

# Editor's Preface

Having seen the limited use that others have made of this book, I will use the Preface to explain some of its less-well understood terms.

## **Plants and herbs:**

Blagrave starts with the usual list of plants and herbs, as ruled by the various planets. You will find much the same in Culpeper's Herbal, or, for that matter, in the Botanical Interlude in J. Lee Lehman's *Essential Dignities* (Whitford, 1989). Note that Blagrave's list, on pgs. 1 - 6, is not a complete catalogue of his ingredients, as a study of the recipes given on pgs. 83 - 109 will show. (Most of these can be found, alphabetized, in the first Appendix.)

## **Perpetual almanac of planetary hours:**

The author gives a detailed, perpetual almanac of precise dates and times to gather the herbs ruled by the various planets. Which, in simple terms, is the first hour after sunrise on the appropriate day: Solar plants are to be harvested at sunrise on Sunday, Lunar planets at sunrise on Monday, Martian plants at sunrise on Tuesday, etc.

Regrettably, the dates that Blagrave gives, and which I have copied, are no longer valid, as he has given them in the Julian Calendar (also known as Old Style, or O.S.). To convert Blagrave's dates to the current Gregorian Calendar (also known as New Style, or N.S.), add ten days. January 1, to Blagrave, is January 11 to us.

Once the dates are converted, the times that Blagrave gives are valid if you are within a degree or two of the same latitude, north of the equator, as Reading, England (51° N 28"). In Europe, such places include London, Antwerp, Berlin, Warsaw, Brussels, Rotterdam and Leipzig.

***A useful shortcut:*** Harvesting that occurs within the first half hour after sunrise will meet Blagrave's requirements, and this is regardless of latitude, longitude, time in use or the season of the year, presuming you have at least six hours between sunrise and sunset.

For those in need of precisely calculated planetary hours, the procedure, for daylight hours, is as follows:

Take the time of sunset. Convert to a 24 hour clock (in other words, sunset at 6:00 pm is 18:00). From this, subtract the time of sunrise.

Take the result, in hours and minutes, and convert to minutes.

Divide by 12. This is the length, in minutes, of one planetary hour. Add this interval to sunrise to get the first hour of the day. Add it again to get the second hour, a third time to get the third, etc. For Blagrave's purposes, the first and the eighth hours of the day are of importance. This sequence of hours ends at sunset.

Blagrave does not use nighttime hours, but if they are needed, they are calculated in the same manner as daytime hours:

Convert the time of sunset to the 24 hour clock, as before. Take the time of the next morning's sunrise and add 24 hours to it (this will make subtraction easier).

Subtract sunset from sunrise. Convert to minutes. Divide by 12. The result is the length of each nighttime hour. Add to sunset to get the first hour of night, add again to get the second nighttime hour, add a third time to get the third, etc. Similar to the daytime hours, this sequence ends at sunrise, when daytime hours again begin.

As Blagrave indicates in his tables, the difference in times, from one day to the next, are slight. The calculations show that daytime hours are longest in summer and shortest in winter, while nighttime hours are the reverse.

The order of rulerships of the hours are as follows: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. After which the series starts over again with Saturn. As Saturn rules the first hour after sunrise on Saturday, this sequence will make the 25th hour (the first hour of the next day, which is Sunday) to be ruled by the Sun.

Which is correct for the first hour of Sunday.

The rulers of the days of the week are as follows:

Sunday ruled by the Sun.

Monday ruled by the Moon.

Tuesday ruled by Mars.

Wednesday ruled by Mercury.

Thursday ruled by Jupiter.

Friday ruled by Venus.

Saturday ruled by Saturn.

### Vary the ascendant:

Blagrave's insistence on precise dates and times of harvest are because he works in what I might call near-magic, where "magic" is defined as a world with more precise definitions. You might think of it as the difference between, say, a 1950 television set, and the latest high-definition TV set. While the two units are basically the same (they display pictures), the high-definition set works to much higher standards, and therefore gives much better results. So it is with magic, and so it is with Blagrave's cures.

