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VIX

Janna Magica restorata — fo. 1.

*Clavula Solomonis, The Little Key of Solomon — which contains
all the Names Orders and Offices of all Spirits that ever lived —
any for ever with, with the Seals or Characters belonging to each
Spirit and the manner of calling them forth to appear, in 5 parts
called Books — fo. 195.*

... ..

The most bountiful heart the most abundant God, hath framed too Images like
 unto himselfe, & they are the world & all in it, that in one of these he might be Delighted
 to behold all these ^{his} is greatly Various, Manifest, Admirable & wonderful works
 of the Creation & operations; & in the other to glory God, who seeing he is one,
 hath created the world, ^{one, round,} ~~round,~~ seeing he is Eternall, hath created the world
 Immovable, seeing he is Infinite, hath created the world the greatest of
 all things, seeing he is the highest Life, he hath adorned the world with vitall
 Seeds, begotting all things out of himselfe, & seeing he is the Omnipotent,
 By his will alone (not by any necessity of Nature) hath created the world
 (not out of any foregoing matter, but out of nothing, & seeing he is the true
 Goodness, embracing his word, which is the Word of all things (as Origines) is
 his choicest & essentiall word; he hath fabricated this Eternall world, After
 the example of the Interaerall, or Ideall world, sending forth the matter of the
 Elements of the Aire, out of nothing that which he had from the
 eternity of the Word.

Also after his own Image for as the world is the Image of God
 so man is the Image of the world.
 This of the mightiest man is not printed simply by Image
 of God, because the world is the Image of the Image of God for he is
 called Microcosm or the little world.

... of God is his word, his Wisdome, light, life
& truth, Existing by himselfe, of which Image Mans soul is the Image;
Therefore we are said to be made after the Image of God, not after y^e
Image of the ~~Image~~ world, or of the creatures, For as God cannot be
touch'd nor perceiv'd by the ears, nor seen with the eyes, so the soul of
man can be neither seen heard nor touch'd, And as God himselfe is
Invisible, & cannot be Compell'd by any, ~~For as God~~
So also the mind of man is free, & cannot be Enforced or bound'd;
As God comprehendeth all this whole world, & what so ever is in it, in his
mind alone; So the mind of man comprehendeth it even in thought,
And as God moveth & Governeth all this world by his Word alone,
So mans mind Ruleth & Governeth his Body; Therefore man is called
The Other world, & the Other Image of God, because he hath in himselfe
that is contained in the greater world; So yet there Remaineth nothing
which is not founde Equally in the lesser man, himselfe, possessing
the same nature as in the greater world.
The four Elements, with the most true propriety
of their natures, And also an Ethereal Body, & the Charist
of the soul in proportion (corresponding to the Heavens
The Vegetative life of plants, the Sensitive of Animals,
Angelicall Reason, Divine Understanding, & the true (or, as the
Divine possession of all these things, flowing together into one,
wherefore we may truly say, that man is called ~~divine~~ ~~containing~~,

4
Created, not onely as being made another world, that he comprehendeth all y^e parts
 thereof in himselfe; but also that he Received to containe even God himselfe,
As Saint paul clearly Expresseth saying ye are the temple of God,
... it is no absurd unjust, or Atheisticall tenet, nor any ways unbecoming
 a Christian to confirme this tenet, and say, that man is the most Expressive Image
 of God, Seeing he containeth in himselfe, all things which are in God.
 But not, that God by a certaine Eminency containeth all things by his
 power (simply as the beginning of all things) And he hath given this power to man,
 that he should in like manner containe All things, but it is by a certaine
 Act of Composition, as the Bond, Ty and Knot of all things; Therefore man
 onely Rejoyceth in this honour, that he hath a similitude with all operation
 with all, & Conversation wth all,
... with the matter in a proper subject, with the Elements in a
 fourfold body, with plants in a four fold vertue, with Animals in a sensitive
 faculty, with the Heavens in an Ethereal spirit, the highest ^{of} the Superior
 parts in the highest, with the Angels in wisdom & understanding, with God
 in containing all things.
... with God, and the Intellectuals of faith & wisdom,
 with the Heavens & Heavens things, of Heaven the Superior, with the Superior
 things, of Earth the Inferior, that he hath in himselfe, even on
 y^e diction of God, by knowing the knowing him.
... so man also can know all things Intelligible,
 Seeing he hath for an Adequate object in himselfe, Truth it selfe, either
 something
 Is there any Disposition or thing founde in man, in which of Divinity may not
 shine forth? No, is there any thing in which God may not also be Repre-
 sented in man.

shall know him selfe, shall know all things in him selfe,
 And more especially he shall know God, according to whose Image he
 was made, he shall know the world the Resemblance of which he
 beareth, And he shall know all Creatures with which he Symbolizeth,
 & obtaine all the doerest & truest Understanding, that can be had from
 Angels, spirits, Heavens, Elements, Animals, plants, stones, & whatsoever els,
 & how all things may be fitted for all & every purpose or purposes, in and
 according to their time, place, order, Measure, proportion & Harmony.

Therefore must the more every one shall know him selfe, by so much he
 obtaineth the greater power of attracting the like Qualities & Vertues,
 & likewise Operate the greater & more wonderfull things, & so by consequence
 & course gradually attend to so great perfection, that he is made the son
 of God, his transformed into that Image which is God, his united
 mind, A gift that is not granted to Angels, yet world, or any Creature, but
 to man only.

The more he knoweth, to be made the son of God, & to be united
 to God, all things which are in man are united also, & especially his
 mind, then his spirit, then his Animall powers, & then his vegetative
 faculties &c.

The Image of the Divine Image, is the proper & peculiar Gift to
 man, & to none other Creature.

The more things placed in man, thus distinguished according
 to their respective functions, parts & Qualities.

These {
 Superior,
 Lower,
 Middle.

The Supreme, is that Divine thing which is called the mind, or superior portion,
 or illuminated intellect; also called the breath of life (that is) Breath from
 God, or his spirit inspired into us.

The middle, is the sensitive soul, which is also called an Image, Saint
 Paul nameth it the Animall Man.

The lower, is the Rationall spirit, knitting & tying together, both Extremes;
 (that is) the Animall Soul with the mind, Savoring of the Nature of
 both Extremes, yet it differeth from the Illuminated Intellect, the
 mind's light & Supreme portion; it differeth also from the Animall
 Soul, from the which the apostle teacheth us, that we ought to separate it
 by the power of the word of God, saying the word of God is truly
 powerfull, more penetrating than a two edged sword, piercing even
 to the dividing of the soul & spirit.

Is the Supreme portion, never sinneth, nor consenteth to evil,
 but always resisteth Error, & exhorteth to the best things; so the
 inferior portion & Animall soul, is always busied in evil,
 & inclineth to sin, & frameth to the worst things, of which Saint
 Paul saith, I see another law in my Members, leading me captive
 to the law of sin.

The lower is the Illuminated Intellect, but is never damned,
 but through it (as passions are to be punished) yet through a heart
 into us, & generally; but the spirit, the Supreme soul, is
 by nature good, & according to its nature, adhereth to either
 of them.

The fourth Animall or Naturall, by Communion with the body & those Inferiour things.

That there is no work in the whole world, so admirable, so Excellent, so wonderfull, which the Soul of man (being Associated to his Image of Divinity) standing & not falling, cannot accomplish by its owne power, without any externall help.

Now we have in brief, treated of the (Celestiall properties of) Soul of man, and the Dignities thereof, & its conjunction to the body; we will now show forth the Dignities of the body, & how through each degree of Dependancy, his contemplation into the intelligible world, becomes more sublime, like unto the Intelligences &c.

The omnipotent God, in the admirable Creation & composition of the world, with the diversity & distinction of all the creatures therein, and the several forms, shapes, & figures, in the animals, &c. &c. Although the heart of man, is not able to comprehend the

Wonders and Artifices, which he hath made, yet in his imagination, he perceives, that he hath made, they were made, according to his owne image, & according to the word, which he hath made, according to his owne image, &c.

But when we consider, that the body, is made, according to the image of God, & that the soul, is made, according to the image of God, & that the body, is made, according to the image of God, & that the soul, is made, according to the image of God, &c.

Reason, giving him Dominion over the ^{Heavens} ~~Heavens~~ of the Ayre, the fishes of the sea, & all the Creatures of the Earth, saith the text words &c.

Therefore man thus Deliberately made, thus highly honoured, & made as a forme so Angellicall, & so Royall, a Statu of Body so Ascendant, & lifted up towards heaven, a mind so delicate and ample, able to comprehend the height & depths of Mysteries, measuring the world in a moment (yet not (out aimed in the world)

The Contemplation whereof, made the Kingly prophet and psalmist David (being stirred up with the wonder and love of such a workman) to break forth into this passion, psal: 130: I will Magnify thy name Lord, how wonderfully art thou made, all the works of thy hands are wonderfull.

my Soul hath fasted, and knoweth right well, my mouth was not hid from thee, being made in darkness, how wonderfully was I fashioned in the wombe of my Mother, Thine eyes saw me a Kinde & undigested Mass, & all my members were written in a booke, & when I was formed, were not hid from thee, in my Mother's womb. (A)

So that when we consider, that the body, is made, according to the image of God, & that the soul, is made, according to the image of God, & that the body, is made, according to the image of God, & that the soul, is made, according to the image of God, &c.

all things are produced, & upon Whome all things Depend, and through whose Command,
 Every Creature in its office, accordingly, from the will of the Creator, according to the will
 of the Creator; in which we attain, not only to the knowledge of things Naturally,
 But come to the perfection of more Rare & Sublime things (Celestially &c. —
 as may be instanced in many presidents, both Ancient & Modern — But
 yet the *Intellect* is the image of God, the Acting intellect is the image of the word,
 the Soul is the image of this intellect, & our words & image of the Soul, by which
 It acts upon Naturall things Naturally; Nature being the work thereof, And Every
 one of these perfects his subsequent, & none of the latter exists w^out of
 former, for they Depend amongst themselves, by a kind of Ordinate Dependence,
 So y^t when the latter is Corrupted, it is returned into y^e w^h was next before it, untill
 it come to the Heavens, then to y^e Universall Soul, & lastly unto y^e Acting intellect
 by which all Creatures Exist, & then by Degrees in y^e principall Author, y^e first &
 last, by whose heavenly will all things at length are Returned,

This is the *Order* and Continuity of nature, that all creatures do receive
 flow through every inferior, with a long end (continued as is for discussion)
 Dispersing its Rays, even to y^e very last things. And in inferiours through the
 Superiours, come to y^e Supreme of all.

The *Order* of God is the world; of the world, Man, y^e Man, Beasts,
 of Beasts, plants, of plants, Rocks, y^e Metals, Stones

Heavens, Heavens with Animals, Animals with the Heavens, the Heavens with y^e
 Intelligences, the Intelligences with the Divine properties, & the *Order* of the
 consequently with God himselfe according to whose Image & similitude
 and all things in the single word Created.

... spiritual; the plant agrees with a fruit in its station; a fruit with
 a man in sense; man with an Angel in understanding, an Angel with God in immortality.
 ... to the mind; the mind to y^e intellect, the intellect to y^e intention,
 the intention to y^e imagination, the imagination, to y^e Senses, & the Senses at last
 to things. &c.;

... thus: inferiours are so successively joyned to their
 Superiours, that their proceeds are influenced from their Head (the first Cause)
 like as a certaine string stretched out to y^e lowermost things or fall, & y^e which string,
 if one end be touched, the whole will presently shake & sound to y^e other end;
 Even so, at the motion of the Inferiour the Superiour is also moved, so which
 the other doth answer, like as strings of a well tuned instrument; so y^e w^h is
 moved, caused or produced in those inferiours, to which as to its Roots, causes &
 signs, it is Reduced (D)

It is very difficult, if not impossible, to convince or persuade a knowing & Intell-
 igent man, by Reason, into a Credulity of such things, that he can a little
 beyond his present capacity, out of Reasoning that is possible to him, by some
 for the spiritual spirits of men, & of the very heavens, the celestially, & y^e Co-
 operations of y^e mind, & y^e sense, & y^e no y^e sense, & the sense all its positions
 ... for the most Philosophers, do not admit this word Divine
 ... the great ... its proceeding, this from the ... the ...
 from ... will ... operations & effects
 are produced and arranged to pass, by y^e hand of the celestial Authority
 managed according to y^e Will, & is done, & is done & is done & is done
 because it is out a stranger to the Heavens &c.

... and the Mutuall Correspondencies of those inferiours with their Superiours, whereby we become Capable of Receiving certaine Celestiall gifts from above: &c. - and shall now lay down some Beneficiall Aphorismes, Worthy of Remark.

Beneficiall Aphorismes.

Beneficiall Aphorismes 1. Wee ought to value nothing more in this Life; then that we degenerate not from the Excellency of the mind, by which we come nearest to God, and put on the Divine Nature; least at any time our blinde waxing Dull, through a stupid Vanity, should Decline & yield to the frailty of our Earthy Body, becoming fleshy & vitious. Wherefore we ought so to order our minds, that it by it selfe, being mindfull of its owne Dignity & Excellency, should always both think, & operate something worthy of it selfe. But the Knowledge of the Celestiall & Divine Wisdom, & doctrine, and every particular part thereof, is the foundation of this Honourable & Divine Study; but every man should be diligent in the study of it, by a pure & Believable Faith, and by a true & sincere Love of God, and the study of the Scriptures, which is the true way to the knowledge of God, and the true way to the knowledge of our selves, and the true way to the knowledge of the world, and the true way to the knowledge of the things that are to come. And the study of the Scriptures, which is the true way to the knowledge of God, and the true way to the knowledge of our selves, and the true way to the knowledge of the world, and the true way to the knowledge of the things that are to come, is the true way to the knowledge of God, and the true way to the knowledge of our selves, and the true way to the knowledge of the world, and the true way to the knowledge of the things that are to come.

power to our works, and drives away the Devils and Delusions of all evil spirits, and get subjects them to our Commands too. 2. Wee ought to value nothing more in this Life; then that we degenerate not from the Excellency of the mind, by which we come nearest to God, and put on the Divine Nature; least at any time our blinde waxing Dull, through a stupid Vanity, should Decline & yield to the frailty of our Earthy Body, becoming fleshy & vitious. Wherefore we ought so to order our minds, that it by it selfe, being mindfull of its owne Dignity & Excellency, should always both think, & operate something worthy of it selfe. But the Knowledge of the Celestiall & Divine Wisdom, & doctrine, and every particular part thereof, is the foundation of this Honourable & Divine Study; but every man should be diligent in the study of it, by a pure & Believable Faith, and by a true & sincere Love of God, and the study of the Scriptures, which is the true way to the knowledge of God, and the true way to the knowledge of our selves, and the true way to the knowledge of the world, and the true way to the knowledge of the things that are to come. And the study of the Scriptures, which is the true way to the knowledge of God, and the true way to the knowledge of our selves, and the true way to the knowledge of the world, and the true way to the knowledge of the things that are to come, is the true way to the knowledge of God, and the true way to the knowledge of our selves, and the true way to the knowledge of the world, and the true way to the knowledge of the things that are to come.

6: It is properly call'd that a Secret in Magick, which no man can Attaine unto by humane Industry, without Revelation: The Knowledge whereof is both Obscured, hidden by God in the Creation, yet notwithstanding, he doth permit to be revealed by spirits & Angels, to a due use of the thing it selfe, And these Secrets are either Concerning things Divine, Naturall or humane; If you do but Rightly ~~Examine~~ Examine a few, you shall know the whole w^{ch} the most secret 71, If the same understanding be Divinely or Angellically Inspired, by Conjunction or Revelation, it is the only Effector of all wonderfull operations, and produeth what thing soever it Indulgently Conceiveth: Let a Magician therefore, Carefully shroud himselfe under the wings of Divine Assistance, Least he fall into y^e Snare of Temptations

8: Do not fill thine mind with no experiments that are of contrary Qualities or offices, but let every one be simple to severall, for gods nature hath appointed all things, to a severall use, end & purpose, its constitution and character, be not to be mixt together, as water, & fire, or earth, & air, or any such thing, being accordingly pronounced, but for their severall offices, work Divine Super natural, Myriads, Terrestrial, Sub terrestrial, Aery, & every other, Visible and Invisible, to y^e use of their Power, & that Revelation to submit themselves to.

9: It is nothing so much becometh a Magician, as Soundness in faith, Constancy in action, & mind immovable in hope, patient in persecution, and when the like Royaltie is in its life, there is (I say) none more happy then such because the holy Angels and Conuersant about them, possess the Custody of ym, they will familiarly Converse with them, and willing to give attendance to ym, & Communicate unto ym what soever shall be desired, they will Successfully & successively supply them in all things, according to their severall & Respective Pro^{ps} & Offices, & faithfully instruct them in all wisdom & Knowledge, by the Doctrine of Angelicall Ministry, and Inconstancy, & Despair, bring all to Confusion & loss, & nothing to effect. 10: He who would know secrets, Let him first Learn to know how to keep secrets secretly, & to Reveal those things y^e are to be revealed, & to deal those things y^e are to be dealt. Beside this Rule, & the eyes of thy understanding shall be open, & thou shalt see secret things; and thou shalt have wisdom, thy mind shall be directed by Revelation, and thou shalt have the tongues of fire about y^e ears, prompt & ready in their nature, to answer unto the commands of any humane mind, (as thou shalt see that is intended by Revelation) with all Divine & Celestiall & good Gifts what soever be: With this gift thou shalt be sufficient for receiving of y^e gifts from celestials, & secure from being troubled by devils, so that thou shalt have thy rights y^e are thy rights, & thy rights shall be thy rights, & thou shalt be free of them & thou shalt have y^e same as is y^e gift of the Holy Spirit, & thou shalt be free of the Celestiall Influences.

12) our minds do affect Divers things by faith (that is) A firm
 Adhesion, a fixt intention, and vehement Application of the worker
 or Receiver, to him w^{ch} co-operates in any thing; & gives power to
 worke which we intend to do, so that their is composed in us,
 (as it were) the very image of the Vertue to be Received:
 we must therefore in all things affect vehemently, imagine,
 hope & believe strongly, for that is the greatest help, &

Condueth wholly to the Assistance of the Operator, it is a Vor
 tice of Maxime amongst phisicians, that a strong belief,
 And an undoubted hope & love, towards the phisician and Medicine,
 doth conduce much to Health, yea sometimes more than the Medicine
 it self; for the same that of Efficacy & Vertue of the Medicine
 worke, the same doth the strong imagination of the Phisician
 worke, being able to change the Qualities in the Bodies of the Sick;
 especially when the patient placeth much confidence in him.

19. If you shall call in your vocant, any Celestiall Angell
 or spirit, and desire to see him, or for any other purpose, you
 shall not see him, nor any successfull effect from you.

14) The working of diuine things mooues to work others, that
 good spirits obey us willingly, & communicate their Vertue and
 power to us, Daily Illuminating our spirits, as with their
 light, by Daily working & tractisg upon our Intellect, granting to our
 senses their Influences, like Images cast into them.

Even so far, as that we at sometimes haue the appearance of Good Angells
 unto us, and familiar Conuers with them, whereby we both contemplate Diuine
 things, & work wonderfull operations to gods glory and the use of man;
 faith assisting, and the Capacity Comprehending: &c.

15) All Evil spirits are overcome by us, through the Assistance of the good,
 being invocated by diuine and supernaturall powers, & miracles & Sacred
 Histories, and by breathing forth Venerable names and words, w^{ch} devout
 spoken. Now by the power and Efficacy of such Coniurations, they are
 subjected, bound and Alayed, for they cannot endure them, whereby they
 are enforced presently to yeild unto us, and forthwith to Depart out
 of those Bodies or places, which they possess or inhabit.

16) Vertue is no Vertue, unless it haue some like, in Feeling whereof
 it may stand and Exercise its power, for as Victory cannot stand
 without Victory, so Vertue can Vertue subsist without an Enemy, w^{ch}
 it may stand, and Exercise its power, for as Victory cannot stand
 without Victory, so Vertue can Vertue subsist without an Enemy, w^{ch}
 it may stand, and Exercise its power, for as Victory cannot stand
 without Victory, so Vertue can Vertue subsist without an Enemy, w^{ch}

17) The power of the good spirits is not to be used, unless we be
 first purified, and our hearts be made pure, and our eyes opened to see

all things, as herbs, Minerals, Stones &c: may come from the governing Intelligences immediately, from the first Idea, & next from the Configurations of the Heavens, disposing & destitute from the parts of the Elements disposed, Answering to the Celestial Influences, by which the Elements themselves are disposed & ordered.

Now the kind of operations are performed in these inferior things, by Express forms, in the Heavens by disposing Virtues, in the Intelligences by mediating Rules, and in the Originall Cause by Ideas & Exemplary forms.

It is a must necessity, agreed, in the Execution of the Effect of Virtue of Every thing.

It is a wonderful Virtue, operation and Effect in Vegetables, Stones Minerals: &c: yet it is greater in the Stars, beyond what from the governing intelligences, every thing is wrought the brains give us witness things, especially from the operation of the sun, which all things do exactly & continually correspond.

That there is no other Cause of the Necessity of Effects, than the connection of all things with the first Cause, and their dependence, with the Divine power, & Eternal Idea, which every thing hath as do determine and particular place in the exemplary world, from whence it is to be derived as particular being, Integrity, & being Virtue of Herbs, Minerals, Metals, Animals, woods, & Minerals, and all things that are of God and placed there.

which is God, although he doth by Intelligences and of Heavens, work upon these inferior things, yet some times he works these things immediately by himself, so hard Miraculous.

As it is as concerns (as is called hand maids) God by the Command & appointment of the first Cause necessarily act, and are necessitated to produce their Effect, yet if God shall not with standing, according to his pleasure, so discharge the suspension of, that they shall wholly assist from necessity of that Command & appointment, then they are called of greatest Miracles of God, as is abundantly Manifested in holy Scriptures, but for brevity sake have omitted, &c: (E)

Of Angels
or Spirits

A discourse of the names, natures, Orders, offices, Degrees & Hierarchies, Mentions to the Distinctions of the sacred Celestial Angels, or Spirits & Intelligences, the other Angelical powers (Celestially dignified) both of the sky & earth, together with the denomination of the Elemental powers or spirits, both of light & darkness, residing in the four Elements, fire, Air, Earth & water, and the four ^{directions} or quarters of the Compass East, West, North & South; And other wandering spirits both Elemental & infernal, & other observations worthy to be noted.

First, It is an Intelligible substance, free from all gross & brutish matter, & a body immovable, Assisting, raising & enlightning over all, & the beginning of the production, order, & preservation of the world.

... us. Lords of Heaven, & Guardians of
 our Bodies & Souls. —
 ... Do not, because they want not
 in beholding their Creator.
 ... to conduct men, wisdom to instruct men,
 & grace to preserve men.
 ... Creatures that ever God made, & do always
 behold the face of God, whomsoever they are sent.
 ... neither Change nor End,
 for they are immutable & Divine, & are swift Messengers to execute
 the Commands of the Highest at his Divine pleasure & appointment.
 There are nine orders, or Hierarchies, of the Celestiall Angels or
 Blessed Intelligences, Residing in the nine Planetary
 spheres of the Heavens thus nominated, first the Order
 of Angels in the sphere of the moon, who performe the
 Messengers of the Angels, in the sphere of the planet Mercury,
 who execute the same messengers, thirdly, in the
 sphere of the planet Venus, who hold out, others fourthly
 in the sphere of the planet Mars, who hold out signs & tokens
 and messengers, fifthly, in the sphere of the planet Jupiter,
 who do hold out the same, sixthly, in the sphere
 of the planet Saturn, who do hold out the same, seventhly, in the sphere
 of the planet Saturn, who do hold out the same, eighthly, in the sphere
 of the planet Saturn, who do hold out the same, ninthly, in the sphere
 of the planet Saturn, who do hold out the same. —

Whom God hath made Eighty Cherubim, in the Orb or sphere of Heaven,
 called the starry firmament, who being full of Knowledge, Do teach
 Ninthly, Seraphim in the Orb or sphere called the primum mobile,
 or first movable Heaven; &c.
 As there are nine Orders, or Hierarchies of Sacred Celestiall Angels, or
 Blessed Intelligences, so there are nine Orders of wicked or infernal
 spirits, called Devils or spirits of Darkness; who are said to inhabit or
 have Resided in the infernal worlds, thus nominated: first Tempters
 & Incubators: secondly, Gifters, Types or Accusers Inquisitors: thirdly
furyes, the Seminaries of Evill: fourthly, tyrannical powers: fifthly
inglers or Doctores: sixthly, Revengers of wickedness, Seventhly:
Vessels of Iniquity: eighthly, Lying spirits: ninthly, fault-finders.
 As touching the Appearances of these glorious Seraphick Creatures,
 the Celestiall & Good Angels, & other Celestially Dignified powers of
 Light, severall are the opinions of some Authors, & especially of
 Johannes Trithemius, who saith that the Angels are polygraph
 who saith that the Angels are polygraph & that they have appeared in
 the form of animals, & in divers other shapes, as is said by Aristotle
 of a Dove, & of an Angelicall Voice, thus Rationally Constructed
 Distinguished & Described, as followeth:
 ... in comparison to those
 that are his inferiors, for the higher order is incomparable unto God
 & of Degrees, more than the inferiors, and also incomparable
 unto them, in the same manner, that in respect of that Degree in
 Angels, things are incomparable.

... neither man nor woman, therefore they do
take forms (not according to any proportion in imagination but) according
to the Discree & applicable will both of him, & of the thing wherein
they are Administrators; for they are all spirits ministering the will
of God, & unto whom unto every thing within the compass of nature
& the use of man it followeth therefore, Considering that they minister
not of their selves, that they should minister in y^e Unsearchable
form, within the will their Executions and limited.

Now if Trithemius or any other can say, that y^e woman also hath
not the spirit of God, being formed & fashioned of the self same
matter (notwithstanding in a contrary proportion by a Degree)
if Trithemius or any other, can separate the Dignity of y^e soul
of woman from the Excellency of man, but according to y^e form
of the matter, then might his argument be good.

But seeing y^e like as woman there is proportion & preparation
of sanctification in eternitie like, therefore may those that are
the eternall ministers of Gods in preparation to sanctification,
take unto them the bodies of y^e earth in the part of y^e
form for as in earth y^e man is found, so in earth you find one to y^e
self same Dignity, in eternall matter all one.

Now Trithemius speaks in respect of the fatherhood (understand
fatherhood) under which woman and man, by Reason of
the naturall Philosophers, man being more of nature & under
them of more within the workman or a super naturall Master, He
(say) created y^e naturall meditation.

