moon of March, kindled with virgin paper; when the water boils, the ink is made. The powder: ten ounces of oak galls, three ounces of Roman vitriol (green copperas), and two ounces each of rock alum and gum arabic, all ground to an impalpable powder.

Ink for recording the sums taken from hidden treasures, and for asking Lucifuge for more

Burn peach stones, with their kernels, to charcoal. Take one part of this black and mix it with as much lamp-black; add two parts of crushed oak galls and four parts of gum arabic. Grind to a very fine powder, sift it, and put it in river water. Everything used must be absolutely new.

> **A NOTE ON THE INGREDIENTS**
> Oak-gall ink is the historical iron-gall ink, and every ingredient is still sold to calligraphers. Green vitriol (iron sulphate) irritates the skin and eyes: wear gloves.

Kind reader, take to heart all that the great Solomon has taught you through me. Be wise as he was, if you wish the riches I have put in your power to make you happy. Be humane to your fellow men, relieve the unfortunate, live content. Farewell.

THE END

Sources

The text, the plates and the substitutions

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Connolly, S. *Modern Demonolatry.* DB Publishing, 1997–2010. Free electronic edition, demonolatry.org. The Oleum of Lucifuge Rofocale, p. 72; the dictionary entry "Flereous, Feurety".

Aether Forge makes jewellery, seals and ritual objects for the beings in this book. The Arcane Library, with the Goetia, Agrippa and other old books, is free at aetherforge.one/library.

The Red Dragon

The most notorious grimoire of France: the book of the pact with Lucifuge Rofocale, prime minister of Hell, sold by pedlars for generations under a false date of 1521.

This modern English edition gives every prayer, call and name in full, the dialogues with the spirit as a script, the original woodcuts, the spirit tables with their metals and incenses, the Mirror of Solomon, the table of lucky days and the Secret of the Black Hen.

Where the old book asks for blood, Agrippa's alternatives stand beside the original, each with its source.

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