Blagrave is saying that we can better heal the sick, can avoid death, can prolong life, if our medicine is more precise. More precise, more powerful. Herbs and plants, harvested at the precise time on the appropriate days, become super plants and herbs.

But to properly use these Super Herbs, we must have a superior understanding of the ailment in question. Otherwise our treatment is wasted, or is actually harmful. And here Blagrave makes a critical innovation with the decumbiture chart.

Ordinarily the decumbiture chart is set for the moment the patient takes to his bed, or, anymore, the moment the ambulance arrives. Failing that, the decumbiture is set for the time the astrological doctor is alerted to the situation. From the decumbiture alone, astrologers make the diagnosis.

Blagrave changes this in one critical respect. Blagrave insists the ascendant of the decumbiture match the appearance of the patient. He is, in fact, changing the time of the decumbiture on a wholesale basis. He fudges this by saying, well, you know, clocks can be wrong and we have to adjust the time accordingly. But he repeatedly says the decumbiture must be adjusted to resemble the patient.

This is a departure from all astrological rules, which insist on strict, even merciless, timekeeping. Nor is this ascendant to be made to match the patient's sun sign, moon sign, or ascendant, as few of Blagrave's patients would have known their birth dates.

The net result of these two innovations, (precisely harvested herbs, charts timed for appearance) is made clear in Blagrave's delineations of Moon in aspect with Mars or Saturn, when we compare Blagrave's definitions, with those given by William Lilly in *Christian Astrology*. As an example, here is Lilly's delineation of the Moon conjunct, square, or opposed to Mars in Virgo:

Usually an alteration or flux in the Belly, or miseraicks follows this unlucky position, small Fevers, the original choler and melancholy, the Pulse remiss, eversion of the ventricle, loathing of food; death within thirty days, if the fortunes assist not.

I have by experience found, the afflicted upon this aspect or aspects, to be tormented with the wind, cholic, many times weakness in the legs or near the ankles. Yet I never did find any Disease easily removable, if the Moon at the time of the decumbiture, or first falling ill, was afflicted by Mars in Virgo. (*Christian Astrology*, Book 2, pg. 279)

Here is the same delineation, Moon to Mars in Virgo, in Blagrave:

Those who take their bed under this configuration, shall be subject to a Flux in the belly, small Fevers, the Pulse remiss, aversion of the Ventricle, also tormented with wind in the Belly or Guts, and Cholic, bad stomach many times, weakness or pains in the legs near the ankles ; the cause from original choler, melancholy, and sharp fretting humours. (pg. 64)

In surveying Lilly's delineations in *Christian Astrology* (Moon/Saturn, Moon/Mars, pgs. 273 - 282), Lilly forecasts death, directly or indirectly, in eight of the 24 possibilities (five under Saturn, three

under Mars). Blagrove forecasts death not once, and not, as we might imagine, because he has already written the patient off, based on the decumbiture, for if it were as simple as that, he would say so. Blagrove's medicine is better. So let's have a look at it.

### **External healing, part 1: External healing assistance:**

Modern medicine relies almost entirely on drugs. Traditional medicine was more colorful. Traditional techniques included teas (diet-drinks, to Blagrove), gruel, syrups, things to lick, cataplasms administered directly to the skin, ointments, fumes, bloodletting, suppositories, baths, bracelets, necklaces and more. With his super herbs and superior diagnosis, Blagrove is a master of all of these.

In particular, in many places in this book Blagrove exhorts the patient to wear three solar herbs in a small bag placed around the neck. From what he writes, Blagrove laments that this was not understood in his own day, and, regrettably, it is still not understood in ours. This is a pity.

Why solar herbs, and why around the neck? The answer, it turns out, is straightforward:

Anything "worn around the neck" is by definition not a choker, but a necklace. Necklaces commonly come to rest on the sternum, or breastbone. Which is directly next to the heart. The heart, as all astrologers know, is ruled by Leo, which, in its turn, is ruled by the Sun. Blagrove's use of a bag of solar herbs around the neck is his way of strengthening the heart itself. A weak heart, in fact, is the root cause of many illnesses and discomforts. Strengthen the heart, and half the work of healing is already done.