... as aforesaid to the opinion of Trithemius
or any other naturall Conclusion is thus Answered; they are all beams of
that wisdom, which is the Deo of man's Excellency. And if Trithemius
or any other naturall Philosopher, both but seriously & well Observed,
they shall find that true wisdom is always painted in a woman's
garment, for then the purity of a virgin, nothing is more commendable.

A Brief Summary of severall orders & Hierarchies of
Some particular Angels & Spirits

In the most excellent & admirable & great work of the
Creation, hath in his infinite wisdom Ordained the Heavens,
as next under the sacred throne of his Omnipotent Majesty, to
contain the mansions & Residing places of his holy ministering
Angels, & Celestiall Intelligences, wherein are many Orbicular
spheres from his mighty seat, to the fiery Regions in w^{ch} he hath
(according to the Omnipotent Ordinance of the sacred Trinity, in the unity
of the Blessed Trinity, by y^e eternall Ordinance be fore the foundation
of the world) placed severall Hierarchies of glorious Angels, both
of superior & inferior Orders, & placed in the heavenly & most
sublime, & the place of his throne, the four ^{Angels} of the Heavens
East West North & South, & certain Intelligences or Celestiall Angels,
of severall Orders & Offices, as it is good & true (Certain spirits
to minister will, & other ministers of the City, & spirits of the Kingdom, of
severall Offices & Orders, & other Ministers of the Kingdom, of
Angels & spirits, who execute the will of the Lord, & the will

Will of the most high God, both as to mercy & Justice, on whomsoever &
whatsoever he is, or shall be pleased to Command them. The mighty God hath
also Constituted & appointed a particular & Regal Angel to Govern
Hylog Hylick, which is the matter of four Elements, or of which the Elements
was in his Great Wisdom & marvelous Workmanship, only Composed &
made: Under whom are also many Subjects, And who hath likewise
Ordained Angelicall princes or Governours of the four Elements &
ministers under them, And also hath Divided the Celestiall Girdle
of the Zodiack, into Eight & twenty ^{Angles} ~~parts~~ or parts, we have known to
be Called by the Sons of men, the Somany Mansions of the moon,
And Constituted so many presidentiall Angels therein: And
who hath againe Divided the Heavens into Eight & forty ^{Angles} ~~parts~~ or
parts, Eighteen whereof are Superiours to Celestiall, & the other
thirty more inferior to Aeriall; whose Mansions are not alike, nor
powers equal, for that he hath continually placed Eighteen Divisions
above the fiery Region in the Heavens, to wit Mansions & Mansions
of those glorious Angels, who of Divine institution and ordinance
Ordained to be princes & Ministers of Government, as well in the
Earthly matters, as in their severall & respective Offices they are con-
stituted & Appointed, the other thirty Inferiour Aeriall Angels
In the Divisions, as hath been already said, & amongst them
Wondrous full works of the Creation Orderly placed, one above another
thid, from the Earth to the fiery Region, in the highest part

part of the Air, where in are Located ninty one Angelicall princes
or spirituall governours, & many other Subservient Angels under them,
who are spirits of the Air, not Rejected but Dignified; And who are
governed by the twelve Angels of the twelve Tribes: which twelve Angels
are againe governed, by the seven Mighty Angels, which stand before
the most High and holy Throne, & unspakable presence, as Dispositors
of the Heavenly Decrees, preordinately Determined, who transmits
the Divine will & pleasure of the Highest, unto the twelve Tribes
Angels, & who againe Distribute the same unto the ninty one
Aeriall princes, unto whom the Governments of the Earth is by
Divine Determination Delivered, in its severall primitive Divisions
& limited ^{proportions,} ~~proportions~~ & whose Offices are by Superior Appointments
& Commands, sent forth or Committed & given to you, to bring in, & againe
Disperse of Terrestriall governments, to every the nature of
things, with the Variation of their Government, & to receive the pro-
vidences of the Eternal judgement of God, & accordingly have
also most wisely & in severall Distinct parts, the Earth, into four
Angles or Quarters, East, West, North, & South, & also placed & positioned
a watch tower, & constituted a mighty & Regal Angel therein, as
King, & prince, Governour & principall Governor, as in each particular
watch tower, & so of the four, & respective Angels of the watch
to protect the Decrees & all manner of things from any Blasphemy,
Swearth, Offence, Maligne temptations, or the wicked & great
Enemy

of Gods glory, & the welfare of his servants the sons of men,
 Children of the Creation living on Earth; the Devill & spirits of
 Darkness, to y^e end that (they being put out into the Earth) their
 Envious will might be bridled, the Determinations of Gods
 fullfilled, & his Creatures kept & preserved wth in the Compass
 & measure of Order; And who againe hath ordained & Consti-
 =tuted under each Angelicall Monarch, Governing each severall
 watch towers (as ever seems thereof) six great & benovolent Angels,
 Called Seniors or Senators, to judge the Government thereof, &
 to full fill his Determinate Commands, as it is written & Remembred
 by Saint John in his Apocalips, and hath Likewise plac'd
 under every the Respective mighty principed, & six spirituall
 Seniors, & each Terrestiall Angel, watch tower, sixteen goodly
 Angels of Light, to be Dispositors of the Commands of their
 Superiours, under whom also are many Subservient Angles,
 of severall natures & Offices, whose names are contained
 & to be found amongst many other admirable Collections, &
 in four tables, notes or Historical figures, & stand severally &
 Respectively Referred, to the four Angles or Quarters of this
 Terrestiall world, as they together wth their uses w^{ch} & duties,
 out of obscurion, & brought to Light by the ministry of the
 of the Celestiall Angels, ^{are} by him very freely to be
 the same.

the same, that by the Ministry of the Celestiall Angels or Blessed
 Intelligences, was Revealed to Moock: whereby he became wise, & that y^e
 spirit of wisdom & the Knowledge of the Earth, & the Creatures thereof;
 together wth y^e Secret properties of all things therein contained: whose mansions
 are Situated in the lowest most or inferiour part of the Ayre, next unto the
 Superfices of this Earthly fabricke; And thus hath the most High God in
 his unsearchable wisdom, ordained & Appointed, numberless of Glorious
 Celestiall, Ayeriall & Terrestiall, Angels, of Light, & many other benovolent
 Angels, & Dignified Spirituall Creatures, of severall names, Natures, ord^s
 & Offices, some known & many unknown unto the sons of men: Residing &
 Inhabiting in the severall Celestiall Orbs or Spheres, Mansions, Aires, Elements,
 & matter thereof, Angles & Divisions, even from y^e Empirical Heaven unto
 this Inferiour Earth, many whereof as the Superiours, or Blessed Intelligences,
 dwell (usually w^{ch} of Light, & have in their spirits y^e great universal mercy
 preordained & decreed, to be very friendly & propitious towards, both the
 Justice & y^e all (and so, w^{ch} the same. Earth, & the other elements
 all powers dignified in former worlds dignified, to give obedience
 to the will of his servants the sons of men. who they see them, & all w^{ch}
 in many hard words, fully & so, that yett hath admitted of Gods Vacuum
 in his most admirable workes of this Creation, out that hee. in the Earth
 is full of his glory, & unsearchable Majesty, for his creatures, & the glory
 of his Countenance, whereby he glorifyeth all things, w^{ch} exceeds the
 Capacity & understanding of man.

first begotten & is attributed to the Son; and hath his influence by 7th order of
(cherubim) called by the Hebrews *Chamim* that is forms, or wheels;
& from thence into Starry Heaven, where he fabricate the so many figures,
as he hath Ideas in him self, & distinguish the 4th (Chaos of the Creatures,
by a particular intelligence called *Raziel*, who was 4th Ruler of Adam.
The 5th name is *Tetragrammaton* *Yehi*, his numeration is *primo*
(or *1-2-3-4*) that is providence & understanding; & signifies Remission, Quietness,
the Jubilee, penitential Conversion, a great trumpet, Redemption of the
world; & the life of the world to come; it is attributed to the holy spirit,
& hath his influence by the Order of Thrones, called by the Hebrews *Aralim*,
that is Great, Mighty & Strong Angels; & then by the Sphere of Saturn, Admin-
istrates the firm form of liquids or dissolved matter, whose particular Intel-
ligences are *Zaphkiel*, the Ruler of Noah, and *Jophiel*, the Ruler of Seth;
the 6th name is *Yehi*, his numeration is *primo* (or *1-2-3-4*) that is
by the 6th order of Thrones, or 6th order of things, as *primo*, but
the 6th name of the Order of Thrones, which is *Yehi*, called the Numer-
ation of *primo*
The 7th name is *Yehi*, his numeration is *primo*, that is
goodness, & by the 7th order of Thrones, that is by the 7th order
the Right hand, & hath his influence by the Order of Thrones, (called by
of Hebrews *Assa* & is through the Sphere of Jupiter, jurisdiction

the Images or Effigies of Goodes, bestowing, Obeying & pacifying Justice, on all; his
particular Intelligence is *Zachiel*, the Ruler of Abraham.
The 8th name is *Yehi*, that is the mighty God, punishing of sins
of the wicked; his numeration is *quadrato*: which is by interpretation
primo, Gravity, fortitude, Security, judgment, punishing by slaughter & war.
It is applied to the Tribunal of God, the Girdle, the sword & left hand of God;
it is likewise called *Yehi*, that is fear, & hath his influence through the
Order of Thrones, & from thence through the Sphere of Mars, unto whom belongs
war, fortitude & affliction, it draweth forth the Elements; his particular
Intelligence is *Sarnol*, the Ruler of Sampson.
The 9th name is *Yehi*, his numeration is *quadrato*; that is Apperell, Beauty,
Glorie, pleasure, & signifies the tree of Life; & hath his influence through the
Order of Thrones, called by the Hebrews *Malaciel*, that is Angels into of
judgment of the sinners; his numeration is *quadrato* in producing
words, his particular Intelligence is *Yehi*, the Ruler of Benjamin &
The 10th name is *Yehi*, his numeration is *quadrato*, that is
the 10th order of Thrones, as the name is *Yehi*, his numeration is *quadrato* & victory
the Right hand, & hath his influence by the 10th order of Thrones, & justice of a
King; his influence is through the Sphere of Jupiter, & justice (called
of the Hebrews *Assa* & is through the Sphere of Jupiter, jurisdiction
The 11th name is *Yehi*, his numeration is *quadrato*, that is
the 11th order of Thrones, as the name is *Yehi*, his numeration is *quadrato* & victory
the Right hand, & hath his influence by the 11th order of Thrones, & justice of a
King; his influence is through the Sphere of Jupiter, & justice (called
of the Hebrews *Assa* & is through the Sphere of Jupiter, jurisdiction

By a certaine secret Supracosmicall force & Vertue.

From the Order of Mars, he Receiveth power, by Vertue whereof he constantly fighting, is strengthened against the Enemies of Truth, for the Reward of which, we Run a Race in this Life.

From the Order of Saturne, he Receiveth power & strength, against the Enemy of this Earthly Tabernacle.

From the Order of Mercurie, at which he hath help, whereby he can Subject any Domestick Enemy, he Carryeth a longer ^{Obta} ~~him~~ ^{Can} ~~the~~ ^{into his Desires End}

From the Order of Venus, he is knit together, by being Collected together into himselfe, fixeth his Memory on those Eternall Visions.

From the Order of Jupiter, he hath the Light of his mind, of Honor & of wisdom, & very high phantasies, & figures, which by his selfe is to be seen, & the Divine things.

From the Order of Mars, he hath the Light of his mind, of Honor & of wisdom, & very high phantasies, & figures, which by his selfe is to be seen, & the Divine things.

From the Order of Saturne, he hath the Light of his mind, of Honor & of wisdom, & very high phantasies, & figures, which by his selfe is to be seen, & the Divine things.

From the Order of Jupiter, he hath the Light of his mind, of Honor & of wisdom, & very high phantasies, & figures, which by his selfe is to be seen, & the Divine things.

Stability and an immovable Resolution.

From Jupiter, he hath the Light of his mind, of Honor & of wisdom, & very high phantasies, & figures, which by his selfe is to be seen, & the Divine things.

From Mars, he hath the Light of his mind, of Honor & of wisdom, & very high phantasies, & figures, which by his selfe is to be seen, & the Divine things.

From the Son Nobleness, of mind & perspicuity of Judgment & Imagination, the nature of Knowledge & opinion, Maturity, Counsell, Zeal, Light of Justice, Reason & Judgment to Distinguish Right from

wrong purging Light from of Darkness of Ignorance, the Glory of Truth found out, & Charity the mother & Queen of all Vertues.

From Venus, A fervent Love, most sweet hope, the allusion of Desire, order, Concupiscence, Beauty, sweetness, Desire of Increasing, & propagation of it selfe.

From the Order of Jupiter, he hath the Light of his mind, of Honor & of wisdom, & very high phantasies, & figures, which by his selfe is to be seen, & the Divine things.

From the Order of Saturne, he hath the Light of his mind, of Honor & of wisdom, & very high phantasies, & figures, which by his selfe is to be seen, & the Divine things.

From the Order of Mars, he hath the Light of his mind, of Honor & of wisdom, & very high phantasies, & figures, which by his selfe is to be seen, & the Divine things.

(to find knowing their natures) by preventing, taking heed, & Defending, Least they should meet him, the least an ill disposed Subject should receive hurt, where it ought to reap benefit.

The last Part of this Book: Theologically Constructs, & Divides, together with a brief Description of the Heavenly Kingdom, & other Servient and Assisting Angels &c.

The last Part of this Book, or Orders of Angels, (as we said before) are nine & they are these: Seraphim, Cherubim, Thrones, Dominions, Virtues, Powers, Principality, Archangels, & Angels: They are said to be of three kinds, they are divided into three parts; Superior, Middle, & Inferior. The Superior Hierarchy, and Seraphim, Cherubim, & Thrones, these are Superior celestial Angels, and are only about Gods: these rule not the bodies of Men, Women, or Beasts, but only for the Government of spiritual things, But the first three, Seraphim, Cherubim, & Thrones, these are not the bodies of Men, Women, or Beasts, but only for the Government of spiritual things, the second three, Powers, Principality, & Archangels, these are the bodies of Men, Women, or Beasts, and are about the Government of the world, the first is the body of God, the second is the body of God (as the form), the third is the body of God.

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And sometimes Consents to Miraculous Operations: the third Drives away those things, that seem to be able to Disturb the Divine Law. The second Part of this Book, or Orders of Angels, (as we said before) are nine & they are these: Seraphim, Cherubim, Thrones, Dominions, Virtues, Powers, Principality, Archangels, & Angels: They are said to be of three kinds, they are divided into three parts; Superior, Middle, & Inferior. The Superior Hierarchy, and Seraphim, Cherubim, & Thrones, these are Superior celestial Angels, and are only about Gods: these rule not the bodies of Men, Women, or Beasts, but only for the Government of spiritual things, But the first three, Seraphim, Cherubim, & Thrones, these are not the bodies of Men, Women, or Beasts, but only for the Government of spiritual things, the second three, Powers, Principality, & Archangels, these are the bodies of Men, Women, or Beasts, and are about the Government of the world, the first is the body of God, the second is the body of God (as the form), the third is the body of God. The last Part of this Book, or Orders of Angels, (as we said before) are nine & they are these: Seraphim, Cherubim, Thrones, Dominions, Virtues, Powers, Principality, Archangels, & Angels: They are said to be of three kinds, they are divided into three parts; Superior, Middle, & Inferior. The Superior Hierarchy, and Seraphim, Cherubim, & Thrones, these are Superior celestial Angels, and are only about Gods: these rule not the bodies of Men, Women, or Beasts, but only for the Government of spiritual things, But the first three, Seraphim, Cherubim, & Thrones, these are not the bodies of Men, Women, or Beasts, but only for the Government of spiritual things, the second three, Powers, Principality, & Archangels, these are the bodies of Men, Women, or Beasts, and are about the Government of the world, the first is the body of God, the second is the body of God (as the form), the third is the body of God.

four Angels mentioned in the Apocalips, to whom power is given to hurt the Earth
 & the Sea, holding the four winds, from y^e four Corners of the Earth - &c:

The first Order is called Lucifer whose principall is called in Greek -
 Apollyon } that is Destroying & wasting, these are powers of Evil,
 Abaddon -

Causing Discords, war & Devastations, &c: -

The second Order, is called Accusers or Inquisitors, whose principall is ^{is} Astaroth,
 that is a Searcher out, he is called in Greek Diabolos, that is an accuser or
 Calumniator, who in the Revelations, is called the accuser of the Brethren,
 Accusing them night & Day, before the face of our Gods.

The third Order is called Temptors & Ensnarers, whose principall is
 Mammon, that is Covetousness: one of these spirits is present with every
 man, which we therefore call the evil genius.

The fourth Order, is called Devils, particular spirits, with the name of Devils, which

is principall of Devils, which is the name of the chief, some are named by their

According to the four parts, Angles or Demons of the four parts, East, West,

North & South, called the four Angles, which are the four parts of the

Angles, of which are many Legions, some by nature & some by office, and some good

both good & evil, as particular Warring Demons attending the Kings, and some

In fulfilling the same will the Devil, which is the name of the King, and

When Commanded or Appointed

These are the four chief Legions, as principall Governours, set
 Over many other Legions of spirits of different & severall Degrees from
 Superior to inferior natures, orders & Qualities, as Comparatively from
 great princes, to so gradually to the most inferior & meanest ^{of spirits} whose
 names and as followeth.

East	Uriens, or Orions	West	Paymon	North	Egin	South	Amaymon
According to other Authentick Denominations they are called by 4 names							
Orios	Panyon	Egin	Mayray				
But according to the Tradition of the Hebrew Rabbins, they are thus nominat							
Samuel	Azael	Makaruel	Azael				

And of whom many other bear Rule as princes, &c: of Legions, & thereof and
 of the sort Innumerable spirits of private officers, as before said. - (I)

touching spirits

the body of

good Angels, for by

Quality of

the body

yet is most

In kind, yet it comes together again, As Ayre & water, but in y^e meanes it is much paired
 These are neither altogether Visible nor Invisibles, & sometimes being
 Conspicuous, and turned into Divers figures, & assumed Similitudes & shadows
 sic of bloodless Images, Drawing the filthiness of a gross body, And by reason
 of thos Affinity with Earth & water, and also taken wth terrestiall pleasures
 & Lusts, of which Sorts are Goblins, Incubus & Succubus &c: -

These are supposed to be male or female, & being this Diff-
 erence of Sex belongs to Compounds, but their Bodies are simple, neither

Can any of them turn themselves into all shapes at their pleasure,
 Except those that are fiery & Ayry, & unto those kinds it is easie to change
 themselves into what shapes their Imagination conceives.

sic As for the first kind, the Fair Spirits, because their Nature is (as I have
 said) so light, & their Imagination so good, they can assume the
 variety of shapes as others (as I
 have said) by reason of the variety of the elements, and for the most part
 take unto themselves the kind of the Fairies of the Rivers, & of
 the Nymphs of the woods.

These spirits are seen in a
 Dry places &c.

These are seen in a
 Dry places, being of Dryer Bodies, than themselves
 In forms of men, such are those which are called Onocrotali, or Satyrs, with Asses
 Legs, or fauni & Gucubi, of which there were very many (as is certainly by
 Experience known) & that often times, some of y^e did desire, & made contracts
 wth Women to lye wth them: &c: -

There are also certain kindes of spirits, not so noxious, offensive, hurtfull,
 nor so much, or displeasing, but most near to Man, & affected wth humane
 passions, Delighting much in Mans Society, & doo willingly dwell wth him.
 Some also there are, which often molest poor men, Women & Childen, but
 they are affraid of y^e fly from men of constant, credulous & undaunted minds
 and Resolutions; And the good of pure men they regard no way offensive, but
 to men of a rickled heart, they are very noxious & hurtfull.

Some like the first, these are who date upon Women, some upon (Riddes,
 some the second that are delighted in the company of the Fairies some stick
 wth Animals, some in never woods, & parks, some dwell about
 fountains of the woods (as I have said) but for brevity sake, I will
 not name more of the kindes to be following, I describe briefly the
 names of most of these kindes of terrestrial spirits, Fayres, Elves,
 Goblins, & what so ever, they may be called: together wth what
 places and things they do in nature, to lye wth dwellers.

These things are small, although they are little by nature,
 yet they can appear as big & great, or in what other Statute or
 Corporation they please unto men, & either fair, Deformed, Rich
 or poor to our Imagination.

... & knowing in all arts that are or can be found out,
 In all the Light of nature, & Containe the Knowledge & understanding
 of them all within themselves. It is said that they, as well as
 Gnomes, have many Mines of all sorts of Metals, & great
 stores of Treasures hid in the Earth &c: Under their power & Custody,
 And many times they doe afford great benefits in severall respects
 to Man kind &c.

The nature of these things, or Elphs is, they are affected ^{with} Love
 & affection that love them, & hate of those that hate them, & they
 know both our thoughts & thoughts in a great measure, & they
 seeme to pass, that we may easily know them to (come)
 to us, if we rightly understand the Rules thereof.

If this be true, & these are the things, which have commonly
 called Fairies, or Gnomes, & the like, & this is the

Lillia	Raffilia	Toca	Tolla	Affrica	Julia	Zonulla
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... that in ancient times that many of these Affin
 of our said Gnomes, Fairies & Elphs & other terrestiall & wandering spirits, have
 been seen & heard amongst men, but now it is said & believed that they
 are not so frequent, yet it is certainly altered & creditably Reported,
 that some of them have been discovered & seen, but how we shall acquire
 touching the Differences of them not appearing, or being not so conversant
 with and amongst men, so frequently in later times, as they are said
 usually to doe in Ancient times; by Reason the cause thereof may be very
 rarely Conjectured, by the utmost Capacity. (K)

Classical ...

The ... both of good things & evil spirits, and thought
 to be (and justly so) ... by ... they are the progenies of such apparitions,
 & ... the Differences thereof, which is an error of material
 consequence, & shall be ...
 ... of ...
 ... of a ... of ...
 ... to the ... of ...

fourth to Visible apparance in a (Crystall Stone or glass) as one usuall way
or Customary forme is amongst the Learned Magicians, then the signe or tokens
of there apparance, most seemeth like as a Vaile or Curtaine of some ~~White~~
~~Beautiful~~ Colour, hanging in or about the Stone, or Glass, as a bright (Cloud or
other pretty kind of Horrificall shew, both strange & yet very delightfull
to behold; it is therefore to be Remembred, that the Magickall Sople
ought to have for this purpose a Crystall Stone, of a round & thick forme;
very cleare & transparent, or other Stone of the like Diaphanity, or Ball
of Clear & Solid Glass, or thick hollow Glass, with a little hole on the
top of like forme, of any convenient bigness or Diameter, according as can
Reasonably be obtained or made, & the Stone to be set or fastened in a
frame, & also the Glass to be made in the ^{Stalk} ~~Stalk~~ or Stalk fixed thereto,
& so to be put in a socket with a foot or pedestal to stand upright;
the stand being (as usual) of a stone, with the Glass of
or Glass Receptacle, to be placed so that, upon invocation or other
for spirit and apparance, there shall either be a new candle set
side thereto, or a lamp which shall burn during the time of
Action, set on a table ^{a part} ~~apart~~ & furnished for this purpose, being
Apparance (as afore said) or made to see by a window, one of the Stone
or Glass Receptacles, or if not understanding Apparances happen to
shew themselves out of them, yet the signes of their apparances will

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very Delightable, & pleasant, though various and amusing the senses to behold,
as a shining brightness or sudden flash, or such like similitudes very splendid
in shew, all about, or in the place where action is made or apparance is made.
When invocation is made to any of the Celestiall powers, or other dignified
Elementall spirits of Light, & apparance accordingly is produced and
visibly sheweth it selfe, either in the shew Stone, or Glass Receptacle, or
otherwise out of the same; then you the same very well & also take note
of its Corporature, Physogomy, or features of the face, Posture or garments,
Disposition & behaviour, Language, & to knowe it may be worthy of note;
by Reason of making a true Distinction between the apparances of
Good Angels or spirits, & others that are evil, & of knowing the same
without being deceived, for although evil powers or spirits of Darkness,
may be Invocated, moved or called fourth to Visible apparance &
(as unto the world, & unto the eyes of men) in such
manner, in order by nature to effect, they may be commanded to serve
the will of man, according as they are bound to depend, but the
Necessity thereof shall be requisite to require, but then Actions which
are different to serve all both in time, place & order, & also the manner
of apparation, whereby there is a Divine sight or dially shew
of the inward, & sheweth forth in its proper place, this is for the
Magick Philosophers, and this caution being, Beware that one
in action, operation, or do as in this Art be

be not mixed with another, &c. but set Celestiall, Elementall & Infernall
Actions, operations, & invocations, be used & kept apart or separated,
according to the Method & manner as and in particular Ascribed, &
properly referred unto each of them; now then observed ^{The} Appearance
of Celestiall & Benevolent Angels, whether dignified Elementall
spirits, or powers of Light, are to be thus known or distinguished from
those that are Infernall or evil powers or spirits of Darkness, the
Goods Angels or dignified powers of Light as aforesaid, are in countenance
very fair, beautifull, Affable, & Youthfull, smiling, Amiable, & usually
of a flaxenish or Golden Colored hair, & in behavior or gesture very
curious & friendly, in speech very gentle, blithe, grave, & eloquent, & bring
no vaine, idle or superfluous language, or discourse; in their countenance
very handsome, straight, comely well favored, thin every limb most
exactly formall & well composed, their motions sometimes intersep-
table, both in their appearance, countenance & in particular, in their
Garments & Vestures, & what garb, forme, or colour they use, thin soft,
and likewise very faire, out of all or beside, the use of any ornaments
or strange garb, yet they are also very spiritlike, and to be kept to
behold; & in short, they are all Celestially Glorious in all their
Appearances, as they are in ^{Countenance} ~~Countenance~~ & in countenance most comely,
beautifull, Amiable & well composed, without any of the least
deformity, either of hairyness in the face or body, or a swarthy
Complexion, or any Crookedness, or ^{other} ill shaped members

of the body, so also is their Garments or Vestures, without spot or blemish,
either of being Ragged, or torn or stained, or by any wise to be seemingly
Dirtie, or Daubed, with any filthy, Greasy or nasty Soile, & alwayes Inbrave
the words of Mercy. When the appearance of any Celestiall Angels, or Angelical
powers of Light, or dignified Elementall spirits and Visibly shewd forth,
& by good testimony or Diligent Observation well known to be so, then
with their Reverence given there to, may be said as followeth
Welcome be to you of the Highest, & welcome be to the messengers
of Divine Grace & mercy unto us, the true servants & worshipers of
the same yo^r God, whose name be glory feed both now & for ever more.
And if the appearance be of yo^r; then it will stay, but if not, it will
Immediately Vanish, or flie hastily away, at the uttering of yo^r words
of Mercy. But if any evil power shall appear in the place or stead of that
which is good, & impudently withstand any speciall, then Vanish ye,
ye, ye evil spirits are to be dealt with all, in manner & forme
as hath afore is intended in this place; by reason these powers or spirits
which are by nature evil, & so are contrary to them by nature good,
may not be dealt with all in those actions or operations, nor those
powers of Light, by nature good, so be made in Reference to that
It likewise properly appertaineth or Belongeth by nature to be used by
evil powers of spirits of Darkness, more than as for their Assista-
nce

...of Evil spirits, when action
or Invocation is otherwise made, for moving & Calling forth Celestiall
Angels or Intelligences, or other Dignified powers or Elementall spirits
of Light, and not Apparent or Visible to any wayes Disordaine, more
then their shapes, formes Gestures, & other like principalls in Appear-
-ance, quite contrary behaviour, Language, Clothing or Vostures, to those
above Related, & to be observed of the good &c. neither and the hearing
to be other wayes judged of them then as intruders, temptors & Illuders,
on purpose if possible, to Decoive, & also to Destroy the preservation
& hopes of Obtaining any ^{Benefit} by Celestiall good mediums;
by Reason they are Degraded & Deprived of power, to send or show
forth any for going signe of their appearance, in those or such
superiour Actions, in Vocating or moving onely Celestiall or Dig-
nified Elementall powers &c. to Visible Appearance, & herein to be
not otherwise taken further notice of, then to be signified & shew
away, as before have been said. Also, is their that the Corporall
formes & Shapes of Evil powers or spirits of darkness, in their
appearance by forceable ^{intrusions} of this kind, and easily to be
Discovered from the good powers or spirits of Light, as now shall
be Declared as followeth
Evil powers or spirits of darkness, and Egly Ill powers, & Beastly
shape & appearance, when observed if they doe appear in upright

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or humane stature, then either body, face or covering and quite contrary
to the other to find specifices of the good, for although ^{an} Evil or infernal
spirit, may appear in the Likeness of an Angel of Light, especially in
the time & place, when good Angels or spirits of Light are invocated,
moved & Called forth, joining them selves very nighly, so even
almost imperceptible to sight & apprehension, except Ingeniously
Discovered by an acute & Curious observation, and clearly may be
Discerned quickly, by their Raggidness & Uneasiness of their
Garments, & the Difference of their Countenance in beauty & features,
& other indecent Compostures of the body, Language and behaviour,
& the Corporall Deformities of the Limbs, or beastly similitudes,
when such times do suddenly make their Appearance, and as
Readily show forth strange motions Gestures, & speaking, & usuall
blasphemous, Ridiculous or Different Language, All together
Dissonant & Contrary & very unlike, both in manner & matter, to
that of the Celestiall Angels, & Elementall powers & other
Dignified spirits of Light, which also may be soon Discovered by
the Degree of a cold & Curious speculation, & notable ^{Ins-}
^{Insultuous} factious, they make on this account, properly to Destroy, & if
possibly, to overcome through the Reason, hope & judgement of
Invocant, & by great errors & other ignorant mistakes, not
easily to be Decoived & Confound the more solid & Genuine

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Genuine Knowledge & Capacity of man Laboring herein,
but also to Distract the senses, & thereby Lead the Understanding
into a maze, & therein to weary & tyer us with Variety of Doubts,
& Disparations, not knowing how to unravell this Godion Knot,
or to be satisfied or Delivered from this hopeless pilgrimage,
but ^{hope of}
by the Scarian Wings.

From hence it may be Understood, that Evil powers or spirits
of Darkness, seeme to appear as Impudent Intruders, in the time
of Gods action, & in place where invocation is made, for moving
or calling forth of any good Angels, or Dignified Elementall
powers, or spirits of Light to Visible Appearance, than at any other
time & place, when as unto themselves they shall be Indifferently
by order, office & name invocated, moved & called forth to
Visible appearance for such their assigne, as by nature
& office where in they are accordingly dividable & suitable to
the occasion where in they are Commanded, they are in such
actions, Method, forme of observations, and to be only Referred
unto those Evil powers or spirits of Darkness, their occasions (we say)
and Differently set apart, to be Distinguished both in time,
place, order & Method forme & otherwise as afore said, & so they may
be moved & called forth Commanded & constrained accordingly
to be dealt withall & used, as the present occasion shall require.

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And the Direction of the Invoant shall finde agreeable to their
Nature & office. So then, here it is observable, that Evil spirits
may be invocated & dealt withall, Differently or apart by themselves
accordingly as afore said, but not in such place or at such time, as
when Action or Motion is made for the appearance of any
Celestiall or other Dignified powers of Light. And here it is to
be observed further, that Evil powers or spirits of Darkness &
Other Elementall powers or Inferiour spirits, by nature good
as well as Evil & other Wandering spirits, non Resident in order
of certaine of like nature &c. may be Commanded & constrained
by invocation, to be in obedience comparatively as vile slaves
accordingly, as Elsewhere in a particular treatise & invocations
properly thereto Referred, with severall other Appertinent Rules
& Observations inserted therein, is amply & at large shewed
forth, but Celestiall Angels & other Dignified & Elementall powers
& spirits of Light, by nature & office wholly benevolent or good
may not be Commanded nor constrained of any Invoant;
they are only to be moved & called forth by humble intreaties,
Therby acquiring favor & friendship.
Now then if at any time & place, where Action or Motion is made,
& humbly intreated earnestly besought, for the appearance
of any Celestiall Angel or Dignified Elementall power, or other
spirit.

spirit or spirits of light, & wicked intruders should impudently
insinuate, & thrust themselves in place, & would enforce
Credulity into the Spectator, &c:

And that it shall be plainly discovered, then shall the master
Sophy dismiss, discharge & send away & banish them from hence
after this Manner &c:

The Vengeance of God is a two edged sword, Cutting Rebellious
& wicked spirits of Darkness, & all other usurping powers in power
The hand of God is like a strong Oak, which when it fall oth'
Breaketh in sunders many shrubs, the Light of his Eyes Expelleth
Darkness, & the sweetness of his mouth ^{him} keepeth Corruption;
Blessed are all those unto whom he sheweth mercy, & protect
eth from temptation & illusion of wicked intruders,
Doy breeding them by his mighty ^{power} Under the Cover of Divine
Grace not suffering his humble servants to be overcome
Or overthrown, by any infernall assaults, now therefor
because yd' had told ^{us} that he intended without License,
Seeking to entrap & ensnare us, & secretly conspired
by those yd' subtiltyes, to deceive & destroy us your hopes,
In the true and saving of those our good, innocent, honourable,
& celestiall actions & operations, we doo in the great &
mighty name, & by y^e power

The power of the most high God, triumph Imperially over yd', & by
the vertue, force & efficacy thereof, to you & yd' powers vanquish'd
& overthrown & utterly destroyed, & broken, by vertue of that celestiall
power, by Divine Grace given to us, & wherewith we are presently signi-
fied, & as ours of ~~Gods~~ ^{Gods} promise (through faith) Continuing Inherent
with us, we doo hereby wholly do face & over through yd', & yd' are totally
vanquish'd. Therefore we say Depart, & immediately be gone from hence,
in peace, without noise, turbulence, injury, harm, violence or other
danger to us or this place, or to any other place or person whatsoever, &
as ye are of Darkness & the place of Darkness, & have without any
charge or permission Enviously intruded, seeking thereby to Ensnare,
Deceive & overthrow us, the Divine Judgment & Vengeance of the
most high God, for this yd' wicked & malicious conspiracy & insinuation,
& yd' treason, & howe, & what was, & what is, & what is to be, & what is to be
but the malice which yd' have shewen to us, & what is to be
discerned by the eyes of the wise & the righteous (we say)
Depart & be gone, & be gone, & be gone, & be gone, & be gone, & be gone,
during the pleasure of the King.
In witness whereof, we have signed, sealed, & decreed, & caused
to be published, & the same to be read, & the same to be
shown, as followeth:

...to obstinately Refuse to Depart
 from our presence, & from this place & pertinaciously attempt yet further
 against us, in the name of Jesus we say Depart ye wicked Seducers,
 & go immediately away from hence & be it unto ye according to the word of
 God, we judge Rightously from evil unto worse, from worse unto con-
 fusion, from confusion to Desperation, from Desperation to Damnation,
 from Damnation to Eternal Death, Depart therefore we say unto ye last
 Cry, & Remains with the prince of Darkness in punishment justly
 due, & Rewards unto ye wicked Malicious Deserving. & the God
 of mercy Graciously Deliver us from ye, ^{Jehovah} ~~Jehovah~~
 And if no Celestiall Angels, or other dignified spirits of Light appear
 in place to Vanquish, send away, or seal up any wicked or infernal
 spirit or spirits of Darkness, when Appeared is present, As Notorious
 Intruders in the firmament, when Celestiall or Elemental Actions,
 with their powers of Light in a situation is separated: then
 let the Discreet Magician with prudent passion, and Diligence
 to him to go & Consult the foregoing Rules, according to Respective
 & serious observation, who then by the office of him self, will und-
 oubtedly not only command the signs & groundship of the Celestiall
 Angels, but also dignified Elemental & other benedictive spirits,
 or powers of Light to his Requests & Command to Vanquish &

Overcome all Evil spirits or powers of Darkness &c: But also shall have
 power to Command, and Call forth & Constrain all Sublunary Spirits
 & powers of all natures, orders & offices, both good & Evil Light & Darkness
 or otherwise Relating thereto, & bring them to such Obedience according
 to their severall & Respective natures, & offices they may be so Com-
 manded & Constrained, & served to obey:

It must be said before the moving & calling forth or
 the Celestiall Intelligences, to be visible appeared, by the
 following Rules, or Invocations:

O Almighty, Immortal, Immense, Incomprehensible, & most
 high God, the only Creator of Heaven & Earth, who by thy word
 Alone, hast in thine omniscience (amongst the rest of thy Marvellous
 Divines, full numbers) created and appointed many Hierarchies of
 Sacred Celestiall Angels, from thy very & unrepresentable Throne
 into the firmament, as ministers of thy spirits, of several natures,
 natures, Degrees, Orders, & offices, residing in those & other orbs, or spheres
 placed one above the other, as the proper Ministers of those Blessed
 Angels, Mediators, & Messengers, both immediate & mediate,
 of Divine Grace, Light & Mercy, & Comfort, & the sons of glory, from
 the beginning of time, called Sacred Celestiall Intelligences, from

from the Orb Region, or Element of fire, unto the Refulgent Throne
of thy Incomprehensible Majesty, who from the Superior to the Inferior,
in the severall & Respective orbicular Mansions, Orders & Offices, Doe
serve to for the ob of thy most High Commands, as in thy Divine will
& pleasure, in the blessed Trinity is Decreed & appointed, & also by thy
most Gracious & Mercifull permission, to Minister unto & Illuminate
the Understanding of thy servants the sons of men, by thore frequent
Apparance Verball Converse, friendly Community, Angellike Interdictions,
& other spirituall Instincts, continually from time to time, that all times
Directing, instructing, & inspiring them in all true Science & Sapience,
& also to fulfill thy Divine will & Good pleasure therein to all such
of thy humble & true servants, whom thou art graciously pleased to
show forth thy bountifull & paternall Mercies, & most ^{most} sinfull & bountifull
servants, unworthy of the least of thy blessings, yet with an assured
Confidence of thy heavenly benignties, do in thy holy fear & humily
prostrate our selves before thy Almighty presence, at the sacred foot
of thy yokes & goodness & benignties, in a contrition of heart and
earnestness of spirit, humily beseeching thy omnipotent Majesty, to
have Mercy pitty & compassion upon us. to pardon all our sins &
offences, that we have committed against thee, and in thy benign
Mercy, graciously to dignifie us with Celestiall Dignity, by the power
of thy

of thy holy spirit, & grant that these thy glorious & ministering Angels, or
Blessed Intelligences, who are said to govern & Reside in the nine Orbs,
Orders or Hierarchies, as they are severally & Respectively thore in place
& set over (that is to say) Methrator, in the ninth Moveable Heaven, in
Order of Seraphim, Raziel in the Eight orb, or Starry Heaven, in the Order
of Cherubim, Cabbiel, or Zaphkiel, in the Seventh Orb, or Heaven
of Saturn, in the Order of Thrones, Sachiel or Zakkid in the Sixth Orb, or
Heaven of Jupiter, in the Order of Dominations, Samael, in the fifth Orb
of Heaven of Jupiter Mars, in the order of potestates, Michael, in the
fourth orb, or Heaven of Sol, in the Order of Virtues, Anael in the third Orb
or Heaven of Venus, in the Order of Principalities, Raphael in the second Orb
or Heaven of Mercury, in the Order of ArchAngels, Gabriel, in the ^{first} Orb, or
Heaven of Luna, in the Order of Angels, together with all others the sacred
Angellike Messengers, be obedient obediens of Divine will, from the Superior
to the inferior, Residing & ministering offices in each Respective Spherick Orb,
Mansion, Heaven and Hierarchie, severally & Distinctly, in general & particular
and all others thy constant Messengers spirituall of light, Residing in
any and every the Angels Mansions, in thore Divisions of the Heavens known
to us differently distinguished & separated, thore by name, & diverse office
& nature, of raye, forme, colour, & power, & all our humble requests,
favours, & intercessions, may alwaye, Deserve to appear, to us in this
Christall & ... which we all by the name of Rarybackles, as

As being Conventions and usually Accustomed, for the Receiving of all
Angelicall & Spirituall presence, in their apparances, & so for that purpose
Set here before us: the next we beseech the Lord to Bless & to Dignify, first
with thy omnipotent Confirmation, & secondly by the influence of the
Angelicall Confirmations, by whom conveyed thereto, & Conjoynd & indur'd unto,
& also by their splendored presence in action, & that in & through the same they
may transmit their luminous Rayes, or true & Real presence in apparance
to the sight of our Eyes, & their Voyces to our Ears, that we may plainly &
Visibly see them, & audibly hear them speak unto us, or otherwise to appear
out of them, or beside them, here before us Visibly to be seen & audibly to be
heard of us, as shall please thy Divine will, & as shall best or most be for
our benefit, & comfort, and also best & besting our Conducing in these actions
Occasions, Inquiries, & Matters of things, that we thus humbly beseech
that shall be necessary for us, without bandyng, thou hast been pleased
Mercyfully here before to write, thy good to our Ancestors & your fathers,
and also lately to such of thy servants, as have humbly, faithfully, & infan-
tibly the obedience brought thee for true wisdom; by Divine & Angelicall
Inspiration & instructions, which they have fully enjoyed by the Ministry
of thy sacred Angels.

his is the

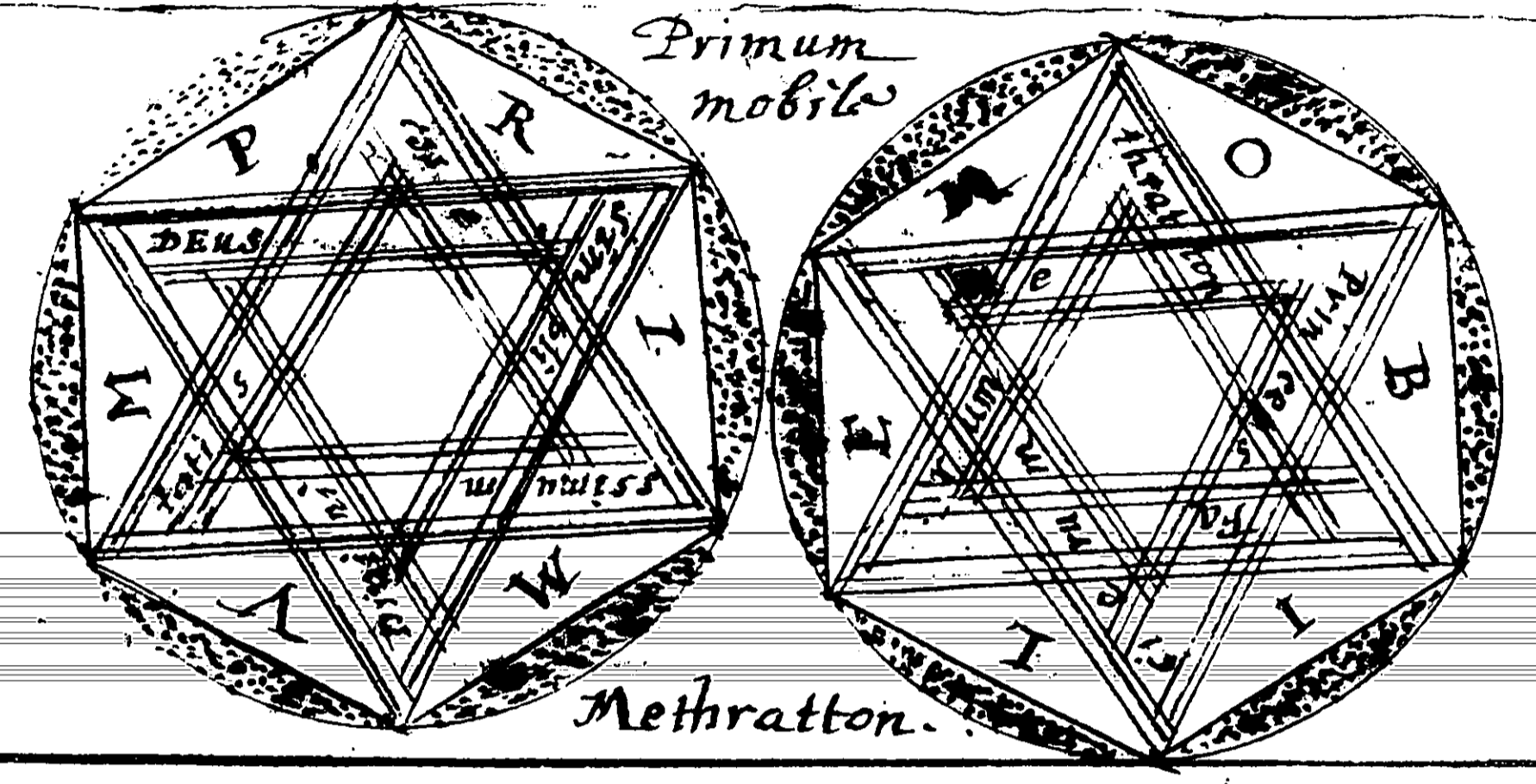
In the next last... in the...
& calling forth to visible apparance, the governing Angels or Blessed
Intelligences, & all other the Celestiall Ministering Angels, & Medians spiritual
of Divine Light, grace & mercy, Locatid, Residing & bearing Rule, in the Heaven
Orbes, Heavens, Mansions, & spheres, as they are primarily attributed, & properly
Referred, to the Heaven planets, the Starry firmament, & first Movers, who
themselves according to every & each of their severall respective Hierarchies,
Orders & offices whereunto they distinctly appertain, Doe serve & obey the
Commands of the most high God, both immediately & mediately, as Angelicall
Messengers spiritual, fulfilling his Omnipotent Decrees, Determinations
& Appointments, as Dispensate & Dispose at his Omnipotent will &
pleasure, who are frequently Conuersant & familiar with such holy
pious & Devoute men Living on Earth, when so ever they are by them
moued to call forth to visible apparance as either may or shall be
ably qualified thereto, or otherwise Endow'd with Celestiall Gifts,
Blessings, & Confirmations of Angelicall Ministry, or Divine grace
more superiour.

The first Key

... to visible apparance, the Celestiall Hierarchy
of Angels of the 1st order, whose principal governing Angel or
Blessed Intelligence bearing Rule is Michael, residing in the ninth
or Eleventh sphere called the primum Movens, or the first Mover.

Asing or The first key.

Calling forth to Visible Appearance, The Celestial Hierarchy of Angels of the order of Seraphim, whose principall governing Angel or Blessed Intelligence bearing Rule & Moderation, & Residing in the ninth Orb Mansion or Sphaere, called the primum mobile or the first Movable Heaven, + + + - - -



240. Various, Great, Sacred, & Celestial Angel or Blessed Intelligence, Who is called, Methrathon; & all others of Celestial Angels, Servants of the most High, Omnipotent, Incomprehensible, Immortal, & Eternal Lord of Hosts, the only Creator of Heaven & Earth, & of all things; & doth both Celestial, Elemental, Animal, Vegetable, Mineral, & Reptile, or Insect, that is contained in the lower world, & doth minister to the Angels present, & by God him at his most High, & Supreme Divine commands, & appointments, in the order of the Hierarchy of Angels called Seraphim, & Residing in the ninth Heaven, & bearing the Rule & power, in the Mansion, & as a sphere (called the first Heaven; & the servants also of the highest, & doth only be present in his holy form, do call upon God, & do humbly Request to earnestly

En. Great God, & move God to Visible appearance, in by & through, this most Excellent Ineffable, great, mighty, Signall, Sacred, & Divine Name, of the most high God Eloia; and his ~~innumerable~~ Attributes, & doth, who dwelleth in the most Imperiall & highest Heaven, before whom all the hosts, or Quire of Celestial Angels incessantly singeth; O Mappalaman Hallelujah; and by the seal of God's creation, being the mark or character of holyness unto God, And by the occult History & secret Vertues, efficacy & influence thereof, Dignifying & Confirming you in Orders, office, name, nature, & Corporality, with Divine Celestial, Angelical, Immortal, Eternal, & Sublime Excellency, glory, power, purity, perfection, Goodness, & Love, first unto the service of the most high God, & his Divine Laws & Commands, & nextly unto the Charge, Care & Conduct, Councell, Comfort, Benefit, & Assistance of his Servants, the sons of men dwelling on Earth, to inspire, instruct, & guide them into the Knowledge & way of truth, & all true physicall & Metaphysicall Sciences, & that immediately from the holy Ghost, unto all, & choiced Vessels of honor, & immediately by Divine Grace & permission, from God selfe or others, unto the sons of men, servants of God dwelling on Earth, & doth God shall be of them. be called forth, & thereby move, & doth to appear unto you; And by all aforesaid, & by your great & Signall Vertue, power, dignity, excellency & efficacy thereof, both immediately primary & immediate secondary, by the respective Mediums of Divine Light, grace & mercy, as ordinarily dependeth, & doth by flowing & accordingly Diffusing, by severall emanations, & properties, & subliming power

power & vertue, from the superior to the inferior, we do humbly beseech,
Earnestly Request, & incessantly intreat you & yo^r Magnifick, & benevolent
~~and benevolent~~ & sacred Angel or Blessed Intelligence (Whom you) who is said
to be the principall Celestiall angel, or blessed Intelligence, Governing in the
Ninth heaven, Mansion, Orb, or sphere, called the first mover, together with all
Others yo^r benevolent, sacred & Celestiall Angels or Intelligences, Ministers of truth,
& true Science & Sapience, both Celestiall & terrestiall, Messengers spiritual of
Light, & Mediators of Divine Grace, located, bearing Rule & Residing in the Ordine
Hierarchy, & office called Seraphims, in the ninth Heaven, Orb or sphere of y^e first
Mover, from the superior to the inferior, in generall & particular, joyntly &
severally, every & each one, by office respectively and to give up together yo^r selves
together, & some one or more of yo^r, as it shall please God & by Divine permission,
to allow to Descend from yo^r Celestiall Mansion, or place of Residence into this
Christall Stone, or glass Receptacle, to shew us to appear visibly, unto us &
we do also intreat yo^r most favorably presence, in and through the same,
to transmit yo^r true & speciall, & Real presence, plainly us to the sight
of our eyes, & yo^r voice, & utterance, that we may visibly see yo^r, & audibly
hear yo^r speake, unto us, or otherwise to appear out of the same as it shall please
God, by yo^r servants of Divine Grace, & Messengers of mercy, & smooth
most able, proper instrument, as best befitting this action, Appearance & location
or manifestation, to shew plainly & visibly unto us, a foregoing signe or token of yo^r
Appearance, ^{and} also yet further humbly beseech, earnestly intreat, &

Request & intreat you, by yo^r benevolent & Glorious Angel, & blessed Intelligence,
Whom you, together with all others the sacred Celestiall Angels or Intelligences,
from the superior to the inferior, in power & office, residing in the ninth
Orb, or sphere called, the first Movable Heaven, & serving the Divine
Decrees, Commands & appointments, of the Highest, in the office & order of,
every thing, in through & by this Divine, signall, mighty & powerfull name of
yo^r God, & his memorall Attributes & other, and the great efficacy, vertue
& excellency power, prevalency, & Superiority, thereof, to give up & gather yo^r selves
together, every & each one joyntly, & by it selfe respectively & severally, & to
move & Descend from yo^r Celestiall mansion, or place of Residence,
Appaarently Visible to the sight of our eyes, into this, C. S. or G. R. standing
here before us, as being set for y^e purpose, or otherwise unto us, & before
us, out of the same (as it shall please God, by yo^r servants of Divine
Grace, & mercy, & smooth best befitting this action.) & also to shew forth, a pre-
ceding signe of yo^r Appearance, & to be friendly unto us, by yo^r Angelicall Bene-
volence & Celestiall Illumination, favora ble assistance, familiar
Society, & mutual Correspondency Verball Converse, & continuall Commu-
nicity & secret Instructions, both now and at this time present, & at
all other times so In forme, & rightly Direct our mind & depraved, stupid
and Ignorant intellect, judgments & understandings, & to Conduct us by
your Angelicall instincts & Archidoctions, into the Luminous pathway of
Truth, leading unto, & giving entrance into the jewels, Cities & palaces
of wisdom.