I myself suffer from a weak heart, for which I see a Chinese herbalist twice a month. Midway through this book, I realized what Blagrove was up to and became envious. But, alas, I am not an herbalist and no one I know has herbs harvested at the proper hours. I was in despair, but then remembered an old wedding ring, from a failed relationship. It was a man's, it was heavy, it was 18K gold. One Sunday at sunrise, I put it outside in the sun in a clear glass of salted water. A week later at sunrise I brought it indoors, tied it to a shoelace, and put it around my neck. My doctor was at first skeptical, but, six months later, my heartbeat has steadied, palpitations, which had been controlled with the doctor's "diet-drinks" are, with

the addition of the ring, now virtually gone. For her part, the doctor is most curious.

The ring I wear weighs about .6 ounce. It has about .4 ounce of gold in it. I weigh about 200 pounds. I doubt the small gold crosses that many wear have enough gold in them to be of much use. A one-half ounce gold coin, worn about the neck, should do very well. It would be a much better use of the coin than merely letting it sit about in a vault or drawer.

Because what happens when we put herbs, or gold rings (or gold crosses) around our necks is that their radiance, or aura, or essence, or virtue (call it what you will) interacts with the essence, or aura, or radiance, or virtue (again, what you will) of the part of the body it is placed next to. Many people know the major organs of the body correspond to energy vortices, known as chakras, but few have any idea what to do with that knowledge. Blagrave gives us a useful introduction. When a substance that is friendly to a given chakra is placed next to it, the chakra is strengthened. When something not-so-friendly is placed next to a chakra, it is weakened.

This can be demonstrated by a simple experiment. It requires two people, one as subject, one as experimenter.

The subject makes a fist of the left hand, and places it directly over his heart. The right arm he extends straight out from his body. The experimenter, using both his arms, tries to push down the subject's right arm, the subject resisting as best he can. This establishes a base line, for future reference.

The subject now grasps a variety of small objects in his left hand, one at a time. He holds them next to his heart, whereupon the experimenter tries to push his right arm down, as before. Among the various items that can be tried in this way are vitamins, minerals, over the counter remedies (aspirin), prescription drugs, small fruits and vegetables, jewelry, stones (quartz), soap, alcohol, coins, small keepsakes and souvenirs, etc. An observer will see great variations in the strength of the subject.

This works for the same reason that Blagrave's three herbs in a bag around the neck work: Objects have auras, the body has its own aura, when the two are brought into contact, a reaction occurs. And it's not only with necklaces. This also includes copper bracelets (used for arthritis), ointments, creams, salves, cataplasms (plasters)

and much more. It is the true reason why we wear precious metals and stones as jewelry. They're not just ornamentation.

Blagrave exploits this more than you think. In addition to three herbs worn around the neck, he often advises hot cataplasms laid on the wrists. Why the wrists, and why hot? It helps to know a bit more about the body's energy field.

Because of what the hands do, they are energy openings into the body. The hands are how we contact the physical world around us. This world contains many energies, some of which are helpful, but many which are not. The body needs a way to both sense them, as well as keep them out.

For sensing, the body uses the minor chakras in the center of the palms themselves. Christians know this pair as the nail marks in the palms of the risen Christ. The marks were not due to the nails, but are in fact the man's palm chakras. (The nails were driven through the wrists, as the bones there will hold weight. The palms will not. Gruesome, but true.)

For its own safety, the body cuts off this sensing ability at the wrists, most likely through sheer bone mass. As a result of the blockage, the body is forced to route blood and nerves just under the skin. Blagrave exploits this entry point with carefully selected herbs, laid on hot, as cataplasms, to swell the blood vessels, enabling the body to take on more of the herbal energies. The reader will note that Blagrave does not use any of the other blood vessels near the skin, such as the jugular.