of wisdom & true science, & to make us partakers of ~~Gods~~ ^{Gods} filled knowledge,
 without whose Angelicall Guide, & spirituall Conduct, & blessed Assistance,
 & benevolent aduertisements, it is very difficult if not impossible, for us
 or any mortall on earth, to find or obtaine, or to be esteemed worthy
 of ~~intere~~ ^{intere} into, with testimony, whereof, we humbly Entreat, & move
 yo^r. O^r Great Saecred, & Celestiall Ministering Angel or Intelligenc, Mat-
 tation; & all other the president & inferior Angels, & seruants of the
 most high God, residing & officiating in the Ninth Heauen Mansion, Orbe,
 or Sphaer of the first moue, in the order or hierarchy of Angels Calied
 Seraphim, who all Obediently serue, & Reddily fulfill his Omnipotent
 Decrees & Commandments, in his Divine Dispositions & Appointments,
 according to yo^r Generall & Respective offices, in by and through, this his Ineff-
 able Imperiall, Great Signall & Divine name & Iudic, and his numerall
 Attributes & vertues, & by the power efficacy, & vertue thereof, & the seruants
 of the same yo^r God, & by the strength & force of our hope & faith in
 him for Divine Assistance, Grace & Mercy herin: So earnestly request,
 & praye fully inuocate, & Confidently allow you, & Call yo^r forth to Visible
 Appearance, here before us in this C. S. or C. R., or otherwise therout
 as it shall please God to be giuen unto you, so to do, & likewise to show
 visibly vnto us a fore going signe of yo^r appearance, & you so want
 of Mercy. Moreover: & all other yo^r Celestiall Ministering Angels
 Messagers, & Mediums of Divine grace & Light, from ^{the} Superiour to the

to the inferior, Residing, Seruing, & officiating in the order of Seraphim,
 Moud (I say) & by Superior power, & permission, in the name of the highest
 Deord & appare, & visibly show yo^r selfe, or selues joyntly & severally
 & Respectively vnto us in this C. S. or C. R.: Standing here before us or other
 wise out of the same, as it shall please God, to permit & Appoint yo^r. & to shew
 us a preceeding signe thereof And by yo^r Mediate Angelicall Inspiration,
 Information, & Obedient teachings, to instruct help, and Assist us, both now at this
 time present, & also at all other times & places, when so ever & where so ever
 we shall Inuocate, Moud, or Call yo^r forth to Visible appearance, & to our
 Assistance, in what so ever truth & subject matter, or things Apertaining
 therunto, in all wisdom & true science, both Celestiall & terrestiall,
 & that shall be necessary for us, & also as any other Emergent occasion, shall
 Duly & properly Requie to the advancement & setting forth of Gods glory,
 & the improvement of our oulford & comfort, & benefit of our worldly
 and temporall Estate & Condition, whilst we yet liue, & likewise in all such
 matters or enies, what so ever it is, that shall be necessary for us to know
 and enjoy, & vnto what we are able to aske, which the Almighty
 giues of full good gifts, shad in his bountifull & paternall Mercy be
 graciously pleased, & shew by to giue yo^r to reuol & shew forth vnto us,
 or otherwise to bestow vpon us: O yo^r great Angel, or blessed Intelligenc
 Cherubim, and all other yo^r Celestiall Angels of the order of Seraphim
 Mediums of Divine Grace & mercy, Ministers of true Light & understanding,
 and seruants of the most high God, particularly Recited, & Respectively
 spoken off, Inuocate, moue, & Call yo^r forth to Visible appearance,
 as

(as aforesaid) Descend (we say) by the power of Superior Emission, some
one or more of y^e appear visibly here before us, as shall please Gods, & be friendly
unto us in y^e respective offices; Do for us as for the servants of the most
high God, whereunto we move y^e all jointly & severally in power &
presence, whose works, shall be a song of honour, & the praise of y^e God
In y^e Creation, Amen

Let the foregoing invocation, be devoutly & seriously Read & uttered, then
Make a pause, for about nine Minutes of time: which is a little more
than halfe a Quarter of An hour, And if nothing yett appeared neither
within the C. S. or G. R. or otherwise out of them to Visible appearance
then Read with good Devotion, & serious Observance as aforesaid
the following Replication four or five severall times, Observing
the like pause or little space of time as aforesaid betwixt every
each Repetition

1 Replication

... Blessed Intelligence, who by name in all ...
that other the same Celestiall Angels of the Order of Seraphim,
Residing & Located by Allocation proper in that Orb or sphere of Heaven
Called the primum Mobile or the first Movable Heaven, particularly
Residing & Mentioned ~~as~~ Moved & Called forth to Visible appearance
as in the foregoing Invocation is what boon of us lately ... at large
Rehearsed, humbly supplicated, & earnestly requested
By

by the Virtue, power, force & efficacy whereof, & of all the Royall words &
Sentences therein Contained, & also by the great almighty powerfull &
Excellent name, of the most high God heia, and his number all attributes
kether, or otherwise by the truest, & most speciall name of y^e God, and
the servants also of the highest, reverently here present in his holy face,
Attending his Divine grace Mercy, & good pleasure paternally unto us
herein, Do by the strength, & power of our faith hope & Confidenced in our
God, and our Confirmation in his holy Spirit, Dignifying us with Superior
power & perfection, humbly Entreat, & earnestly Request & powerfully
move y^e, y^e Great Angel, or blessed Intelligence from the Superior
to the Inferiour, in Generall & particular, every & each one for and by
It selfe respectively, by Degrees naturall & officio, Residing & being in
the mansion or ninth Orb, or the first Movable Heaven, & observing the
Commandes of the Highest, in the Order or Hierarchy of Angels Called
Seraphim, move therefore y^e Great & glorious Angel ^{Angello} Michael, or
some one or other of y^e y^e sacred Celestiall of the Order
of Seraphim, by Degree naturall & officio, & by the Virtue power &
Efficacy of all aforesaid, Descend & appear visibly unto us in this
C. S. or G. R. or otherwise out of the same here before us, as it shall please
God, that sayd his servants the Celestiall Messengers of Divine Grace
Mercy, to show forth plainly unto us some remarkable signe
of the foregoing y^e coming and Appearance, to be friendly unto us
& so forth

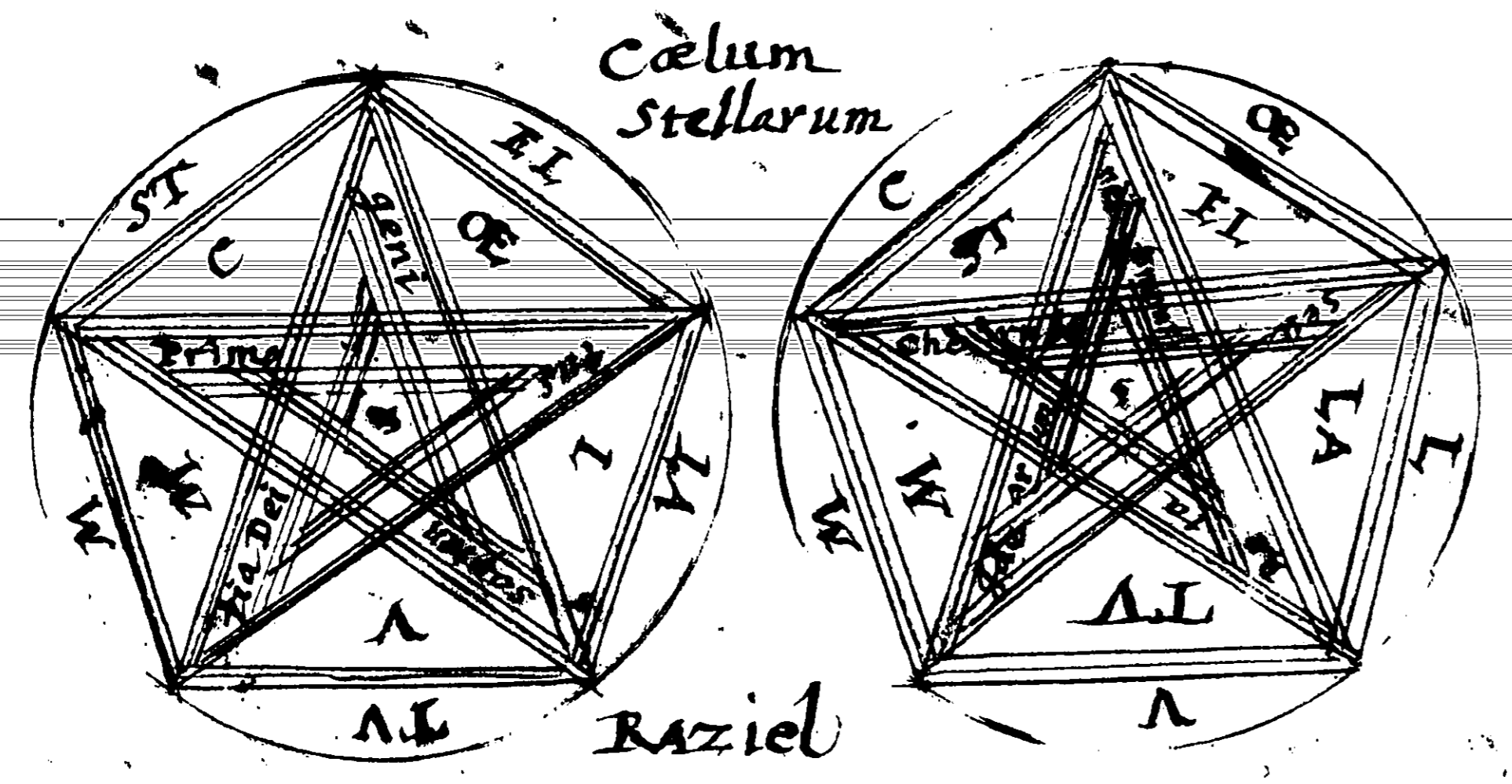
The appearance is perfectly known, and Understood, by all signs
 & tokens perfectly known, to be Celestiall or Angellike powers of Light,
 then with ^{due} reverence Observed: Say as followeth. —
 O my Servants or Messengers, of Divine grace & mercy, & Celestiall Angels
 or Intelligences, powers of Light, or Dignified Elementall spirits,
 & Mediums of Benevolence to Mankind, servants of Gods, y^e both
 now and at this time, & always and shall be unto us, truly & sincerely
 welcome: humbly Desiring you also to be friendly to us, & to do
 for us, in whatsoever it shall please God to give, by y^e Order & Office
 unto us, for the better knowledge & benefit of mankind, residing here
 upon Earth, & to make us partakers of true Science & Sapience,
 in the Unfolding & Sacred wisdom of y^e Creation.
 And, if any Answer should be made here upon, or any Discourse from
 hence should arise, proceed therin, then both wisdom & Reason,
 must be the principall Conduct, in the Management thereof, but if
 there be silence, that no Discourse arise from hence, then begin
 to make humble Request, for Answer to y^e Desires & proposals;
 then will the effects of all things, be undoubtedly with good Success,
 Determined.
 But if there should be any fear & Doubt or Mispression, or just Cause
 of Suspicion to be had or made of any expected Apparition, of any Angel
 or Intelligences of the Celestiall Orders, or other Elementall
 powers

powers of Light, Celestially Dignified by reason of tedious Delay
 through non appearance, or contrary signs going before, or deformed
 shapes in appearance, or severall such like Ill Consequencies;
 or otherwise, if at any time there should appear a spirit, which may
 be thought is not of Good, nor of the Orders mov'd, that there be any
 mistrust of it, the which may be easily perceived by its forme, Gesture,
 Motion & Similitude, & also by its Answering, to any Discourse
 or Questions made, then may be said thus to it as followeth.
 In the name of Jesus who art thou (then perhaps it will say) I am
 the servant of God (then y^e may say) and y^e (one from Gods,
 or art thou sent from him with good things or messages, &c. (then
 perhaps it will say to y^e, or some such like words) (what I am he
 knoweth, of whom I bear witness) (then y^e may ask its name;
 either as it is noted amongst the blessed Angels, or called by
 any mortal man, if y^e doth say, or say Charity, y^e cannot
 mistake my speeches) (then it will tell to y^e its name, or say
 nothing at all, but if it doth tell y^e its name) (then y^e may say to
 it) (if y^e doth see in the name of Jesus say that which Angels were
 justly condemned, & that of the writings of Gods, in this world
 by Christ, Mankind shall be to be saved) (then it will give a suff
 icient or satisfactory answer, or it will disappear, or vanish
 & be gone. But if it is understood, or proved to be of Good, then shall

maketh ratiōnall Answers to such questions as are Demanded,
 then perhaps it will say) (thus much thou hast Required) (then
 thou may say) (Did God for sois his Judgment & Justice against
 the Impiety & his Mercy to his Elect &c.) ~~the~~
~~the~~ (then you may ask your Desires.
 We thought good to instance, thus much for better information
 Instruction, although a full narrative hereof is amply that hath
 showed forth, in the foregoing Iragicall proface, both as to the
 knowledg & Recovering of good Angels or Celestiall Intelligences,
 or other Elementall spirits or powers of Light, Angelically or Cele-
 stially Dignified, And for the knowledg Vanquishing & Driving
 away of all Evil spirits, & in fōrnall powers of Darkness, ~~to~~
 any such Appostates shall forcibly Intrude or make outland
 and Appeared instead of Celestiall or good Angels, or other
 Dignified Elementall powers of Light, in the stead & place of
 said Actions, for possibly to Decieve, (as found to be by) (if possibly)
 to Destroy the hopes, Expectations & benefits of the Sophick
 Philosophers, in their Elaborate Industry, & Care & Earnest Address,
 unto the Celestiall Angels, or blessed Intelligences, or dignified
 Elementall powers, or other spirituall Mediums or messengers
 of Divine light; for the true knowledg & finding out the
 of all Physicall & metaphisicall Arcanams, or Secrets in
 Superior

In Superior. & so found Mysteries: which cannot otherway be known
 or found out, but by the Divine Light & Conduct of Angelicall Ministry,
 or other spirituall Revelation, & Instruction, by such Mediums of Bond
 & Mercy to Mankind, & through the Divine Grace Mercy & goodness of
 highest, and by nature Order & office, thereunto, & ordinarly Decreed
 & appointed.
 But as touching, the Insisting any further of this matter, we think it need-
 less, since it is fully treated, of in the foregoing proface, w^{ch} we advise
 to be well understood, by a ^{due} & serious Consideration; before
 any progress, or Unadvised proceedings are made here in
 Observed also, that whereas we have severally & particularly mentioned
 Celestiall Angels, or blessed Intelligences & Elementall powers
 of Light, & other dignified spirits, of Light, who are by nature &
 office good, & also friendly & benevolent unto Mankind, & have treated
 of them in a generall sense, without Materiall Distinction, yet
 of the grave & sober Magicians take notice, that Consideration be
 first made, of what Angel, or Intelligenc, or what spirit, & of what
 Order, & office, he would move or call forth; & so in particular to
 make mention thereof accordingly, & trust therein, & refer unto
 Every thing ^{ought} by Ord^s nature, or Degree, & office, properly to be
 Referred

The second
 to visible Appearance, the Celestiall Hierarchy of Angels,
 of the order of Seraphim whose principall Governing Angel, or Blessed Intelligenc
 bearing rule is, Raziel: residing in the Eight Orbs, Sphaers, Mansion or Heaven
 Call'd, the Starry firmament.



... great, Sacred & Celestiall Angel, or Blessed Intelligenc, who is call'd
 Raziel: bearing rule is, Raziel: residing in the Eight Orbs, Sphaers, Mansion or Heaven
 Call'd, the Starry firmament.

It ponders in the mansion, orbe, or sphaer call'd the starry firmament, with the servants
 of the Highest, reverently here present in his holy feare, Do call upon yo, humbly
 Request, & Earnestly intreat you to move you, to visible appearance, in by & through,
 his most Excellent, ineffable, great, Almighty, signall, Saerd, & Divine name of
 the most high God, jod: Jehovah: & his most numerall Atribut, 'ockna, who sitteth
 in the most imperiall & highest heavens, before whom all the hosts or Quier of
 Celestiall Angels, Incassantly singe the, o Mappa-la-man- hal elijah: & by the goal
 of yo Creation, being the mark or Character of his gross unto yo, & by the occult
 History & secret Vertue, efficacy & influence thereof, dignifying & Confir-
 ming yo in Ord, office, name, nature & Corporality, with Divine, Celestiall,
 Angelicall, Immortall, Eternall, & Sublime Excellency, glory, power, purity,
 perfection, goodness & love, first unto the service of the most high God, &
 his Divine Law & Command, & directly unto the charge, Care, Conduct, Curell
 Benefit & assistance of his servants, the ~~sons~~ of men living on earth,
 to inspire, instruct & guide them in the knowledge & thing of truth, in all physicall
 & the physicall sciences, & the communication from the holy Ghost, unto more
 (howe & sorts of honore, or Mediansy of mind & grace by permission, from yo selfe
 or service, unto the sons of men, servants of God, dwelling on earth, & so
 yo shall be of for the world, Call'd forth & rescued thereby, for service & appear
 unto them, by all a good will, & by the great & signall Vertue, power, Dignity &
 efficacy & efficacy thereof, both immediately primary, & Mediansy secondary,
 by Respective Medians of Power & grace & mercy, as Mediansy Depend
 & so thereby

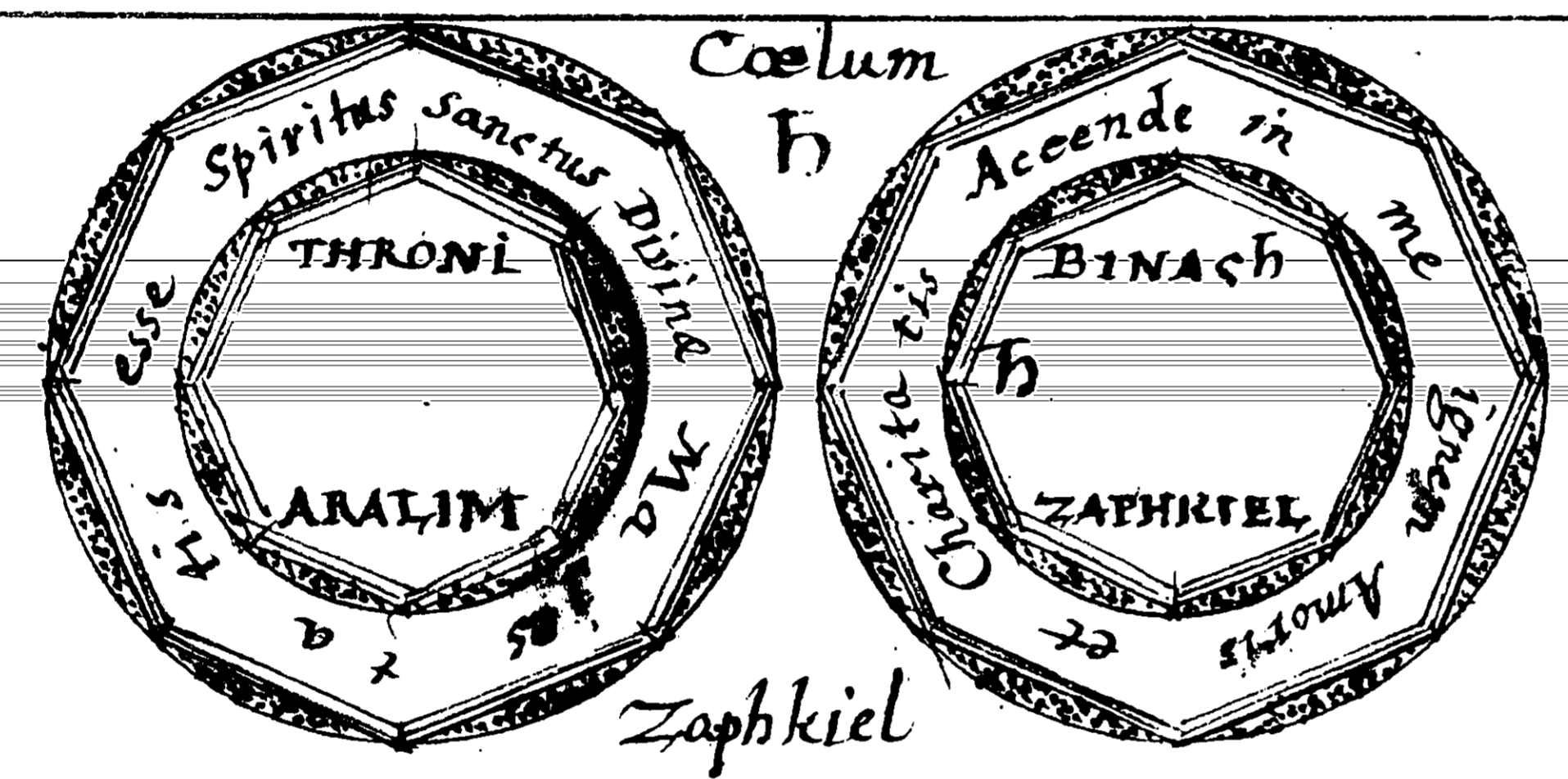
O y^e great Angel or Blessed Intelligence, Raphael, & all other y^e Celestiall
 Angels of the order of Cherubims, mediums of Divine Grace & Mercy,
 Ministers of true Light & understanding, & servants of the most high God
 particularly Recited, & Respectively spoken of, Invocated, Moved & Called
 fourth to Visible Appearance (as aforesaid) Do you (we say) by the power
 of Superior Emission, send one or more of y^e Appar. Visible here before
 us, as shall please God, & be friendly unto us, in y^e respective Office, for
 us, as for the servants of the most high God, Who do unto us move y^e all
 Joyntly & Severally, in power & presence, whose works shall be a Song of
 Honour, to the praise of y^e Gods, in y^e Creation, Amen.

2^d Replication.

O you glorious Angels or Blessed Intelligence, who by by name is called
 Raphael, and all other the Sacred Celestiall Angels of the order of Cherubims
 Residing and located by mention proper, in that or to us, in y^e Heaven
 called the stary firmament, particularly Recited, mentioned, & called
 fourth to Visible Appearance, as in the foregoing Invocation is
 hath been of us Late by the most high God, humbly & earnestly
 Supplicated, & earnestly Requested, by the vertue, power, force & efficacy
 whereof, thro' all the Angels, who as the Servants thereof in (or beside, & also by
 the great, mighty & power full, & excellent name of the most high God
 God's servants, and his name, all other, but Raphael, or otherwise by the most

And most Especiall name of y^e God: with the servants also of the Highest,
 reverently present in his holy place, Attending his Divine Grace, Mercy, & good
 pleasure, paternally unto us herein, to by the strength & power of our faith,
 hope & (confirmed in our faith, & our (confirmation in his holy spirit, dignifying
 us with Superior power to perfection, humbly entreat, & earnestly Request,
 & provide fully move y^e, y^e great Angels, or Blessed Intelligence, from the
 Superior to the Inferiour, in generall & particular, every & each one for
 and by it self, Respectively, by degrees, nature & office, Residing, & being
 in the mansion or Light Orbe, or stary firmament, & serving
 the (Command of the Highest, in the Order, or Hierarchy of Angels (all the
 Cherubims. Move therefore, O y^e great, & glorious Angels, Raphael, or some, one
 or more, or either of y^e, O y^e Sacred Celestiall Angels of the order of
 Cherubims, by degree nature & office, & by the vertue power & efficacy of all
 their might, Do you and Appar. Visible here before us, in y^e Heaven
 called the stary firmament, particularly Recited, mentioned, & called
 fourth to Visible Appearance, as in the foregoing Invocation is
 hath been of us Late by the most high God, humbly & earnestly
 Supplicated, & earnestly Requested, by the vertue, power, force & efficacy
 whereof, thro' all the Angels, who as the Servants thereof in (or beside, & also by
 the great, mighty & power full, & excellent name of the most high God
 God's servants, and his name, all other, but Raphael, or otherwise by the most

... to Visible Appearance, the Celestial Hierarchy of Angels, of the order of Thrones; Whose principall Governing Angels, or Blessed Intelligences bearing Kubour (Chiel, or Zaphkiel, & Japhiel) Residing in the Seventh Orb, Mansion, or Sphaere, Called the Orb, Heaven or Sphaere of the planet or Star Saturne. &c:

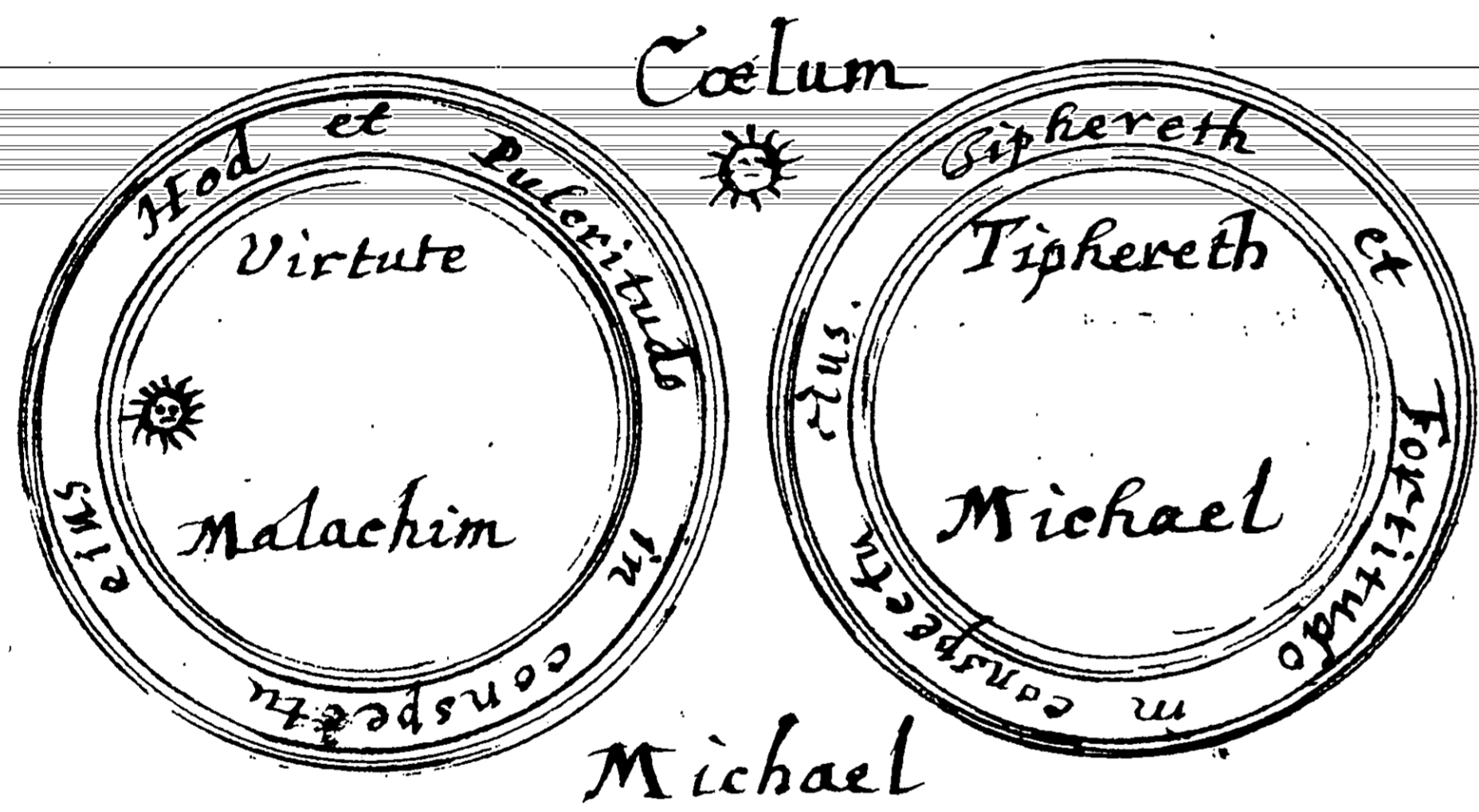


... Great secret, & Celestial Angls. or Blessed Intelligences, ... the corner, ... the most excellent, great high, & Honourable Angel (called ... High Superior of ...)