The jugular, uniquely, is used in jewelry, specifically earrings. Those who wear earrings change them from time to time. A clairvoyant once told me this was because the energies generated by jewels and precious metals in earrings interact directly with the blood streaming into the head. This interaction is two-way, for when the head that wears them generates powerful emotions, those emotions can be channeled by the precious metals and come to rest in the gems themselves, slowly polluting them. Over time this results in dissatisfaction with the item, resulting in its abandonment. Putting the items in strong salted water and placing them in strong sunlight for a week or two, will, in many cases, cleanse the jewels and restore the owner's interest in them. Which indicates the healing possibilities inherent in earrings, not to mention rings. Which latter items,

by the way, are always worn on the far side of the wrists.

**External healing, part 2: Externalization of diseases:**

Yet for Blagrave, there is still more. With techniques I can only describe as astonishing, Blagrave is able to externalize ailments from the body entirely. Once removed from the body, ailments can be treated remotely, with great effect. Among these cures, the patient's own excrement is used to fertilize soil into which are planted the seeds of herbs which will cure. Another method is to take puss from an abscess, insert it into a hole drilled in a tree, close the hole, and let the tree do the healing. He gives a formula for Sympathetical Powder (pg. 133) which, when brought into contact with blood or puss removed from the patient, heals the patient, even though it was not at any time in contact with the patient himself.

Blagrave gives the name Sympathetic Cures to these methods, but I might liken them to cures by siphoning, as, in every case, the external method of healing in fact siphons the diseased material from the body, until none is left. This is not only powerful, but revolutionary, and deserves an impartial and fair investigation.

**Casting out devils:**

In organizing the Index I confess I largely ignored Blagrave's handling of devils and those possessed by them. This was in part as I doubt his methods were much better than those employed in modern times (shout at it until you have shouted it away), and because I myself know of superior methods. These methods require both innate skill, as well as intensive training and, as such, are not likely to become commonplace.

In the 1990's, I was trained in Pranic Healing, which was popularized by the Filipino, Choa Kok Sui. Among the various techniques in this method, the hands - which, remember, are sensitive to energies in the environment - are used to "imaginatively" "scoop" diseased matter from the body, which is then flung into a bucket of heavily salted water, known as a bioplasmic disposal unit. Various workers have various ideas what this diseased matter looks like. To me, it appears like clay slip, which is a very thin soup of clay. To my wife, it appears like dry gravel. Siphoning the material would have been easier than clawing it out, I think.



An extension of the Pranic technique involves imagining the hands to be of various colors, white-whitish green being one of them. These colors/energies, abundantly present on the planet, enter the healer's body through his various chakras (each of which is qualified by one or another color), so that the energies the healer uses are determined by the state of his chakras and their ability to draw energy from the surrounding environment. There is an interesting annex to this theory, when the healer transmits energy through his crown chakra, which is located at the very top of his head. Viewed psychically, this energy appears very much like flashbulbs set off in your face, in other words, so bright it looks black. While the healer is generating and using this energy, there is a strong burning sensation at the very top of his head, which reminds one of the descent of the Holy Ghost upon the Apostles, the Holy Ghost being represented by flame. Using his hands, the healer pounds this energy into the patient's solar plexus, where it breaks addictions, such as that to tobacco or drugs. Which I have twice seen demonstrated, and which I myself once did. A powerful healer can do the work in thirty minutes. I took an hour, and was guided by a clairvoyant.

It is said this technique, known as Pranic Psychotherapy, will cast out spirits. As it works directly on hardened matter in and around the solar plexus chakra, I know of no reason why this would not be true. I mention it here as, while it is tiring, it is far less taxing than Blagrave's method. For skeptics who disbelieve in spiritual possession, I remind them that multiple personality disorder is, in fact, the modern term, and that descriptions of those so afflicted will exactly match those given by Blagrave.

### **Witchcraft:**

Which brings me to witches and witchcraft. I was going to go along with popular consensus, that the sort of witches that Blagrave railed against no longer exist, or if they do, that they are rare and unlikely to trouble anyone overmuch.

But then, while browsing about the web a month ago, I came across a first-hand account by someone who, while not calling herself a witch, was using what amounted to sorcery and witchcraft to ensnare a lover. She was explicit about her technique, presumably unaware of how a knowing operator could easily turn her spell against

her, and how dangerous that would be to her.