... Hierarchy of Angels ... Residing in the seventh ... Vision ... of the ... upon ... to Visible Appearance ... light, heat, & ... Attributes ... highest heaven, ... Angels, incessantly singing ... from all his great ... constituted ... blessed ... exactly ... July ... should ...

Coelum

allowing, & ... to Visible Appearance, the Cœstiaall Hierarchy of Angels of the Order of Virtues: whose principall governing Angels or Blessed Intelligences bearing, Rule and Michiel, ... & Residing in the fourth ... in heaven, Mansion or ... of Sol, serving before the great high honours & excellent Angel ...



... great, ... celestial ... Who ... in ...

As Ministering Angels present always at Divine Commands, in the ... or Hierarchy of Angels, (called, Virtues, & Residing in the fourth Heaven, & bearing, Rule, office, & Honor in the Court or ... of the planet (called Sol: and the servants, also of the highest, reverently ... here present in his holy ... Do call upon you and humbly request ... Earnestly intreat you, ... to Visible Appearance, in by and through, this ineffable great Oligarchy, Signall, sacred, & Divine name of the most high God, Elohai and his numerall Attributes (Tiphereth) who siteth in the most immaterial & highest heaven, beyond whom all ...

Charge

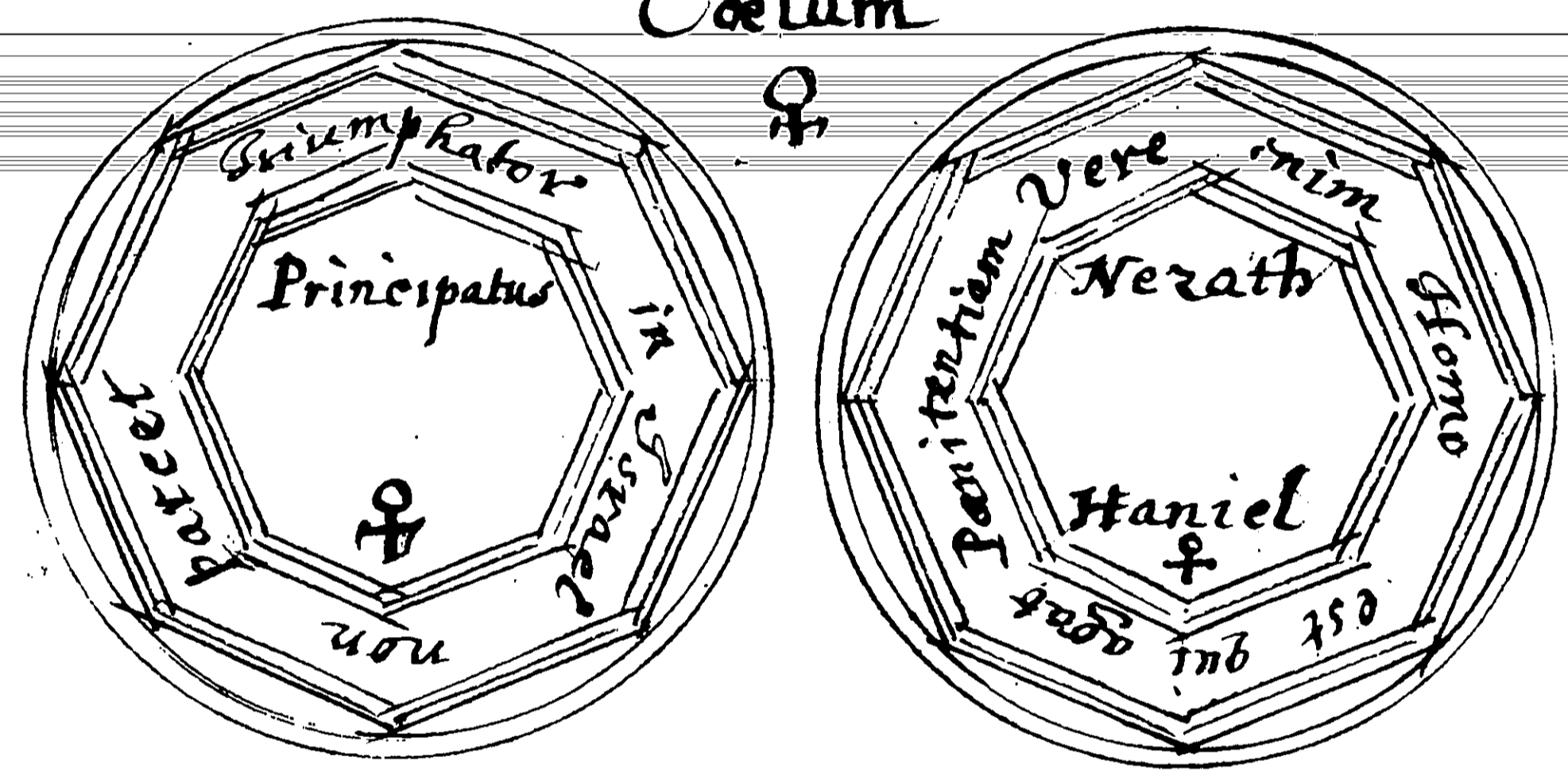
Appear & visibly show y^e selves, joyntly & severally, & Respectively
 unto us, in this C. s. or y^e Standing here before us, or otherwise out of the
 same, as it shall please god to permit & Appoint, & to station us
 = proceeding Signe thereof, & by y^e Mediate Angelicall Inspiration
 Information or (hoope touching, to instruct, helpe, Aid & assist
 us, both at this time present, & at all other times & places, whensoever
 he shall soverer will shall In vocate mee & call y^e forth to Visible,
 Appearance, & to our Assistance, in whatsoever truthes or justes
 matter or things, & pertaining therunto, in all wisdome & true
 Science both Celestiall & terrestiall &c: that shall be necessary
 for us, & also at any other Emergent occasion, shall Duty & worship-
 fully, to ^{the} advancement & welfare of y^e Church of God, & the
 improvement of the same, & the good of the world
 & every man's estate, & the good of the Church, & the
 in such manner, as shall please god, & as shall be
 necessary for us to. & we do hereby, & we do hereby
 to ask or to thinke, & we do hereby, & we do hereby
 to y^e shall in us, & we do hereby, & we do hereby
 & we do hereby, & we do hereby, & we do hereby
 or, & we do hereby, & we do hereby, & we do hereby

Blessed Intelligence, Michael, Uriel, & Gabriel,
 And all others y^e Celestiall Angels of the Order of Seraphims,
 Medians of Divine grace, & the more excellent Ministers of true light &
 Understanding, & servants of the most High God particularly
 Michael, & the more excellent, & the more excellent, & the more excellent,
 Visible Appearance as aforesaid, & second, (we say) & of the
 power of your own mission, & the more excellent, & the more excellent,
 And we do hereby, & we do hereby, & we do hereby,
 friendly unto us, & in y^e respective offices, & for us as for the
 servants of the most High God, & we do hereby, & we do hereby,
 in power & presence, whose works shall be a song of honour
 to the praise of y^e God in all generation Amen.

The Seventh

... leading, & calling forth to visible appearance, the Celestiall Hierarchy of Angels, of the Order of principalityes; whose principall governing Angels or Blessed Intelligencies, bearing Rule And, Inact, or Planet, & Regent: And Residing in the third Heaven, Orbs, Planeton, or Sphera, being the 7th, heaven, or sphere, of the planet, or star called Venus-

Caelum



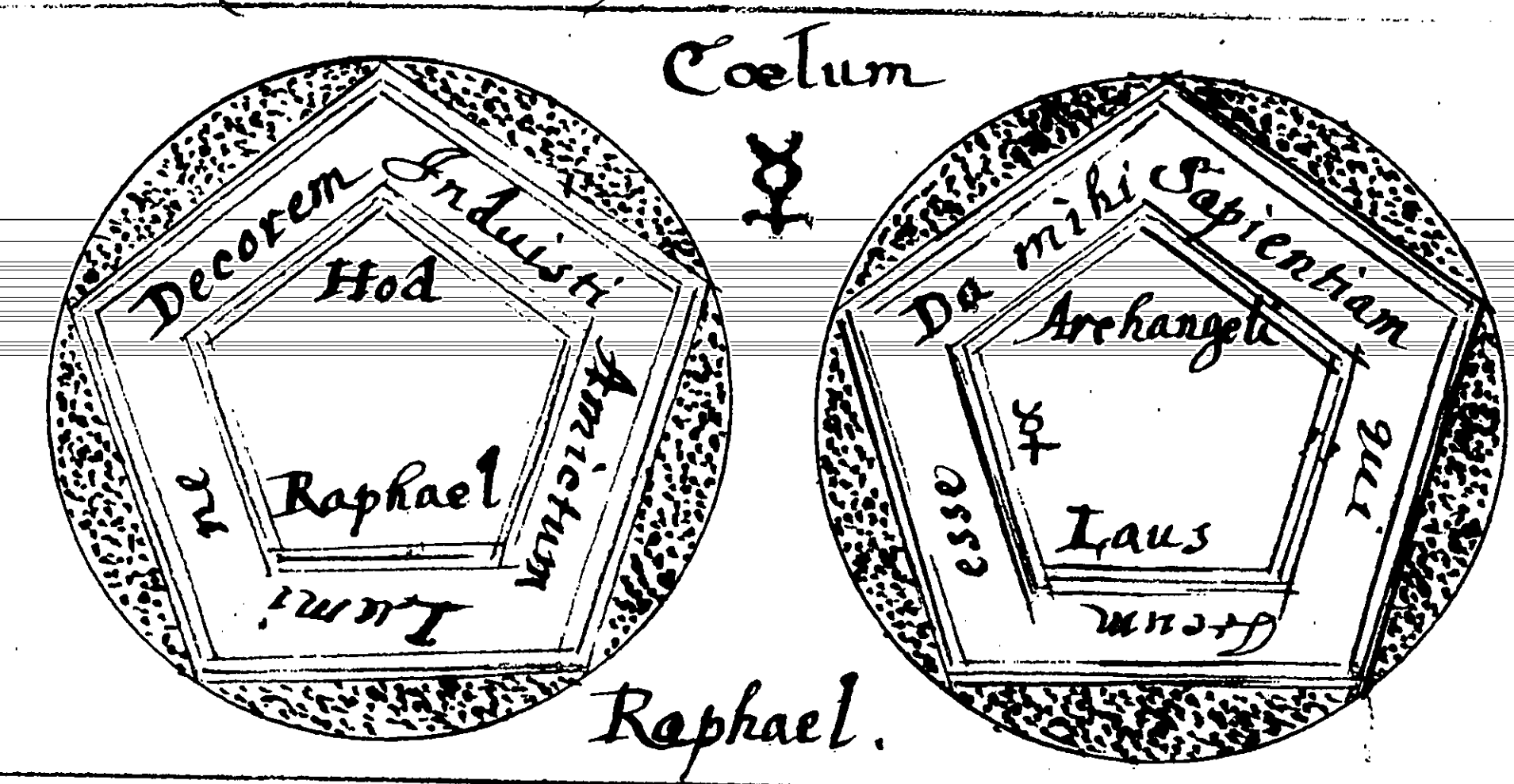
... (faint handwritten text describing the celestial hierarchy and the role of the angels mentioned in the diagram above.)

high, Superior, & Divine Commands, & Appointments, in the Order, or Hierarchy of Angels, called, Principalityes, & Residing in the third Heaven, and bearing Rule, office, & power, in the Mansion, Orb, or Sphere of the planet or star called Venus: with the Servants, or Ministers, Reverently, here presented, in his holy regard, to Obey you, & humbly Request, & earnestly In treat you & move you, to visible appearance, in by and through, this most excellent, inoffable, great, mighty, signall, secret, & Divine name, of the most high god, Jehovah, & oath, & his numerall Attributes Noza who sitteth in the most, myeriall, & highest heaven, before whom, all the Quire of Celestiall Angels, incessantly singeth, Iohannae: Iohannae: Iohannae: who created all the four footed beasts, Cattle, or Animals, & all creeping things, What soever, that cometh forth, & moveth, upon the face of the Earth, bringing forth young, & also increasing & multiplying, in their severall kinds, together, with the most Admirable Andrus, or full generation, & deduction, & increase, of all Insects, & reptiles, & birds, & creeping things, & of herbs, the Hoystard, & all generation, & the four, & all kind, in forming, the seas, & to manage the activity of Nature, which by a Conbrall Incessible fire, & into, & all present: Genesis the 1st figure, & 2d, & 3d, & 4th, & 5th, & 6th, & 7th, & 8th, & 9th, & 10th, & 11th, & 12th, & 13th, & 14th, & 15th, & 16th, & 17th, & 18th, & 19th, & 20th, & 21st, & 22nd, & 23rd, & 24th, & 25th, & 26th, & 27th, & 28th, & 29th, & 30th, & 31st, & 32nd, & 33rd, & 34th, & 35th, & 36th, & 37th, & 38th, & 39th, & 40th, & 41st, & 42nd, & 43rd, & 44th, & 45th, & 46th, & 47th, & 48th, & 49th, & 50th, & 51st, & 52nd, & 53rd, & 54th, & 55th, & 56th, & 57th, & 58th, & 59th, & 60th, & 61st, & 62nd, & 63rd, & 64th, & 65th, & 66th, & 67th, & 68th, & 69th, & 70th, & 71st, & 72nd, & 73rd, & 74th, & 75th, & 76th, & 77th, & 78th, & 79th, & 80th, & 81st, & 82nd, & 83rd, & 84th, & 85th, & 86th, & 87th, & 88th, & 89th, & 90th, & 91st, & 92nd, & 93rd, & 94th, & 95th, & 96th, & 97th, & 98th, & 99th, & 100th.

heaven, or Sphaere, of the planet or Star (called Venus, & bearing
 the commands of the highest, in the Order or Hierarchy of Angels,
 called principalityes. I would therefore your great & glorious Angels
 Anad. & Noad, or some one or other, of you, or your sacred
 Celestiall Angels, or the Order of principalityes, by Degrees naturall &
 officious & by the Vertue power, & efficacy of all your saids, & secrets &
 Appear visibly unto us in this C: S: or G: R: or otherwise out of the same
 here before us, as it shall please god, & also your his Celestiall messengers
 of living grace & mercy, & to show forth plainly unto us, &
 some Remarkable sign or token for going your coming & appearance
 & be friendly unto us, & do for us as for the servants of the highest
 Wherunto in his name we do againe earnestly Request, &
 Aloud you both in prayer & presence, & whose friendship unto us
 heron & such like shall be a great blessing, & the prayers of you
 shall in your meditation, & prayer.

The Right Honourable

Sheweth, & sheweth, & sheweth to Visible Appearance, the Celestiall,
 Hierarchy of Angels, of the Order of Arch Angels; whose principall governing
 Angels or blessed Intelligences, bearing rule, are, Raphael, & Michael, & Gabriel,
 in the second, & 10th Mansion, or Sphaere, being, the Cro, Heaven, or Sphaere, of the
 planet, or Star (called Mercury)



Coelum
 ♀
 Raphael.
 The glorious, great, sacred, & celestiall, Intelligences, bearing rule,
 are, Raphael, & Michael, & Gabriel, in the second, & 10th Mansion,
 or Sphaere, being, the Cro, Heaven, or Sphaere, of the planet, or Star
 (called Mercury)
 In the second, & 10th Mansion, or Sphaere, being, the Cro, Heaven, or Sphaere,
 of the planet, or Star (called Mercury)
 In the second, & 10th Mansion, or Sphaere, being, the Cro, Heaven, or Sphaere,
 of the planet, or Star (called Mercury)
 In the second, & 10th Mansion, or Sphaere, being, the Cro, Heaven, or Sphaere,
 of the planet, or Star (called Mercury)

What we are Able to Ask or thinke, which the Almighty Giver of all
 good gifts, shall in his bountifull & paternall mercie be graciously
 pleased, hereby to give us: to reveale & shew forth unto us, or otherwise
 to bestow upon us, O ye great Angels, or Blessed Intelligences, Gabriel,
 Michael, & all others ye Celestiall Angels, of the Order of Angels,
 Mediators of Divinity, & Mercy, Ministers of true Light & Under-
 standing, & Servants of the most high God, particularly Respected
 & mentioned, & lovingly Invocated, & called forth, to Visible Appearance
 as aforesaid, & so cometh (we say) by Divine power ^{superior} of promotion, some
 one or others of us, Appeare Visibly here before us, as it shall please God
 to be friendly unto us, in our respective office, Do for us as for the Servants
 of the most high God, whereunto we move with all joyntly, &
 severally, in words & in works, shall as a voice of
 prayer, & the praise of ye God, in ye Invocation - Amen &

Replication

O ye glorious Angels, or Blessed Intelligences, who by name is called
 Gabriel, ^{Michael} & all others the Sacred Celestiall Angels of the Order of
 Angels, Residing & located, by Mansion proper in that Orb or Sphere
 of Heaven, (called Luna or the Moon, particularly Respected, Mentioned,
 Moved, & called forth, to Visible Appearance, as in the foregoing
 Invocation, is to hath been of us, lastly, & more at large Respected,
 Earnestly Solicited, supplicated, & humbly Requested, by the Virtue
 power force & Efficacy, whereof, is by all the Royall Words & Sentences
 therein contained, and also by the great Mighty, powerfull & Excellent
 Name of the most high God Saday, & his numerall, Attributes; or
 otherwise, by the truest & most especiall name of ye God: we the
 Servants also of the highest, & reverently present in his holy feare,
 Attending his Divine grace, & Mercy, & goodness, particularly unto us
 herein, & by the strength of his word, & your grace hope for our redemption in
 our God, & our confirmation, in his holy spirit, dignifying us with
 Divine benediction, & perfection, humbly & earnestly, & devoutly
 & fervently move ye, O ye great Angels, or Blessed Intelligences
 from the superior to the inferior, in generall & particular,
 every of them one for us, & it is best, Respectively of Degrees, Nature &
 Office, Residing & being in the Mansion, or first mansion, Orb,

Antient Treatise, as it was first discovered to the Christian Magicians, And
 Accordingly by them, practis'd in antient times, & so Traditionally Descending,
 to the Knowledge of the Chaldeans, & successively from Antient, to all later
 Ages; & thus brought out of Darkness, & brought to Light; more Intelligible
 Usefully & beneficially, for the practice, & Experience, thereof, than ever
 theretofore; Since the Universall Deluge, hath been, Declar'd, or shew'd forth,

We shall not here, make an historical proface, parafrasis, or Discourse of
 the Egyptian ^{Magie} Magic, nor of their great Learning & Knowledge, before the flood,
 for that hath been already Amply Defind, of both before the flood, in the time
 of Satalock, King of Egypt, who lived some time before the Deluge; who,
 being foretold, by his Magicians, that the world would be drown'd, he build
 five great towers, or pyramids, & therein he put all the Egyptian Treatises,
 Books of Learning, &c. to preserve them from the flood; the which although
 over flow'd with the waters, yet were safely, Defend'd, from the Rigor &
 Destruction thereof, through the great Protection of Divine Goodness, &
 So since the Restoration of the world, all mankind, hath been found
 Dispers'd, through the world, in process of time, by Ignorance &
 Destruction, of Countries, by wars & Rapines, & the Captivity of peoples
 all the more noble, & greater part of that seion'd, with the ~~Magicians~~

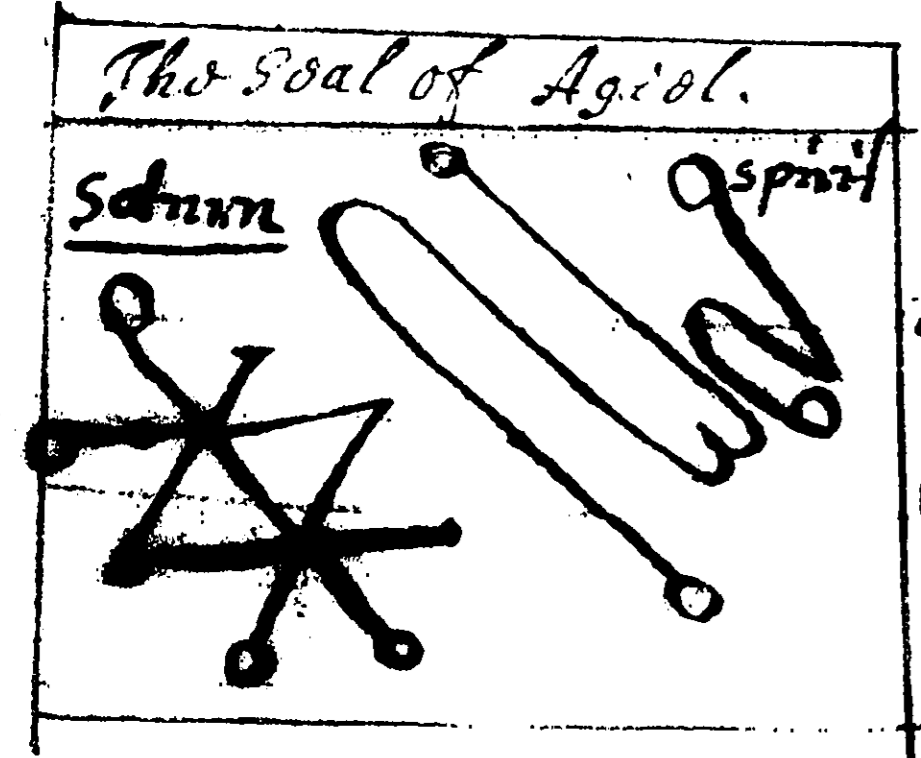
Knowledge, & benefits thereof, hath been even utterly Destroy'd, & even ^{as} hardly
~~ably~~ or Impossibly, to be recover'd, by all human Reason, or Imagination
 that it can be restor'd, or in any wise Requird, but by the incessant, labours,
 Unwear'd, Industry, powerfull perseverance, & strong endeavors, of an
 Indulgent, Sober, Discreet, Grave, & studious proficient in the Metaphysicks
 It is to be Understood, that the Egyptian Magi, or Astrucati, in the primitive
 times, before the flood, receiv'd their profound Knowledge, Mediatly from
 Revelations of Angels, or other spirituall Ministry, both of the Caelestiall
 Intelligences, or some one or other, or the Angelicall Messengers, of Divine
 Grace, Residing in Orders, in any of the Hierarchies properly, refer'd,
 to every, & each, particular, & respective, Superior Intelligence, set over
 & governing, in every, & each, sort of planets, & other Caelestiall Bodies.
 Whar unto they, in equall, immediatly, & direct, & thorniss, from
 the Caelestiall power, & grace, & light, (especially, dignified, & by
 Nature, &, usually, & ordinarily, from more tradition, being, found
 Writen, as aforesaid,) came from Aylon, the Deity, (coming to the hands
 of Herodotus, in after Ages, & began to flourish, in so much, that
 many of the Hierarchies, & orders, & their respective, & respective, the
 Egyptians, & some of their sciences, & sciences, & sciences, & sciences, therein

Persia, as themselves. And, although, the Chaldeans, & several others,
 hath writt much, of supernaturall, Arts, & Sciences, yet they have, written,
 So Hieroglyphically, Parabolically, & Enigmatically, that none but
 Understand the scripts, nor Misticall, figures, but those of their own
 Societies, & such as were, Admitted, thereinto, or Woulde Reveale, shew
 forth, & teach too; the Reason, whereof may probably, be for the ^{avoiding} ~~the~~
 Ignorant Mensures, by such means, there full Knowledge, in the ^{of} ~~the~~
 =physical. Sciences, was never ^{yet} discovered, to the Understanding of modern
 Ages, Excepting to some few Learned, in the Originall, or Eastern Tongues,
 & obtained, such fragments of the Metaphysicall Sciences, as hath given ^{an}
~~Incentive~~ ^{incouragement}, studiously, to persist in, & laborably, to pursue the same;
 In the beginning of time, or primitive Age, of the world, there were
 Certain particular tables revealed, shew'd forth, & discover'd to
 the Wisdom of our forefathers of those times, (in course of inquiry, & with
 great diligence, & carefully, searching into, & to be understood
 Sciences, where in word. In which Certain letters of the Chaldean
 Characters, with proper numbers, & numerall figures Attended, &
 Appropriated severally, to each, & particular of them; the which, is
 Distinctly & Referred, to the Heavon planets & those notes, or Misticall

Misticall, figures, which are called the Sacred Tables, of the planets,
 & also are Endow'd, with many & very great. Vertues, of the Heavens;
 in as much as they Represent, that Divine Order, of Celestiall, numbers,
 Impress'd upon Celestiall, by the Ideas of the Living Mind, by means
 of the soule of the world, & by the sweet harmony, of those celestiall
 Rayes, Signifying, according, to the proportion, of Effigies, Supercelestiall
 Intelligences, which can no other way be Express'd, then by the Marke
 of Numbers, & Characters; for all Materiall, Numbers, & figures, can do
 Nothing in the histories, of these things, but Representatively, by formall
 Numbers & figures, as they are govern'd & inform'd by Intelligences
 & Divine numerations, which, unite the Extreams of the matter, &
 Spirit, to the will, of the elevated soules, receiving through great
 Affection, by the Celestiall power, of the Judicious practitioner
 in sublimed Arts, & from gods, & spirits, through the ~~of~~ ^{of}
 Universes, & resonations of Celestiall Constellations, ~~the~~ ^{the}
 fit, for a forme, the Meticall being Disposed, by the skill, & industry
 of the reader, & wise, prophycians,

There are Seven Intelligences or Spirits, of Light, who are Celestially Dignified, & by nature, Angelicall & Benivolent, whose names are to be collected, & Characters drawn from the forementioned tables; with the names of Gods, governing them, by the force, Influenced, Virtues, & Mystical, & Sacrot. efficacy, whereof, them good Demons are powerfully moved, to be called forth, to Visible, Apparances, whose names are as followeth,

The good Angel, or Intelligence, Ascribed, to the planet Saturn, is named, Agiol, & the great Names of God governing it are, Ab, Hod, Jah, hah, jehovah, And whose Seal, or Character, as here is Denoted,



This Intelligence, & Hierarchy thereof, being, and of the nature of the planet Saturn, When by ~~position~~ it is both, essentially, & accidentally, Very well Dignified, & fortified,

to by office, and Assistant in helping, to bring forth, the Birth of Children, with great safety, to liuee Safer, or Danger, either to Child or Mother; & also, of all Animals (reatus, &c) causing them to go out their full time, of Conception, without yeare, & Abortion, or Miscarriage; & to make them safe & perfect, Cause good

good Success in petitions, & other Addresses to princes, & Sovereign powers; His Very Benivolent, & good to all, who either can have any Convers, or Community, by a Visible Apporition, therewith, or that can be truly Dignified, with the Seal, or Character thereof,

— Invocation allowing to Calling the Intelligenced Agiol, &c: To Visible Apparances

You Benivolent Intelligenced, of Celestial Light, Dignified, & by Nature Angelicall, who art Known or called, by the name, Agiol: & said to be of the Nature & office, of the planet or star called Saturn, When by Celestial, position it shall, be both Essentially, & Accidentally Well Dignified, and fortified with all others yd Substitutes, the president Intelligences, or Dignified, powers of Light, properly, Residing in or otherwise appearing, to yd Nation, Orders, or Hierarchy, from the Superior, to the inferior, & serving the most High God in yd Respect, & offices, as Mediators, of Divine Grace, & Mercy, & as in Charge Committed & Appointed, and the same also of the Highest, & reverently here present, in his holy fear, &c in earnestly, to seek, humbly request, Strongly Invocato; Call forth, to powerfully move yd, to Visible Apparances, in by & through, the Excellent, Ineffable, great Signall Sacred, & Divine names of

God Ab: Ach, Jah, El, & Ever the Omnipotent, Immortal, Immense,
 Incomprehensible, & most high god & Lord of hosts Jehovah, before whom
 the whole Quire of heaven, (continually singeth, O: Uppa: Laman Halloigh
 And by the Seals of y^e Creation, being the Marke or Character of Holiness
 unto y^e, & by the great Majesty, Vertue, force, power, Efficacy, & Influence,
 of all w^{ch} do strongly, invocat, confidently call forth, & powerfully move
 y^e, O you benevolent intelligenc, or Angelicall Medium of Light,
 Celestially Signified, who be named art called, Aqiel, with all others, the
 president, & Servient Angels, or Mediums, of Light Celestially Signified
 by Degree & office, in generall & particular, Every & Each one for & by it
 selfe, respectively Appertaining to y^e Hierarchie, Mansion or place
 of Residence, to Visible Appearance; Move theroford O y^e benevolent
 Intelligenc, Aqiel, with all others of y^e Order, office, Hierarchie, or Mansion
 Joyntly, & severally, as aforesaid, y^end up together y^e selfe, & voices,
 According to y^e the, & to the, or the, or the, or the, as it shall
 please god, & his speciall grace & permission, is in on to y^e, & also
 Accordingly Descend from your Mansion or place of Residence or where
 you dwell; y^e may be otherwise officiating, or charcoly absent, therof
 to immediately forthwith Appareat Visibly, here before us in this & y^e
 C: 5. or 4. R: Standing here before us, in the Throne, the same

Lamegeton Clavicula Salomonis Rex

The little Key of Salomon the ^{King} which containeth: all the names,
 Orders and offices of all spirits that ever he had any converse with,
 with the seals or characters belonging to Each spirit,
 and the manner of calling them forth to appearance, in 5 Parts
 called Books viz

The first part, is a Book of evil spirits all Goetia, showing how he bound up
 those spirits and used them in severall things, whereby he obtained great fame

The second part, is a Book of spirits, partly good and partly evil, w^{ch} is called
 Theurgia Goetia, being all spirits of the ayre.

The third part is of spirits governing of Planetary hours, and w^{ch} spirits bring to
 good of the signs, and planets in signs, and is called **ARS PAULINA**

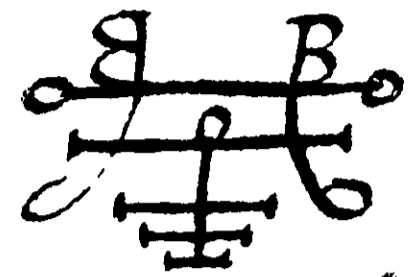
The fourth part of this Booke is called **ARS ALMADIEL** Solomonis ^{containing} w^{ch}
 spirits w^{ch} govern the four altitudes or the 360 degrees of the worldes signification

These two last orders of spirits, is ^{of good} and is called the true Theurgia, and is
 to be sought after by divine seeking

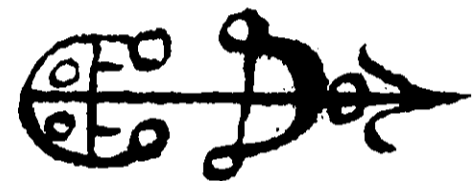
The fifth part is a Book of orations and prayers that w^{ch} Salomon used upon the
 altar in the temple which is called **ARTEM NOVAM** he w^{ch} was revealed to
 Salomon by the holy angel of God called Michael; and he also wrote many
 briefe notes written by the finger of God w^{ch} was delivered to him by y^e said angel
 with 2 hundred & 40, without w^{ch} notes Salomon had never obtained the
 knowledge, for by them in short time he knew all arts and sciences both good and
 bad which from these notes is called **ARS NOTORIA**

The sixth part is contained the whole art of Salomon although there be many that
 would be but yet none is to be compared with this for this containeth them all

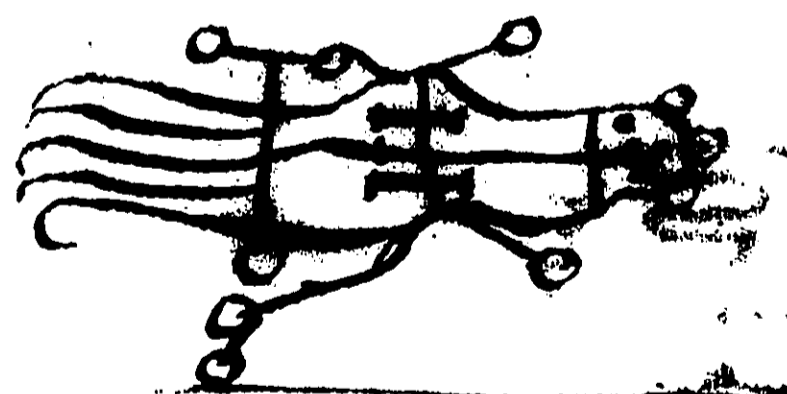
Ch^o 22 spirit is called Ipos - he is an Earl and a mighty prince and
appearth in y^e forme of an angel, wth a lions head, g^old^e feet & a hoir^e d^e cap^e. he
knoweth th^e tim^e of past and to come; he maketh men witty, and col^d, and good wth 36
Legions of spirits, his seal or Character is this, w^{ch} must be wor^d as a Lamen
before you



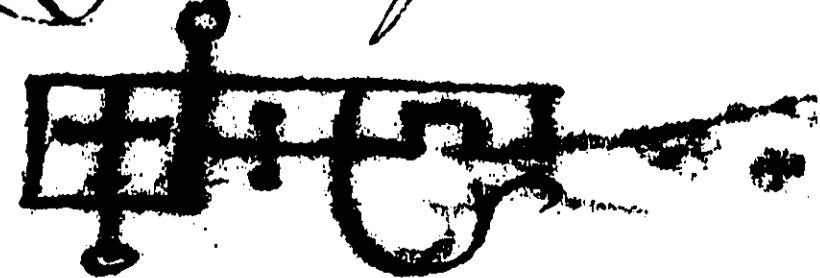
Ch^o 23 spirit is called Aim, a great duke and strong, he appearth in y^e forme
of a very handsome man in body, wth 3 heads, & he first like a serpent, & second
like a man wth 2 stars in his forehead, & the 3rd head is like a cat; he rideth on a dyer,
carr^{ing} a sword in his hand, burning wth his feet Cyttes castles & gr^eat
wth lands w^{ch} he maketh one wth all manner of wayes, and giveth the
answer to pri^{or} matters, he governeth 26 Legions of Infernall spirits;
his seal is thus to be made, and wor^d as a Lamen before you



Ch^o 24 spirit is called Naberius, he is a most valiant Marquis, & appearth
in y^e forme of a Blak^e Crow fluttering a bent the Crow, w^{ch} when he speaketh
it is with a heave^d boi^e; he maketh men cunning in all art^s & sciences, but
especially in y^e art of Rhetoric; he restor^eth the lost dignity and honor w^{ch} governeth
39 Legions of spirits his seal is this, w^{ch} must be wor^d:



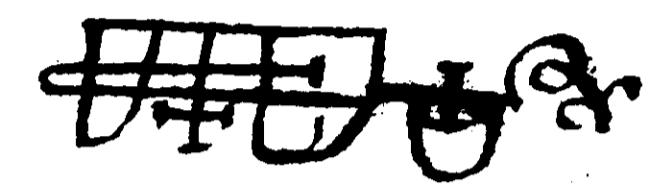
Ch^o 25 spirit is called Glasya Labolas, he is a mighty president on th^e earth
in y^e forme of a dog wth wings, like a quill pen; he knoweth all art^s in a moment
instant, and is an author of blood shed, & manslaughter, he knoweth all things past & to come,
he knoweth the heart of friends & foes; he can make a man good, or bad, and he
can under his rule 36 Legions of spirits, his seal is this, w^{ch} must be wor^d as a Lamen



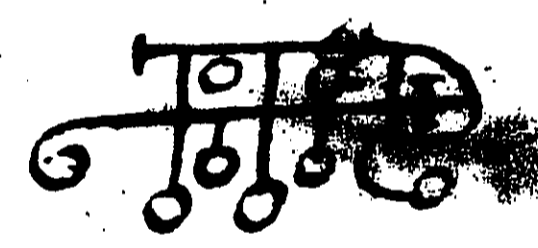
Ch^o 26 spirit is called Bune, he is a stronger mighty duke & appearth in
y^e forme of a Dragon wth 3 heads, one like a dog, & the other like a griffin; the 3rd
like a man, he speaketh wth a high & loudly voice; he & hangeth y^e plow of y^e
dead, & teacheth these spirits that are under him, to gather together upon their
speeche, he giveth riches to a man, & maketh him a duke, & giveth the
answer to y^e demands, & governeth 30 Legions of spirits, his seal is this, w^{ch} must be wor^d as a Lamen
before you



as well as he hath another seal or character y^e name
of this spirit is y^e will, but y^e first is best
as a Lamen saith



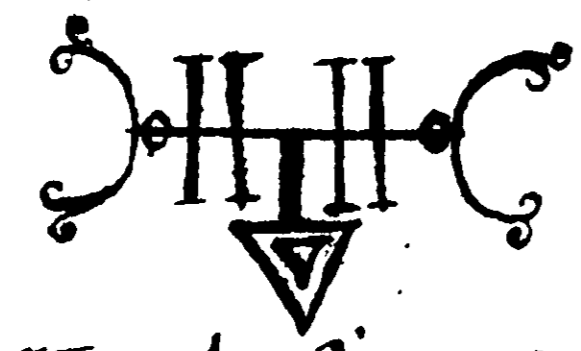
Ch^o 27 spirit is named Ronove, he appearth in y^e forme of a Monster, he knoweth
all art^s of the spirit very well, and giveth good servants knowledge of tongues, favour
of friends & foes; he is a Marquis, a great Earl, and these observe him, 19
Legions of spirits his seal is this



Ch^o 28 spirit in order as a Lomon bound them, is named Berith, he is a mighty great
and terrible duke; he hath 6 other names given to him by men of latter times, viz
Beal or Bolsry, he appearth like a soldier wth a crown & a sword, & a
crown of gold upon his head, he can answer of things past present & to come, you
use a ring as is before spoken of Belet in talking him for th^e; he can turn all men
into gold; he can give dignity & honor from them to men, he speaketh wth a very clear & subtill voice;
he is a great duke and not to be crushed; he governeth over 26 Legions of spirits, his seal is
this which must be wor^d as a Lamen



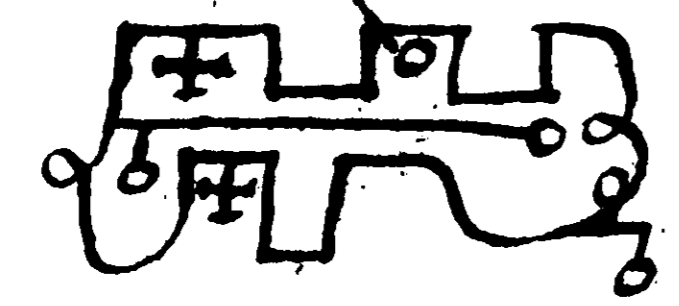
As from and over 26 legions of spirits, his seal is thus which is to be worn as Lamin etc.



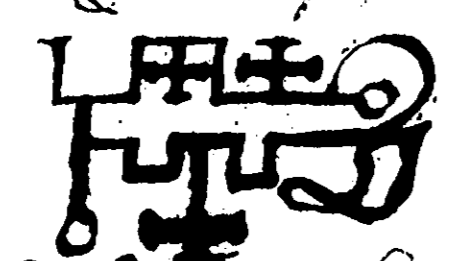
The 35 spirit is called Marcholias, he is a great and mighty Marquis, appearing at first in form of a wolf; having griffins wings, and a serpent's tail; vomiting up fire out of his mouth. But afterwards at y^e command of y^e Exorcist, he putteth only shape of a man, and is a strong fighter he giveth true answers to all questions, & is very faithfull to y^e Exorcist in doing his Busines, he was of y^e order of dominations & governeth 30 legions of spirits, he told his host Master in Salomon, that after 1200 years he had hopes to be made to y^e throne: his seal is thus to be made & worn as a Lamin etc.



The 36 spirit is called Stolas, he is a great and powerfull Prince, appearing in shape of a Night Raven at first before y^e Exorcist, but afterwards he taketh the image of a man: he teacheth the art of Astronomy, & the vertues of herbes & pretious stones, he governeth 26 legions of spirits, his seal is thus to be made & worn as a Lamin etc.



The 37 spirit is named Phanix he appeareth his great Majesty appearing in shape of a Bird Phanix having a Childs voice; he smyth in many sort how to save y^e Exorcist, he may not regard, but by y^e might be made him put on humane shape; then he will speak marvelously of full wonderfull secrets, he has a power & will not be Poysoned, he will be willing to do y^e Request he hath hopes to be turned to y^e throne after 1200 years more as he said to Salomon. he governeth 20 legions of spirits, his seal is thus to be made & worn as a Lamin etc.



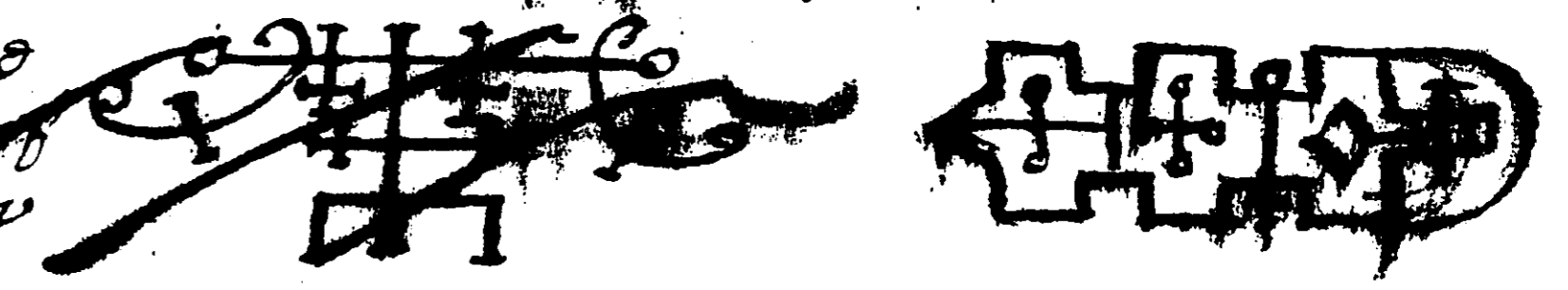
The 38 spirit is called Malphas he is a great and strong Prince, appearing in y^e form of a black dog, and putteth out a horrible voice; his office is to build up towers & to furnish them wth ammunition and weapons, and to send men of warre to y^e Exorcist, he governeth 26 legions of spirits, his seal is thus to be made & worn as a Lamin etc.



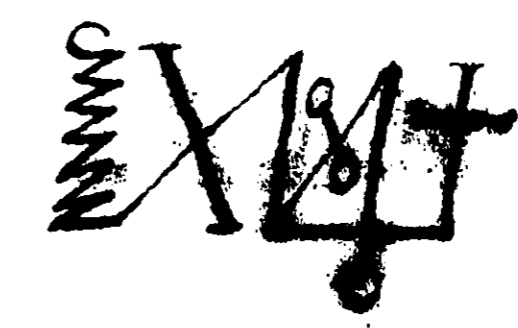
The 39 spirit in order is called Malphas, he appeareth in y^e form of a black dog. But afterwards will put on humane shape at y^e command of y^e Exorcist, he putteth out a horrible voice; he is a mighty goddient and powerfull he can build houses & high towers, he can bring quickly artificers to gather, from all parts of y^e world, he can destroy y^e enemies of spirits or thoughts, and he putteth out a horrible voice, he giveth good familiars, as if y^e maker may send him, he will receive it kindly and willingly. But he will receive him by death; he governeth 40 legions of spirits, his seal is thus to be made & worn as a Lamin etc. This is the seal of Malphas in the place of the 39 spirit, the seal of the 39 spirit is thus to be made & worn as a Lamin etc.

The 40 spirit is called Reum, he is a Earl, appearing that first in y^e form of a crow but afterwards, at y^e command of y^e Exorcist he putteth on humane shape, his office is to steal treasures out of Kings houses, and to carry it where he is commanded to destroy Cities, and y^e dignities of men, he tell all things past, & he will be, & to cause love between friends & foes, he is of y^e order of Thrones, and governeth 30 legions of spirits, his seal is thus, which shall be made and worn as a Lamin before you.

This likewise is the seal of the 31 that is of a mistake

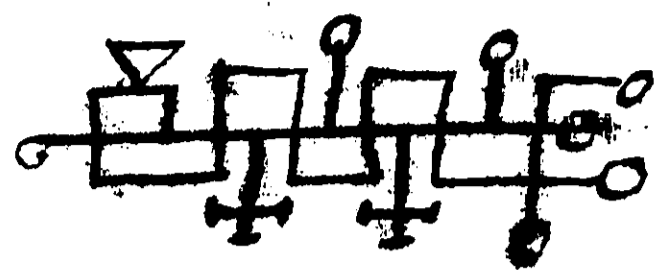


The 41 spirit in order is called Focalor he is a great and strong, happy and thin y^e friend of a man with griffins wings, his office is to kill men, and to drown them in y^e waters, and to overthrow ships & navies; for he hath power over both winds and seas, but he will not hurt any man or thing, if he be commanded, to y^e contrary by y^e Exorcist, he hath hopes to be turned to y^e throne after 1000 years, he governeth 30 legions of spirits, his seal is thus to be made & worn as a Lamin.

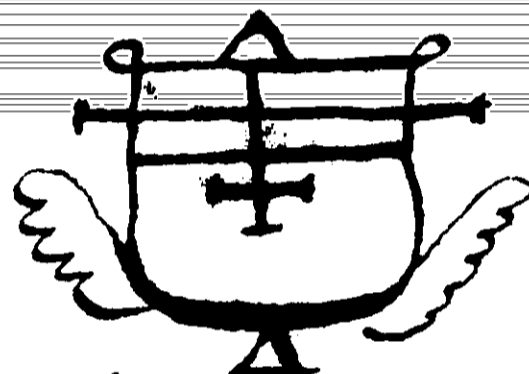


The 42 spirit is named Malphas, he is a great and strong Prince, appearing in y^e form of a black dog, his office is to guide y^e waters, & ships & Ladders wth armour, he can kill any y^e Exorcist cause y^e seas to be rough and stormy, and to appear full of ships he can cause y^e dayes in 3 dayes to putrefy y^e ships and navies, & to cause worms in them.

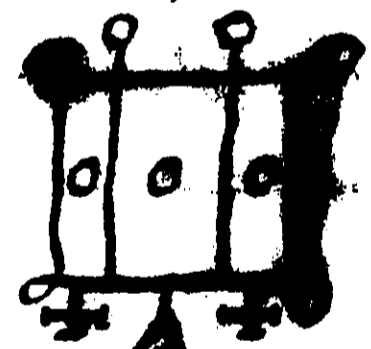
the wind; he commandeth the 33 Legions of spirits, his seal is thus made, to be worn as a Lamin etc



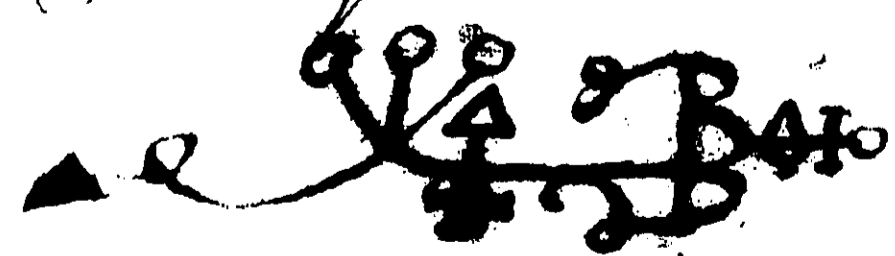
The 49th spirit is named Parcel, he appeareth in y^e forme of an angel, he is a great history
teller, speaking somthing mysterielly of heuven things, he teacheth the part of geometry and
liberall sciences, he is a commander of 77 Spirits; will make great noyse, like y^e humming of
great waters, all the way throughe heuven, he warmeth water and dismoureth the Bathes
he was of y^e order of p^roc^rid^res, he is det^rermined to Salomon, before his fall, he governeth 48
Legions of spirits, his charactor or mark is thus made, and worn as a Lamin before you.



The 50th spirit is named Furcas, he is a knight of war, in y^e forme and similitude
of a cruel old man with a long Beard and a hairy head, sitting on a pale yellow horse,
he has a sharpe weapon in his hand; his office is to teach y^e art of Philosophy, Astronomie,
Rhetoric, Logic, Chemantry, or Pyromancy in all their parts perfectly, he hath
under his power 20 Legions of spirits, his seal is thus made, to be worn as a Lamin.



The 51st spirit is named Balam, he is a Barbarian, a great wonderfull King, appearing in y^e forme
of a Bull, and he is also like a Mene, and he is like a Lambe, he hath a dyable
in his eyes flaming, riding upon a furious Beare, carrying a goshawk on his left hand, he speaketh
with a hoarse voyce, givinge and answeringe of things past, present, and to come, he maketh men to be
wittie, he governeth the 40 Legions of spirits, his seal is thus made, to be worn as a Lamin etc.



The 52nd spirit is called Alloces - he is a great & mighty King, appearing in y^e forme
of a Lion, riding on a great horse, he is like a Lyon, or a Leopard, havinge y^e eyes flaming,
his speech is hoarse & verye bigge; his office is to teach y^e art of Astronomie, shall
like all sciences, he bringeth good families & ruleth 30 Legions of spirits, his seal
is thus made, to be worn etc.



The 53rd spirit is called Caim, he is a great prudent & apperith in y^e forme of a Bird
called a Churish at first, but afterwarde he putteth on y^e shape of a man carrying
in his hand a sharpe sword; he seemeth to answer in Pursuinge altho; he is a good disputer,
his office is to give men y^e knowledge of all Birds, lowing of Bullen, Barking
of Dogges & other bestialities; he also if noyse of fowles, and giveth verye true answers
of things to come; he was of y^e order of angels, he ruleth 30 Legions of Infernall
spirits; his seal is thus made, to be worn as a Lamin.

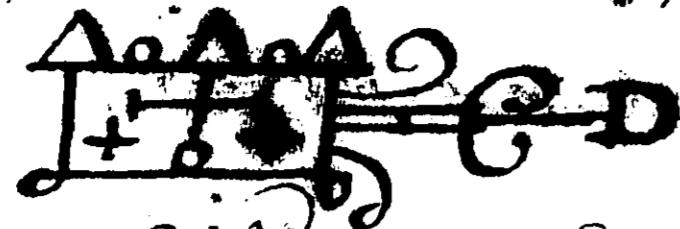


The 54th spirit is in order called M... he is a great Duke, appearing in y^e forme
of a Lion, riding on a great horse, he is like a Lion, or a Leopard, havinge y^e eyes flaming,
his office is to teach y^e art of Philosophy, Astronomie, Rhetoric, Logic, Chemantry,
or Pyromancy in all their parts perfectly, he hath under his power 20 Legions of spirits,
his seal is thus made, to be worn as a Lamin etc.

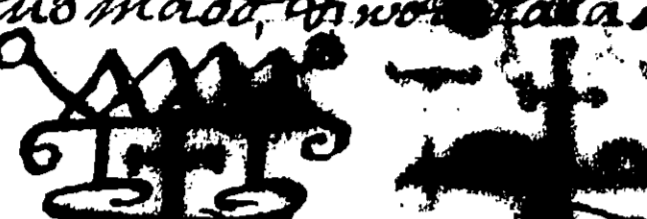


The 55th spirit is called Orobas, he is a mighty great Prince, appearing at first
like a horse; But afterwarde at y^e command of God he putteth on y^e Image of a man
his office is to discover all things past, present, and to come, and to give dignities & places
of favour of friends & foes; he giveth true answers of dwindle, & of y^e condition of y^e
world; he is faithfull to y^e Emperor, & will not suffer him to be tempted by any
spirit.

Spirit he governeth 20 Legions of spirits, his seal is this, must be made in word as a Lamin etc



The 56 Spirit is called Gemory he is a strong and powerfull duke appearing in the forme of a beautiful woman, in a Dutches crown with a hood about her middle, riding on a great Camell; his office is to tell of all things past present & to come; and of the things hidden and secret things, & to know the love of women, both young & old. he governeth 26 Legions of spirits, his seal is this made in word as a Lamin to be made by the spirit in kind of working.