So I will tell you this. The sort of people who Blagrave describes still exist. They publish books detailing their techniques. You will not find such books on the same shelf where you found this one. You will not find them in the same store. You will not find them in any store in your neighborhood. (The books you will find, claiming to be “true witchcraft” are nothing of the sort.)

To find the real books on witchcraft, you must go to neighborhoods where, in fact, you never go. You must seek out stores that do not in any way resemble a bookstore. Like as not you will only ever visit such neighborhoods while on holidays or vacation, and your time there will be brief, because it will be most foreign to you. Should you, by some fantastic chance, happen to be in such a neighborhood and wander into such a store, you will be expecting something quite different from the books of magic and witchcraft on the shelves. Like as not you would not recognize such books even if you opened them. Such is how witchcraft keeps itself apart. Now as well as in Blagrave’s day. Once you know what to look for, you will find such stores easily and without the slightest problem.

There are people today who claim that witches were wise old women who, at worst, burned candles and held simple rituals. It is claimed these unfortunates were tragically misunderstood. I regret to say that nothing in Blagrave’s book – or in Lilly’s – supports this claim.

Blagrave makes a distinction between witchcraft and sorcery. Witchcraft he defines as making a small model, or doll, of a specific person, and then sticking a pin in it, in order to cause torment to the victim. We now term this “voodoo”, but that trivializes various west African/Caribbean religions. Sorcery Blagrave defines as injecting some evil matter into the person’s body, by unspecified (and unknown to me) magical means. This can result in any disease whatever, which is why it was so critically important to get the right ascendant in the decumbiture chart, so that the true state of the twelfth house could be known.

Specifically, in the case on pgs. 127–9, where a minister put a prepared substance in a drink, thereby casting a spell upon his victim, we know this substance was not a poison or a disease, as the terms are understood, because poisons and diseases work on spe-

cific areas of the body over a given period of time, leading to a crisis from which the person either recovers, or dies. Whatever was afflicting the woman, Blagrave's description makes it clear her enormous weight gain was no ordinary ailment.

Ailments caused by witches or sorcerers could only be cured by first neutralizing the witch responsible. Blagrave's method, which is identical to Lilly's, involves taking the urine or blood of the victim, and then burning it up in a fire. The reason this works, as Blagrave explains, is that the witch had infected the victim with some essence of herself. This essence was present in the victims's blood and was discharged in the urine, so when the urine was destroyed, the essence of the witch trapped in it was destroyed along with the urine. By sympathy, or by siphon, burning the polluted urine caused the essence of the witch to be drained from her, resulting in her demise.

Was this nice? No, it was not. Could it lead to the witch's death? By Blagrave's and Lilly's express statements, yes, it could. If so, was that death fair, or just? This point is debateable. There is the matter of self-defense. It may be that the witch did not mean to cause death, merely torment, therefore a method of healing that causes her death would be unjustifiable. On the other hand, because the witch had worked in secret, and because the ailment had no other remedy, it would be up to the witch to ensure that a healer not ensnare her in this fashion, at the risk of her life.

We know that the destruction of a sample of one's own blood or urine does not cause harm or death to anyone, as various modern medical tests can result in such destruction. But if, on the other hand, the burning of blood or urine does lead to another person being harmed, or even losing his life, then we may presume the existence of malevolent witches to be confirmed. Despite popular beliefs to the contrary.

### **Prayer:**

Blagrave, and many others, recommended prayer to ward off the evils of witchcraft. Blagrave even went so far as to stake his fee on the report of his newly-cured patient, if they had prayed or not on the day they were afflicted. To modern ears this sounds like proselytizing, but it was nothing of the sort.

Just as there were malevolent energies that could cause harm, there are also reservoirs of beneficial energies that can protect from harm, if the individual wishes to make them available to him. This has long been one of the major claims of all religions, that there is a “God in Heaven” whose name, alone, once invoked, was sufficient to ward off evil.

In reality, this power was dependent upon the beliefs of the person making the plea, the construction of the prayer itself, and the intensity and focus with which it was uttered.

For example, the classic, “Now I lay me down to sleep, I pray to God my soul to keep” is clear, simple, direct, and employs both meter and rhyme. All of which enables the supplicant to put a great deal of hope and faith behind the utterance. (For best effect, prayers must be spoken aloud.)

By contrast, “Dear God, why me?”, while frequently heard and always powerfully uttered, is structurally worthless and therefore ineffective.

Because a prayer that expresses one’s own, unique, heartfelt needs and desires is better than a rote recitation of Our Fathers and Hail Marys, and because “God”, as a word or a person is, in fact, unnecessary, one may well invent his own deity, and he may base it upon a favorite parent, grandparent, aunt, uncle or even friend. The better he knows the person, the more whole-heartedly he trusts the person (alive or dead, it makes no difference), the better the results. Many years ago I myself invented a fictitious “Louie” to watch over me. In many ways I think of him as a big, jolly Jupiter. Which is another hint: Base your “god” on something larger than yourself. So far as astrology is concerned, Jupiter and Venus, being benefics, will work nicely. So will the Sun, if you’re careful not to let him burn or overwhelm you.

Such prayers, like umbrellas in the rain, work up to a certain degree. They are not, nor will they ever be, resistant to the worst storms that life may bring, but they will ward off much nonsense, certainly including the casual witch, and, by so doing, put you in a stronger position when dealing with the heavier seas of life.

### **Bloody brandy:**

One of Blagrave’s “pretty secrets” concerns mixing a small

amount of freshly drawn blood with spirits of wine, which we know as brandy. Closely stoppered and kept in a warm dark place, this mixture is said to reveal the overall health of the individual from whom the blood was taken.

This is such a simple thing that I will take it as proven, though I myself have not made the experiment. (I am interested in hearing from those who have.) Note that Blagrave is not using alcohol as a mere preservative. He is explicitly saying there is more than that. Alcohol enables blood removed from the body to remain in contact with it, and reflect changes in the body's overall health.

If this is true, it has a number of applications. Institutions with large numbers of people might use such samples as an easy check on the overall health of their residents. Schools and prisons come to mind. If precautionary samples were drawn, parents of runaways could know the relative health – or continued existence – of their missing children. Which would also be helpful for children at risk of being abducted, such as with custody battles. Those engaged in hazardous occupations, such as mining, manufacturing, working with infectious diseases, or, for that matter, prostitutes and drug addicts, could track the status of their own health, in real time. Athletes, or their managers, could use a sample to determine blood doping. Patients who must undergo radiation or chemotherapy could use a sample to monitor their overall health. Blagrave does not say how rapidly the extracted blood reacts to changes in body's health, but this could be easily established.

The science behind this neat trick is interesting. We start with the theory that we all live in an etheric / astral soup. This "fluid" connects us to each other. Thoughts and emotions flow through it, from one person to another, based on unwitting ability to send and receive.

The existence of this etheric substance has been doubted by traditional scientists, in part because, to date, there have been no conclusive tests that would reveal it. Bloody brandy might be what does.

And it would not be unprecedented. It has long been accepted that remnants of the motion of magnets and metals can be detected, at amazing distances, through the agency of a long loop of copper wire. We know this as electricity, but without the proper use of

certain metals, and, critically, without a closed loop, the stream of current would not exist and electricity would be unknown. The needle of a compass is another analogy.

Since we know that blood, by itself, quickly perishes when taken from the body, the addition of alcohol seems to enable it to retain a mysterious contact with the host body and so not only remain alive, but also, if Blagrave is to be believed, react to subsequent changes in the host body. It is alcohol, presumably, which enables an essential contact to be made through the astral soup. This makes alcohol a sort of “copper wire”. What can we do with this?

For starters, we can study the relative psychic ability between those who are perfectly sober, and the same people after they have ingested progressively greater amounts of booze. If Blagrave’s observation is true, then psychic ability should increase when alcohol is present in the bloodstream, and not because the person is drunk, but, instead, because alcohol enhances contact, from one person to the next, through the astral ethers. Alcohol has long been the psychic’s best friend, and that has long been a dirty little secret. Additionally, casual observation says that those who are slightly tipsy are more fun, less nervous, friendlier, “more connected”, as it were. Which accounts for our nearly universal addiction to the drink.