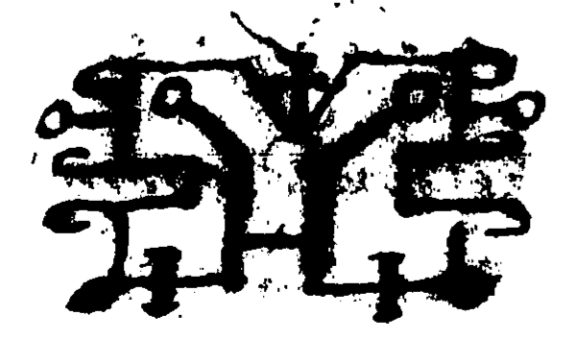
The 57 Spirit is called Ole he is a great president he appears at first in the forme of a leopard at first but after a little time he putteth on the shape of a man; his office is to make one cunning in all the sciences & to give true answers to all questions, and to change a man in any shape that he desireth so that he that is so changed, will not think any other thing but that he is that he was or thing he is changed into; he governeth 20 Legions of spirits, his seal is this in word as a Lamin



The 58 Spirit is called Amy, he is a great president, he appears at first in the forme of a flaming fire, but after a while he putteth on the shape of a man & his office is to make one wondrous knowing in Astrology, & all the secret sciences; he governeth the good familiars, & to know the secrets of the spirits, he governeth 30 Legions of spirits, his seal is this in word as a Lamin etc



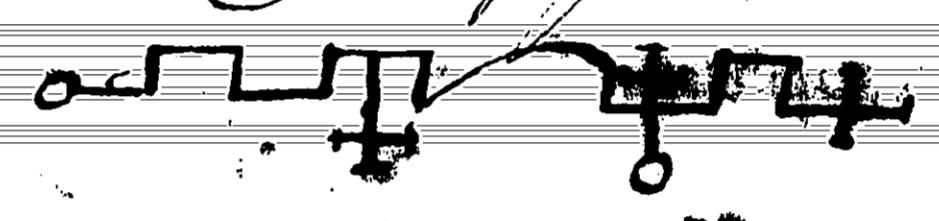
The 59 Spirit is named Ormus, he is a great Marquis and appears in the forme of a Lion, riding on a mighty horse, in a crown, he is holding in his right hand a great sword, his office is to teach the secrets of the stars, & to know the Mansions of the planets, and how to understand their secrets; also he can translate the spirits, & give them the secrets of the planets, and to transform them in the favour of the planets; he governeth 30 Legions of spirits, his seal is this, to be made in word as a Lamin etc



The 60 Spirit is called Vapula he is a great and mighty duke, appearing in the forme of a Lyon, in griffins wings; his office is to make men know things in all things, he can direct professors above Philosophy, & other sciences, he is good with 36 Legions of spirits; his seal or character is this made in word as a Lamin etc



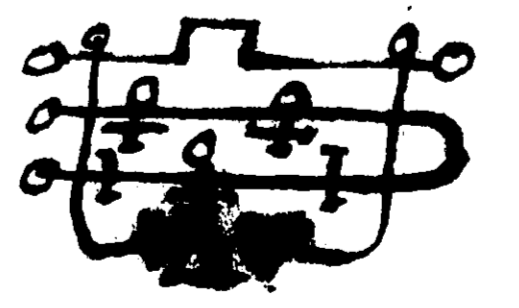
The 61 Spirit is called Zagan he is a mighty great president and appears at first in the forme of a Bull, in griffins wings, but afterwards he putteth on human shape he maketh men witty, and can turn wind into water & blood into wind, and also can turn wind he can turn all Metals into forme of gold, he is the Dominion of the world, he is the King of the world, he governeth 33 Legions of spirits; his seal is this made in word as a Lamin



The 62 Spirit is called Valac, he is a mighty great president & appears in the forme of a Boy, in angels wings, riding on a 2 headed Dragon; his office is to give true answers of hidden secrets, and to tell what he desireth to know, & he will bring and deliver by himself without any force or strength, he governeth 30 Legions of spirits, his seal is this in word as a Lamin etc



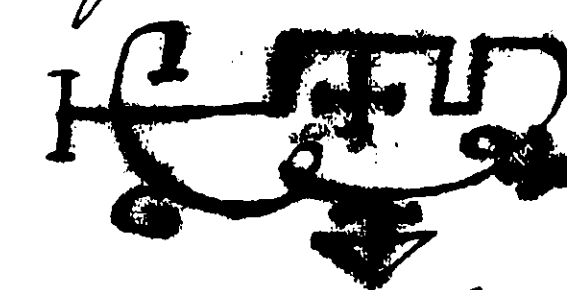
The 63 Spirit is called Andras he is a great Marquis, appearing in the forme of an angel, in a head like a Blath night hawk, riding upon a black strong woolly horse, with a sharp bright sword in his hand, his office is to know the secrets of the spirits, he can kill him and his followers, he governeth 30 Legions of spirits, his seal is this, to be made in word as a Lamin to be made by the spirit



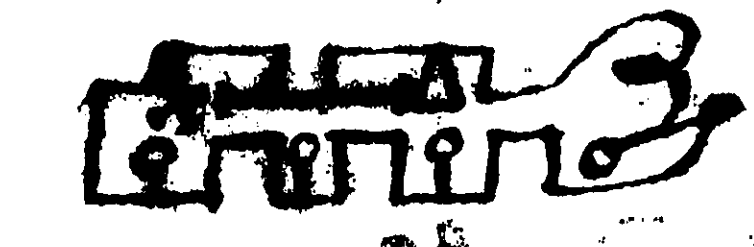
The 64th spirit is named **Mauros**, he is a great duke and appears at first like a mighty terrible and strong dragon but afterwards at command of his spirit he put on a shap of a man wth fiery eyes and a terrible countenance; he goeth upward of all things past present or to come, but unless he be commanded into a triangle, he will see in all those things and discern or to guide of spirits in other things or business, he will gladly take of his own, and of his fixation of his world, and of his and all other spirits fall, he governeth and burneth those that are of spirit's Guilt if he be put with it, and will not suffer him to be comforted by any spirit or otherwise: he governeth 36 legions of spirits, his seal is thus to be made *as a Lamin* etc.



The 65th spirit is called **Andrealphus** is a mighty great Marquis appearing at first in a shap of a Peacock, wth great noise but afterwards he put on a human shap he can teach perfectly geometry, wth all things belonging to measuring, also Astronomy, he maketh men very profitable and cunning therein, he can transform a man into a bird or a Bird he governeth 30 legions of spirits his seal is thus to be made *as a Lamin* etc.



The 66th spirit is called **Umeies** he is a Marquis, strong and powerful appearing like a battan soldier, wth a goodly countenance, he can teach a man perfectly all the things that are left or hidden, he can make a man find the resolution of his own life, he governeth 25 legions of spirits, but more he governeth himself his seal is thus to be made *as a Lamin* etc.

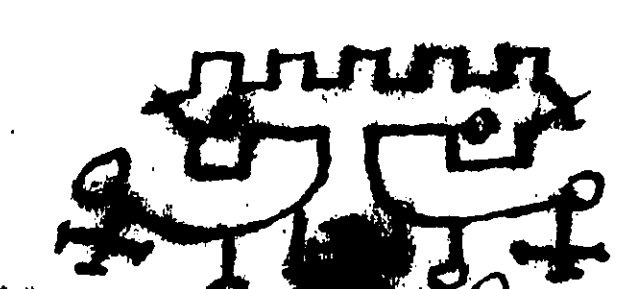


The 67th spirit is called **Andruccias**, he is a Marquis, appearing at first like a man wth a sword, but afterwards at command of his spirit he standeth

standeth before him in human shap causing drums and all manner of Musick Insurrection to be heard but not heard also cross to hand and stand according to his spirit will, he goeth upward familiar wth 26 legions of spirits his seal is thus to be made *as a Lamin* etc.



The 68th spirit is called **Belial**, he is a mighty king and powerful; he was created after the fall of his order; he appears in a shap of a beautiful angel sitting in a chariot of fire, speaking in a comely voice, declaring that he fell first amongst the worthiest wth God's wth went before Michael & other heavenly angels; his office is to distribute portions of senatorship, and to give favour of friends & foes, he goeth upward familiar wth 30 legions of spirits. Note this King Belial must have offerings of gifts presented to him, by his spirit, or else he will go downward to his demands: But then he carryeth not out hour in truth, except he be constrained by divine power, his seal is thus to be made *as a Lamin*, before of spirit's

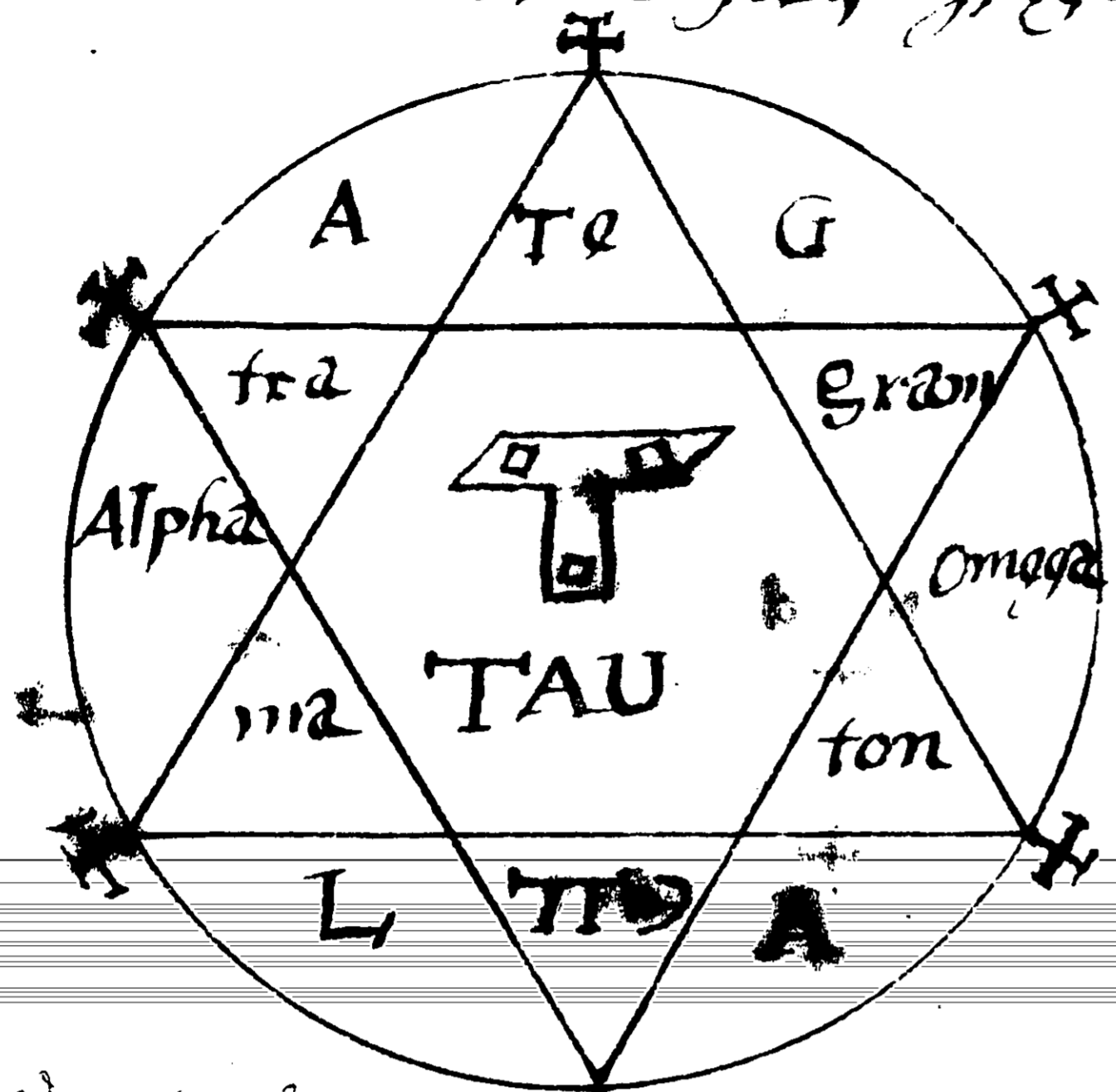


The 69th spirit is called **Decarabia**, he appears in a shap of a star in a Pentacle at first, but afterwards at command of his spirit, he put on a shap of a man, his office is to discover secrets of men's hearts and passions, and to make of himself all birds to fly before of his spirit, and to carry to him singing and dancing wth natural birds, he governeth 35 legions of spirits, his seal is thus to be made *as a Lamin* etc.



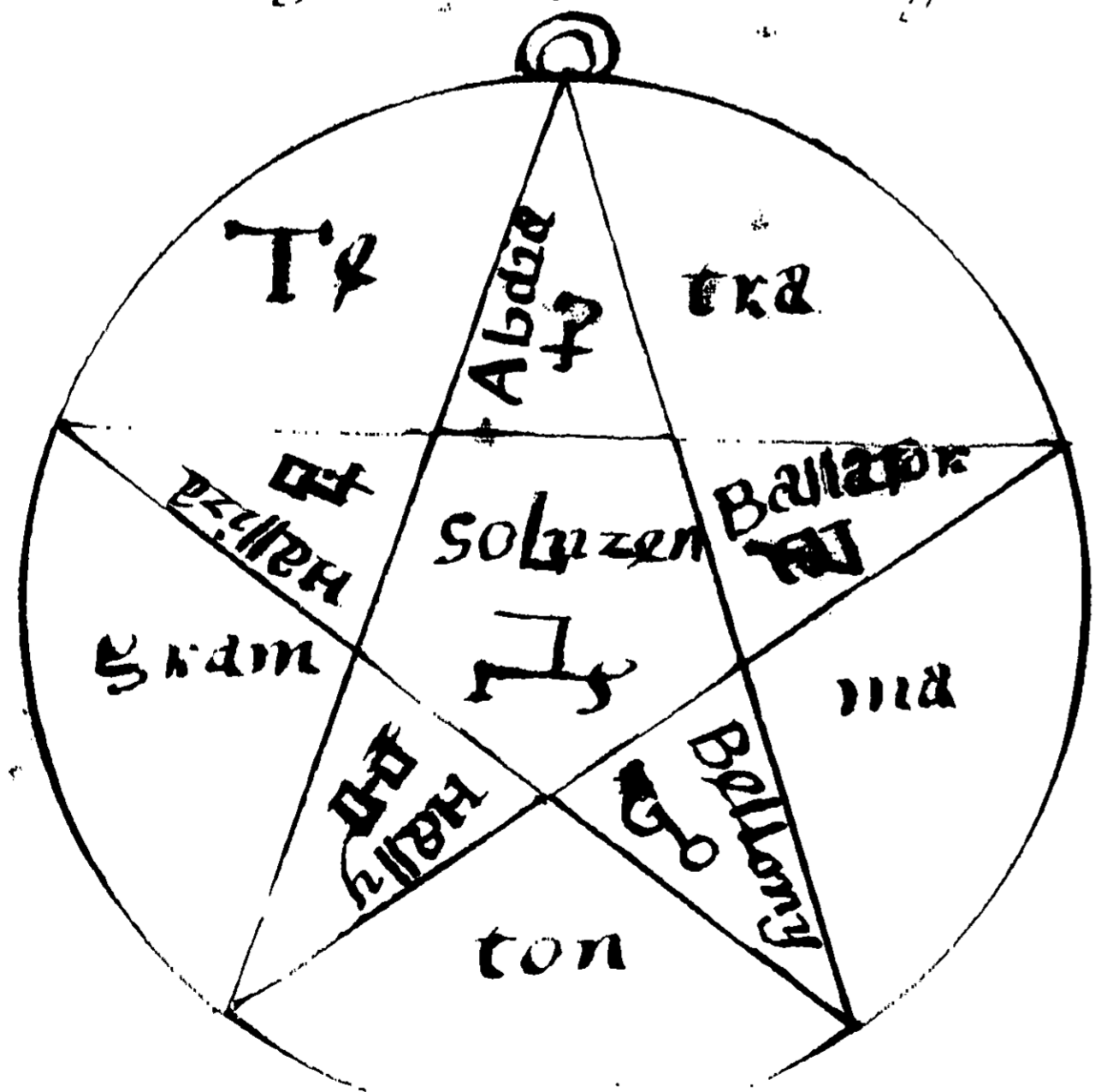
The 70th spirit is called **Secere** he is a mighty Marquis, appearing in a shap of a King of East India, wth a shap of a beautiful man, sitting on a throne wth wings: his office is to give wth and to be in all things to person a ladder to receive wth any thing that thou desirest, wth it from for he can express of whole world in a twinkling of an eye, his seal is thus to be made *as a Lamin* etc.

Solomons seangled figure -



made on parchment mak^{ed} of a white skin and worn at the skin of
 white and covered wth a linen cloth to y^e which is to be shown to the spirits when they are
 appeared that they may be compelled to be obedient and take a humane shape. &c.

The Pentagonal figure of Solomon

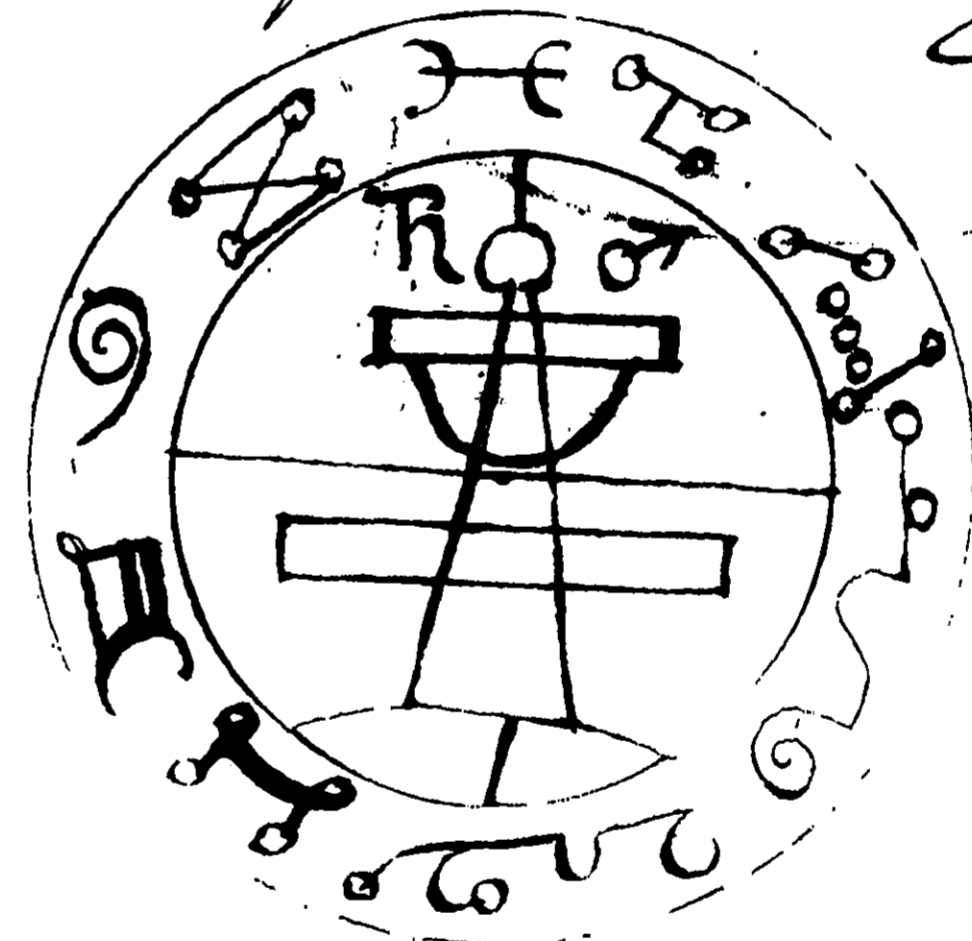


made upon the 3rd of the month of
 of it it is to be kept in a box and to be covered by the



This Ring is to be hold before the face
 of the Exorcist to preserve him from
 the stinking fumes of spirits &c.

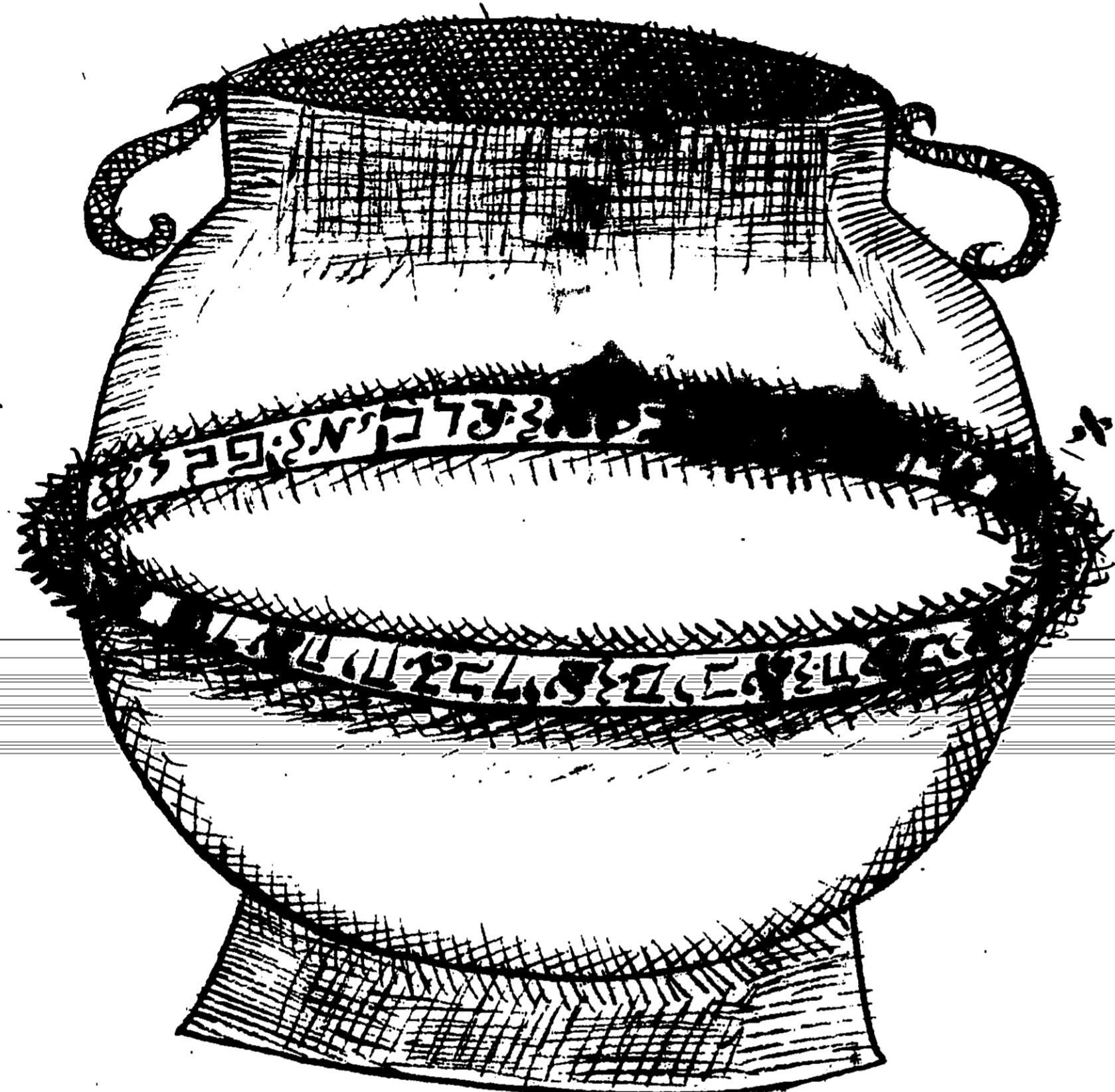
The Secret Seal of Solomon by which he bound and sealed up
 the aforesaid spirits with their legions in a Brazen vessel &c.



This secret seal is to be made by out that is. Sand both inward and outward
 and hath not de filled himself by any woman in the space of a Month, but
 hath with fasting and prayer to God de find pardon of all his sins &c.
 It is to be made on a ~~Monday~~ ^{Tuesday} or Saturday night at 12 of the clock written
 with the blood of a Black Cock which is to be taken from a virgin's parchment
 Now on that night the must be surging in water when it is made
 it with a Plum Raisin of the Sun, date, Cedar, or lignum. lives by this seal
 Salomon compelled the aforesaid spirits into a Brass vessel, and sealed it up
 with the sand, he by it gained the love of all mankind, and overcame in
 Battle for he had no weapon nor warde could hurt him.

The form of

The forme of the Brasse vessel that Salomon shut
these spirits in - - -



The vessel said aforesaid was made in Brasse, to cover the spirit with at y^e copse

The other made shall be a seppre or sword, a mitre or cap, along with which
Limon, with shoes and other clothes for y^e purpose also a girdle of Lyons skin 3 inches
broad, with all the names about it as is a bout the circumference round first
also per fumes and a the finich of Charolds kind to put the fumes into, to make or
performe y^e last appointed for action. also anoynting out to anoynt y^e 2 dayes
of pure water to wash y^e soles of y^e feet in so being y^e and to say as David said (ps) Thou shalt
purge me wth hyssop & I shall be cleane; Thou shalt wash me & I shall be whiter then
snowe & wth al y^e garment puttyn on, you must say by y^e flouratw^{er} mysterie of the holy
suffracts or essiments, I will cloath me with y^e garment of Salvation in y^e strength of y^e holy
Ancor Amecor Amides Theodouies Anitor, & hat my selfe God may
I shall through y^e strength Adonay. & whom y^e grace of grace is for ever yours being
Amc

After y^e have sedent, make prayer to God according to your work, as Salomon hath
commanded & he found that Salomon used for any particular art is stand in y^e 5th
part of this Book wh^{ch} is called Artem Novam &c

The Conjuratation for to call forth any of the forsaide spirits.