Blagrave not only gives us a means of establishing the existence of the astral / etheric world, but a means of exploiting it. Blagrave also, inadvertently, explains some of the inner workings of witchcraft: The host who cast a spell over an unwitting guest by putting a mysterious powder in her drink. That drink, by definition, was alcoholic.

### **Severed hands:**

Severed hands, the moss of a dead man’s skull, a man’s grease and more, are among the ingredients Blagrave uses. While macabre, it is less so than the elitist modern practice of harvesting organs from bodies only minutes dead.

### **Inscriptions:**

Near the end of the book, Blagrave suggests wearing inscription as a means of healing. Success of such a method depends entirely upon the words chosen, and how the inscription is presented.

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The analogy here is with educational degrees. Because of the way degrees are conferred upon graduates, various rights and powers are given as well as the scraps of paper. For this method to work, the words used must refer to some agreed-upon authority which cannot be questioned. It must be given by someone who has the authority to bestow the inscription. A doctor's prescription pad comes close to meeting these requirements.

**Legality, fees:**

Blagrave was often accused of using "illegal means" in his cures. Modern peoples seem to be less fussy. Close examination of Blagrave's methods, as I have done here, show them to be similar in many respects to those used by witches and sorcerers. But there are several notable differences:

The first is intent. Blagrave intends, hopes, and desires to make his patients well. A witch does not.

The second is the witch, but not Blagrave, uses her own organic materials upon her victims, in some mysterious way. Blagrave never does.

Third, the witch inflicts her "services" for "free", or appears to do so. In reality, what is "free" often comes with binding conditions, which, to this day, are frequently exploited by those offering their time, money, or services. We need only think of corporations who donate generously to politicians to understand the dangers of "free".

Blagrave, for his part, insists upon his fee, and while this sounds mercenary, it is nothing of the sort. Blagrave knows that healing that is not paid for will not work, and, also, that the expense of healing that fails is to be borne by the doctor alone. This is another way he distinguishes himself from other doctors, who insist on being paid whether they are successful or not. Blagrave's willingness to risk his income made him a better doctor. It gave him the incentive to study what worked, what did not, and to learn.

**The source text:**

The immediate source of this book was the 2001 facsimile printing by Ascella, a publisher which I believe no longer exists. It was of the first edition, of 1671. I believe Ascella's source to have been a

microfiche copy of unknown date and origin. This same microfiche is available on-line, as I had reason to compare it to my printed copy. The images of the two copies, Ascella and Google Books, matched precisely.

Pagination. Ascella used its own Arabic numbers for the title page, copyright page, table of contents, Dedicatory, and, To All My Loving Countrymen, ending at page 16. The Introductory Preface was not paginated by Ascella nor by the original printer in London. I have given all of this, along with this Preface, Roman numerals.

Proper Arabic pagination, in the original, the Ascella, and this edition, starts with A Catalogue of Herbs and Plants as page 1.

In the first edition there are these irregularities:

Pages 38 and 39 are missing, and the pagination of both Ascella, and the microfiche, are so arranged (even pages on the left, odd pages on the right) as to make one think the microfiche missed a facing page group, which is unlikely. More likely a leaf was missing from the copy used by the microfiche. I was able to find the missing text on-line, but it had been reset.

In this edition, the restored text can be found on pages 49–51, and is enclosed by [ ] at the beginning and ending.

In the Ascella, and the microfiche, what follows page 40 is page 73. In medieval books it was customary to put the first word of the next page on the last line of the proceeding page. This was for purposes of collation, as early books were printed as individual leaves which were collated manually. The last word on page 40, and the first on page 73, is *Some*. Which, as they match, indicates that Blagrave intended page 73 to follow immediately after page 40. In this edition, these are pages 52 and 53. I am grateful to Philip Graves, of Stockholm, who obtained a copy of the second edition of 1689. He reports all pagination problems to have been resolved, and that the end of the original page 40 is immediately followed by the text of the original page 73.

This would indicate problems with the original edition, leading to the deletion of 32 pages. At the time, type was set in rows and then locked down into frames. This made editorial corrections difficult, as individual type had to be physically removed before corrections could be made. Given how individual page frames were constructed, once pages were deleted, it may have been prohibitively



expensive to reopen subsequent frames to change the page numbers.

What could have been on the missing pages? Often in the book, Blagrave refers to the numerical values of specific herbs, urging us to get our numbers right. For example, marigolds are ruled by the Sun. The Sun has five numbers given to it (1, 3, 4, 10, 12, from page 25), but which of these, specifically, is given to marigolds? Could it be the missing pages were an herbal, giving the virtues of each plant, along with its specific number(s)?

In this regard, I note entry 132 in Gardner's *Bibliotheca Astrologica*, also known as *A Catalogue Ratione of Works on the Occult Sciences*, volume 2, *Astrological Books* (1911, reprinted, 1977, Symbols and Signs, Pasadena, California). The entry reads:

**Blagrave** (Joseph) Blagrave's Supplement or Enlargement to Mr. Nich. Culpeper's English Physitian, containing a description of the Form, Names, Place, Time and Vertues of all Medicinal Plants as grown in England, &c. 8vo. London, 1674.

To which Gardner adds, "Collation (iv) 237 (xv) pp. Tract at end 46 pp." I should like very much to see this book in print. It may be that, faced with expenses he did not foresee, Blagrave deleted 32 pages of his herbal, perhaps because he had previously published a better version.

Continuing the pagination, in *Ascella* the page after 120 is numbered 137, but it has been crossed out and 121 written beside it. The text flows smoothly from one page to the next, as it does with the following gaps:

After page 137/121 comes pgs 122 and 123, and then (in this order) 140, 141, 126, 127, 144, 145, 130, 131 (manually renumbered 147), 148, 149, 134, 135, 152, 153, which is followed by pages in the normal order, ending at page 167.

Between 167 and 168 there is a gap. The end of page 167 ends with,

. . . I question not but that Authors have largely and learnedly written hereupon, unto whom I shall re-

Page 168 begins with,

I do seldom trust, or rely upon my judgement herein, . . .

Again my thanks go to Mr. Graves, who supplied the missing words from his edition of 1689: “refer myself ; for”. This appears to be a simple typo in the first edition. It can be found, in [ ], on page 159 of this edition.

Pagination, from pgs 168, to the end of the main text on page 187 in the Ascella edition, is without problem. There follows two unpaginated pages, with the title, To all such who are Students, and well-Willers unto this most excellent Science of Astrology. The Ascella edition concludes with a poem by H. Pratt, in Latin. My Latin is nil, but this seems to merely praise the book. I have omitted it, as I could not have transcribed it correctly.

Spelling. Spelling irregularities have been noted. I believe there is a simple explanation. Typesetting was done by two individuals. One read the author’s text, aloud. The other set what he heard, using the spelling and punctuation (and, most likely paragraph breaks) he thought proper. Every hour or two, they traded places. The two men were from different locales and each brought his own proper spelling. Such was what an author had to put up with.

To the best of my ability, I have copied Blagrave’s use of *italics* CAPS, and astrological glyphs (these last are infrequent). I have also copied his punctuation and paragraph breaks, as much as I would have liked to have modernized both.

I have replaced hath with has, doth with does, unto with to, etc. I have replaced verbs that end with -eth (encreaseth, diminisheth, etc.) with their modern equivalents. I have replaced words such as fixt with fixed, agree’d with agreed. I have left Sagitary and Aquary alone. I rendered the following, “I did mix it with oyle of young Puppies” as “I mixed it with oil of young Puppies” (page 113 in this edition), in other words, I simplified verbs. I did this to make Blagrave’s text legible to modern readers. We don’t speak, read or write the same way that Blagrave did, just as he did not speak, read, or write as Chaucer did, though there are about as many years from Chaucer to Blagrave as there is between Blagrave and ourselves. I hope the results are satisfactory.