I Invoke and conjure you spirit N. & bring to power arms from y^e Supream Majesty
throughly command you by Bealanentis, Baldachiensis Paumachia Apologia
and y^e most powerfull spirit Genio Liachidi Minister of y^e Cartarsan Sat. & y^e
spirit of y^e Sat of Apologia, in y^e tenth region, I conjure & powerfully command you
spirit N, in and by him that said y^e word, and it was done; and by all y^e holy and most glorious
names of y^e most holy and true God, and by these his most holy names Adonai, El, Elohim
Elohe, Zebeoth, Elion, Escerchie Jah, Tetrasramaton. That you for this ap-
pear and show y^e selfe to us, by y^e word of y^e spirit, in a fair and human shape; without any diffe-
rence or y^e show and without delay, day or time, from all parts of y^e world to make y^e most
reasonable answers unto all things wh^{ch} shall ask of you, and to answer y^e most truly
and aforesaid without delay, manifesting y^e selfe, being conjured by y^e Eternal living
and true God, Helio ren. I conjure you by y^e name and true name of your God that y^e are
obedient unto and by y^e hand of y^e King, to stand and obey you, that forth with you come
without carrying, and fulfill y^e desires, and command, and performe unto y^e King, according
to my instructions and I conjure y^e by him, whose all presences are omnipotent and by these
indefeasible names Tetragrammaton Jehovah, being heard, y^e Elements and over-
thrown; & the air is shaken, & the sea runneth back, & the fire is quenched, & the Earth
trembleth, and all y^e hosts of y^e Heavens, & terrestrial, & infernal, & aerial, & elemental, and
additioned and conjoined together, that you in y^e name of y^e Holy Spirit, & in the
name of the Holy Spirit, & in the name of the Holy Spirit, & in the name of the Holy Spirit, &
with a clear voice intelligible, and without any ambiguity, and y^e shall come y^e way
of y^e name Adonai Zebeoth, Adonai Amiorent, come to me, say you upon
Adonay, Sadey; the King of y^e name of y^e King.

Say as follows.

I Invoke, conjure and command you spirit N. & bring to power arms from y^e Supream Majesty
throughly command you by Bealanentis, Baldachiensis Paumachia Apologia
and y^e most powerfull spirit Genio Liachidi Minister of y^e Cartarsan Sat. & y^e
spirit of y^e Sat of Apologia, in y^e tenth region, I conjure & powerfully command you
spirit N, in and by him that said y^e word, and it was done; and by all y^e holy and most glorious
names of y^e most holy and true God, and by these his most holy names Adonai, El, Elohim
Elohe, Zebeoth, Elion, Escerchie Jah, Tetrasramaton. That you for this ap-
pear and show y^e selfe to us, by y^e word of y^e spirit, in a fair and human shape; without any diffe-
rence or y^e show and without delay, day or time, from all parts of y^e world to make y^e most
reasonable answers unto all things wh^{ch} shall ask of you, and to answer y^e most truly
and aforesaid without delay, manifesting y^e selfe, being conjured by y^e Eternal living
and true God, Helio ren. I conjure you by y^e name and true name of your God that y^e are
obedient unto and by y^e hand of y^e King, to stand and obey you, that forth with you come
without carrying, and fulfill y^e desires, and command, and performe unto y^e King, according
to my instructions and I conjure y^e by him, whose all presences are omnipotent and by these
indefeasible names Tetragrammaton Jehovah, being heard, y^e Elements and over-
thrown; & the air is shaken, & the sea runneth back, & the fire is quenched, & the Earth
trembleth, and all y^e hosts of y^e Heavens, & terrestrial, & infernal, & aerial, & elemental, and
additioned and conjoined together, that you in y^e name of y^e Holy Spirit, & in the
name of the Holy Spirit, & in the name of the Holy Spirit, & in the name of the Holy Spirit, &
with a clear voice intelligible, and without any ambiguity, and y^e shall come y^e way
of y^e name Adonai Zebeoth, Adonai Amiorent, come to me, say you upon
Adonay, Sadey; the King of y^e name of y^e King.

in Aron heard and speak and to some wife and by name Sechem Amalia
 in Joshua called upon and y^e sun stood still, and by name Emanuel y^e 3rd filii
 Sedarath Mesach and Abednego lying in y^e midst of y^e fiery furnace, and was
 delivered; and by the name Alpha & Omega which Daniel named & Destroyed
 the Bull & y^e Dragon; & by the name Zebaoth which Moses named, & all the
 Rivers & waters in the land of Egypt was turned into blood & by the name
 Elechie Oriston wth Moles named, & all the Rivers brought forth frogs,
 they went into y^e houses of y^e Egyptians, Destroying all things, & by the name
 Elion wth Moles called upon, & there was great hail, such as never was seen
 the Creation of the world to that Day, & by the name Adonay wth Moles named
 and there came up locusts throught all the land of Egypt and devoured all that the Hail at
 left, and by the name Hagios, and by the seal of Adonay and by Otheos.

Hcyros, Athenatos; Paracletus and by the holy and sacred names Agla
 On, Tetragrammaton and by the dreadful judgement of god, and by the
 of glass, which is before the face of the divine Majesty, who is mighty and most powerful
 and by the four faces before the throne having eyes before and behind, and by the
 fire round about the throne, and by the holy angels of heaven, and by the mighty
 wisdom of god, and by the seal of Baldachia, and by this name Primeumaton
 which Moses named and the earth opened and swallowed up Chora, Dathan
 & Abiram, that you make true and faithful answers, to all my demands
 and to performe all my desires, so farre as in office you are capable to performe therefore
 come ye puerable, swift and able, now without delay to manifest what I desire
 speaking with a perfect and clear voyce, bringing it unto my neede & pleasure &c.

*And so I conjure at the presence of the Holy Spirit
 that you make true and faithful answers, to all my demands
 and to performe all my desires, so farre as in office you are capable to performe therefore
 come ye puerable, swift and able, now without delay to manifest what I desire
 speaking with a perfect and clear voyce, bringing it unto my neede & pleasure &c.*

I conjure the spirit N. by all the most potent and effective names of the most great and
 comprehensive Lord god of Host, that you come quickly without delay, from all parts and
 places of the world, to make ratiocell answers to my demands and that visible and audible
 speaking with a voice intelligible to my understanding as aforesaid, I conjure and
 require you, spirit N. by all aforesaid and by the seven names by the wife Salomon be
 the and thy fellow in a right of breath Adonay, Prerai Tetragrammaton;
 Anepheton, Inesenfat all, Nathatumon, & Itemon, that you appear
 here before this Circle, to fulfill my will in all things, that shall seem good unto me
 and if you be disobedient and refuse to come, I will in the power and by the name of
 the name of y^e Supreme and governing god, who created both you and me and all
 the whole world in six days and what is contained in it Eye-Saray, and by the power

of his name Primeumaton; which commandeth the whole hosts of heaven, curse you and
 deprive you, from all your office, Joy & place, and bind you in the death of y^e Bottomless pit
 there to remaine ^{the day of} until the last judgement, and I will bind you into Eternal fire into
 the lake of fire and brimstone, unless you come forthwith and appear before this Circle
 to doe my will, therefore come in and by these holy names Adonay, Zebaoth,
 Adonay, Amioreni; come ye Adonay commandeth you.

If you come so farre, and he yet doth not appear you may desire he is sent to some
 other place by his King, and cannot come, and if it be so, I will call the King, & I will
 to send him. But if he doth not come, still, then you may desire he is bound in chains
 in hell, and he is not in the custody of his King. So if you have a desire to call him
 from thence, you must command the spirits thence &c.

For to Invoke the King say as followeth

O you great mighty and powerful King Amaymon, who beareth rule by the power of
 the Supreme god EL, over all spirits both superior and inferior of the infernal order in the
 Dominion of the earth, I invoke and command you by the especial and true name of your god
 and by god that you worship and Obey, and by the seal of y^e Creation, & by the most mighty & powerfull
 name of god Jehovah Tetragrammaton, who cast you out of heaven, with all other of the
 infernal spirits and by all y^e most powerfull and great names of god who created heaven earth &
 hell, and all things contained in them, and in your name and in the name Primeumaton
 who commandeth the whole host of heaven, that you shall appear unto me, to come unto me,
 hear before this Circle, in a fair and convenient manner, without doing me harme to me or any other
 creature and to answer truly and faithfully to all my requests, that I may accomplish my will and
 desire, in knowing or obtaining any matter or secret by force or violence, proper for him to
 performe or to accomplish, I have the power of god EL, who created and disposeth of all things
 both celestial, ayrrall, terrestial, and infernal.

After you have invoked the King in the manner before or some other manner, and y^e spirit
 you would have called forth by the aforesaid conjuration, & calling them together, and
 he will come without doubt if not alyt first or second time & calling. But if he doth not come
 and the spirits have to be end of y^e aforesaid conjuration, and he will be bound to come if he be
 bound in chains, for the chains will break off from him, and he will be at liberty.

Note you may command these spirits into the Brass vessel as you doe into the Triangle saying
That you forth with apper. For this Circle in this vessel of Brass in a fair and comely place
As is shewed before in the foregoing Conjunction. &c.

The end of the First Part which is called Goetia

Here beginneth the Second Part called The Art Theurgia Goetia
of King Salomon

In this following Treatise you have 31 names of ^{the} spirits with severall of the multitude of spirits which are
under them, with their seals and characters which are to be worn as a lancin or your bracelet. For without that the
spirit that is appeared will not obey you, to doe your will &c. &c. &c.

The offices of these spirits is all one for what can doe the other can doe the same, they can show and know
all things that is hid and done in the world: and can fetch and carry or doe any thing that is to be done
or is contained in the four Elements Fire, ayre, Earth and water &c. also the ^{secrets} of kings or any other
person or persons let it be in what kinde it will

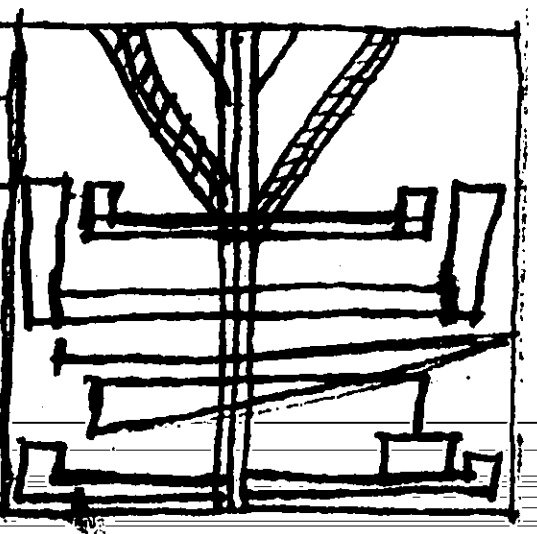
These spirits are by nature good and evil that is, one part is good and the other part evil. They are
governed by their princes, and each prince hath his place and abode in the points of the compass
as is shewed in the following figure. Therefore when you have a desire to call any of the kings or any of their
servants, you are first to set your self to that point of the compass the King hath his mansion or place of
abode, and you cannot well erre in the ~~of~~ your operation

Now every prince is to observe his conjuration, yett all of one forme except the name and place
of the spirit, for in that they must change and differ. Also the use of the spirit is to be observed
accordingly:

as for the garments used ^{things} the materiall they are spoken of in the Book Goetia
beforegoing Therefore it is not to mention them here againe &c.



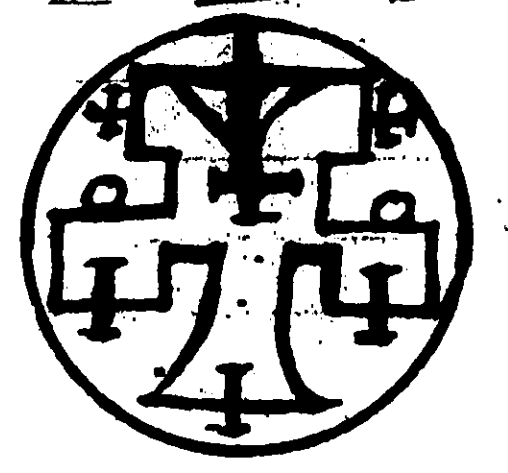
part and all of the Syre, you may call these ^{Spirits} into a Crystall Stone or Glass
 being an excellent way of ^{to} Ring & binding of
 spirits. This Crystall Stone must be four Inches Diameter set on a
 Table of oret made as followeth w^{ch} is truly called the ^{Table} of
 Salomon, & having the seals of the spirits. On your Breast
 and the Circle about your waist and you cannot erre; the forme
 of the Table is & said, as this present figure doth here represent
 show, to hold the the figure when you have
 thus prepared; what is to be prepared, & heard
 the conjuration following for all time
 that is whilst the spirit cometh without
 doubt he will come. Note the same method is
 to be used in all the following part of this Booke
 as is here of Pameriel and his servants. Also
 the same in calling the King and his servants &c.



The Conjuration of Pameriel.

We Conjure thee O Pameriel, a feeble Spirit. Ruling in the East &c.

The Fourth Spirit in order under the Emperor of the East is called
 Paderiel, whoth in the East and by South as King, and governeth 5000
 spirits and 20000, by night, besides 30000 all thousands under them,
 who are all good by nature and may be trusted. Salomon sayeth that these
 spirits have no power of them selves but what is given unto them by
 their prince Paderiel therefore he hath made no mention of any of their
 names because if any of them is called they cannot appear without the
 aid of their prince as others can do &c. you must use the same method
 in calling this prince Paderiel, as is set down to you Pameriel the seals
 of Paderiel, is this.



Paderiel his Seal.

The Conjuration

We Conjure thee O thou Mighty and Potent Prince Paderiel, who
 rulest as a chiefe Spirit or being in the Dominion of the East & by South,
 We give thee command & compele thee, by the speciall name of Jeova, &c.

The Third Spirit placed and named in order under the Chiefe Mighty
 god of gold and silver King of the East is called Camuel who Ruled the Rulth and
 governeth as King in the South East part of the world & hath manye servaill spirits
 under his Government & command whoth w^{ch} shall only make mention but of
 that apperaineth by to longth to the dayes, so to y^e night. And each of these have 50, servants
 to attend on them, excepting Camuel, Sitgara, Damiel, Calym, Dobiell and
 Meras, for they have 500, a piece to attend them, but Bediel, Moriel & Tugaros, they have none
 at all, they appear all in a very Beautifull forme, & very Courteously, and in y^e night as
 as in y^e day & c. & they are as followeth in their

Camuel his Seal



10 of his servants belong to y^e day
 & will appear in the night.

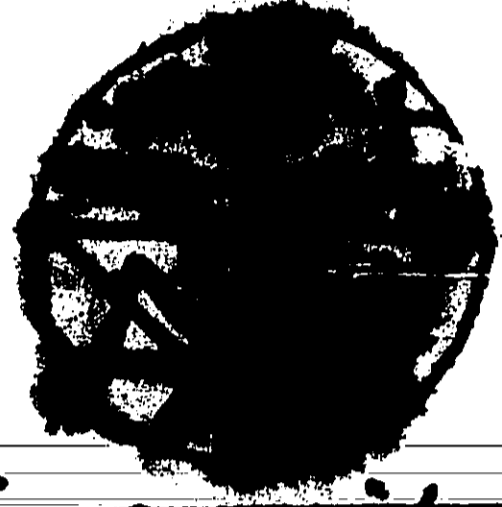
50 of his servants belonging to the
 night & will appear in the day.

Orpemel his Seal		Cit-gara his Seal		Asimiel his Seal		Meras his Seal	
Omyel his Seal		Pariel his Seal		Calim his Seal		Azemo his Seal	
Camuel his Seal		Cariel his Seal		Dobiell his Seal		Tediell his Seal	
Budiel his Seal		Nariel his Seal		Nodar his Seal		Moriell his Seal	
Eleas his Seal		Daniel his Seal		Phaniel his Seal		Tugaros his Seal	

The Conjuration of Camuel,
 We Conjure thee O thou King Camuel, who rulest in the South East
 part of the World, We give thee

The fourth spirit in order is called Asiel he governeth as King under Carnesiel, in the south and by East he hath 30. these spirits belonging to the day, and 20. to the night, under whom are 30. principall spirits, and under these as many, whose names shall make mention, but of 8. of these spirits that belong to the day, and as many belonging to the night and every one hath 20. servants at his command, they are all very covetous and loving, and beautifull to behold, and they are as follows with their seals.

Asiel his Seale.
of his servants belonging to the day.



of his servants belonging to the night

Mariel his Seale	Cubiel his Seale	Asiel his Seale	Melas his Seale
Charis his Seale	Aniel his Seale	Cariel his Seale	Sariel his Seale
Jarniel his Seale	Isahel his Seale	Chamos his Seale	Othriel his Seale
Aratiel his Seale	Arean his Seale	Odiel his Seale	Bofan his Seale

The continuation of Asiel as followeth.
He conjureth the 8. most mighty & potent Princes Asiel, who rules as a chiefe Prince or King under Carnesiel, in the South by East.

The fifth spirit in order is called Barmiel; he is the first and chiefe spirit under Caspiel, the Emperour of the south as King under Caspiel, and hath 20. Dukes for the day, and 20. for the night to attend him to doe his will, the which is all very good, and willing to obey the Exorcist: whose names shall make mention but of 8. that belongs to the day, and as many for the night, with their seals, for they are sufficient for practices; Now every one of these Dukes hath 20. servants apiece to attend him when he is called, Excepting the 4. last that belongs to the night, for they have none, they are as followeth with their Seales.

Barmiel his Seale
of his servants Dukes belonging to the day.



of his servants belonging to the night.

Sochas his Seale	Acteras his Seale	Barbis his Seale	Margaria his Seale
Tigara his Seale	Barbil his Seale	Margus his Seale	Barta his Seale
Chansi his Seale	Carpel his Seale	Caniel his Seale	Gabilo his Seale
Keriel his Seale	Mansi his Seale	Aereba his Seale	Astib his Seale

The continuation of Barmiel as followeth.
He conjureth the 8. most mighty & potent Princes Barmiel, who rules as a chiefe Prince or King in the South under Caspiel, &c.

The six spirit in order, but the second under the Emperor of the south is called Gediel, who Ruleth as King in the South & by west who hath 20. cheefe spirits to serue him in the day, & as many in the night, and they haue many servants at their commands wch of wch shall make mention, but of 8. of the cheefe spirits that belongs to the day, and as many of those belongs to the night. who hath 20. servants apiece to attend them when they are called forth to apparance, they are very willing, loving and courteous to do you your will. & whose names & Seals is as followeth.

Gediel his Seale

The 11 Dukes belonging to the day that is under Gediel.



The 11 Dukes belonging to the night.

Coliel his Seale.		Ranciel his Seale.		Agrad his Seale.	
Nares his Seale.		Machel his Seale.		Anael.	
Sabas his Seale.		Bariel his Seale.		Aroan.	
Assaba his Seale.		Reciel his Seale.		Cirecas	
Sariel his Seale.		Sadiel his Seale.		Aglaw	
				Vriell	

The Coniurations of Gediel as fol.

His Coniuration. O thou mighty & potent Prince Gediel, who Ruleth as King in the South & by West, Whose Coniurations containe...

The fourth spirit in order, but the third under the great Emperor of the world is called Asyriel, who is a mighty King, Ruling in the South West. Part of the world and hath 20. great Dukes to attend him, in the day time, and as many for the night, who hath under them severall servants to attend them & here we shall make mention of 8. of the cheefe Dukes that belongs to the day, and as many that belongs to the night, because they are sufficient for practice: and the first 4. that belongs to the day, and the first 4. that belongs to the night, hath 40. servants apiece to attend them. And the last 4. of the day, and the last 4. of the night, 20. apiece: they are all good natur'd & willing to obey, those that is of the day, is to be called then and those of the night in the night: & whose names & Seals that followeth.

Asyriel his Seale

The 11 Dukes belonging to the day under Asyriel.



Astor his Seale.		Ariel his Seale.		Maroth his Seale.	
Carga his Seale.		Cusiel his Seale.		Omiel his Seale.	
Buniel his Seale.		Malguel his Seale.		Budar his Seale.	
Rabas his Seale.		Amiel his Seale.		Aspiel his Seale.	
Arriel his Seale.		Cusriel his Seale.		Fascua his Seale.	
				Hamas his Seale.	

The Coniurations

His Coniuration. O thou mighty & potent Prince Asyriel, who Ruleth as King in the South West...

The eight spirit in order but the fourth under the Emprour of the South is called Maseriel who ruleth as King in the Dominion of West and by South; and hath a great number of princes & servants under him, to attend him, whersof we shall make mention of 12. of the chiefs that attend him in the day time, and 12. that attend him to doe his will in the night time which is sufficient for practice, they are all good by nature & willingly will doe your will in all things. First that is for the day, is to be called in the day, and those for the night in the night, they have every one 30 servants apiece to attend them & their names and Seales is as followeth

Maseriel his Seale

This is that belongs to the day under Maseriel.



Mabue his Seale		Patiel his Seale		Amoyr his Seale	
Roriel his Seale		Assuel his Seale		Dachiel his Seale	
Eoriel his Seale		Aliel his Seale		Bares his Seale	
Zeriel his Seale		Espoel his Seale		Eliel his Seale	
Aniel his Seale		Arach his Seale		Rabiel his Seale	
Vessur his Seale		Maras his Seale		Ariuel his Seale	
Arimel his Seale		Noguel his Seale		Saluar his Seale	
Chasor his Seale		Sarmiel his Seale			

Th. 12 following Earos belong to the night. his Seale

His Emprour is Maseriel who ruleth as chief prince or King in the Dominion of the South

The ninth spirit in order, but the first under the Emprour of the West is called Margaras who ruleth as King in the Dominion of the West and hath 30 Dukes under him to attend him, in the day, and as many for the night, and several under them againe; whersof we shall make mention of 12. Dukes that belongs to the day, and as many as belongs to the night, and every one of them hath 30 Servants to attend them Excepting Misiel, Barfas, Aspar & Deilas. For the hand but 20 Arois & Basiel, they have but 10. They are all very courteous and will appear willingly to doe your will, they appear 2 & 2 at a time wth their servants. They that for the day is to be called in the day and those for the night in the night. Their names and Seales is as followeth.

Margaras his Seale

This is that belongs to the day.



Carniel his Seale		Misiel his Seale		Raboe his Seale	
Meliel his Seale		Misiel his Seale		Aspiel his Seale	
Dorasy his Seale		Barfas his Seale		Caron his Seale	
Agor his Seale		Arois his Seale		Gamor his Seale	
Jasiel his Seale		Arois his Seale		Amiel his Seale	
Rabiel his Seale		Arois his Seale		Aspar his Seale	
Cubi his Seale		Dodiel his Seale		Deilas his Seale	
Misiel his Seale		Cubi his Seale		Daniel his Seale	
		Misiel his Seale			

12 Dukes for the night

His Emprour is Margaras who ruleth as King in the Dominion of the West

The tenth spirit in order, but the second under the 2^o temperous of the West is called Dorochiel, who is a mighty prince bearing Ruk in the West, and by North, and hath 40. Dukes to attend him in the day time, and as many for the night with an innumerable company of servants spirits. 10 of whom shall make mention of 24. Cheef Dukes that belong to the day, and as many for the night, with their scales as followeth. 12 first that belong to the day, and 12 first that belongs to the night hath 40. Servants apised to attend them. And the 12 last of the day, and of the night hath 400. apised to attend on them when they appear, &c. Also those of the day is to be called in the day, and those of the night in the night. Observe the planetary motions in calling; for y^e 2^o first that belongs to the day is to be called in y^e first planetary hour of y^e day, and the 2^o next in y^e second planetary hour of the day, and so successively on till you have gone round the 24^o day and night, till you come to the 2^o first againe &c. they are all of good Nature & will willingly obey &c. Their names and scales is as followeth.

Dorochiel

He 24 Dukes belong to y^e day,
12 before noon.



Magael his Scale		Carba his Scale	
Artino his Scale		Meraeh his Scale	
Efiel Artino.		Althor his Scale	
Amiel his Scale		Omiel his Scale	
Here followeth the 12 Dukes, afternoon.			
Sudiel his Scale		Lunior his Scale	
Asphor his Scale		Casael his Scale	
Emanuel his Scale		Buziel his Scale	
Sudiel his Scale		Layfos his Scale	
Surriel Maniel			
Carsiel Surriel.			
Carsiel Rubiel			
Cabrox his Scale			
Diviel his Scale			
Abriel his Scale			
Danael his Scale			

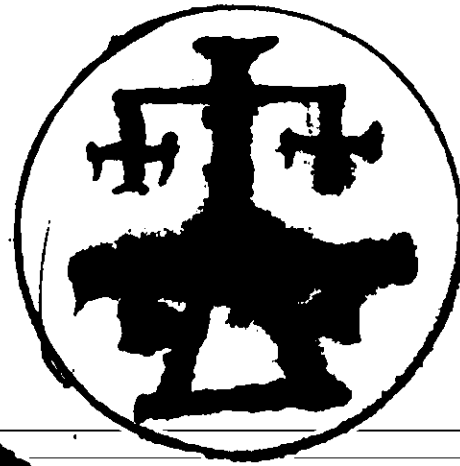
The 24 Dukes that belong to the night under Dorochiel seen
These 12 before night

Nahiel his Scale		Barbari his Scale		Agroziel his Scale	
Gisiel his Scale		Paniel his Scale		Cusyme his Scale	
Bulis his Scale		Cusym his Scale		Vraniel his Scale	
Momel his Scale		Aliel his Scale		Peluser his Scale	
Pafiel his Scale		Maziel his Scale		Abael his Scale	
Gariel his Scale		Futiel his Scale		Meroth his Scale	
Soriel his Scale		Cayros his Scale		Cadriel his Scale	
		Narsiel his Scale		Eodiel his Scale	
		Moziel his Scale			

The conjuration of Dorochiel as followeth
The conjurer shall O, thou mighty &c. Dorochiel, who ruleth & king in
the West & by North, Who for vocation &c.

The wealth spirit in order. But the fourth under the Emperor of the west is called Cabariel, he hath 50. Dukes to attend on him, & others of west had made mention but of 10. of the chief Dukes that belongs to the day, and as many for the night. & every of them hath 50. servants to give attendance when their master is invocated. Note these Dukes that belongs to the day is very good and willing to obey their master, and to be called in the day time and they of the night by nature will & desire to be called in the night. The names and seals of them all are as followeth.

Cabariel his Seal



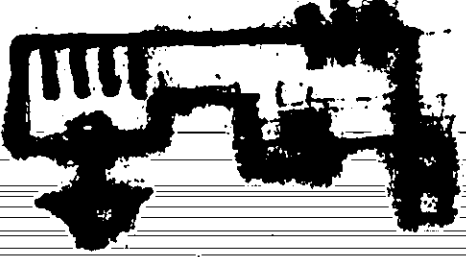
The 10 y belongs to y day

The 10 Dukes for the Night.

Satifiel his Seal



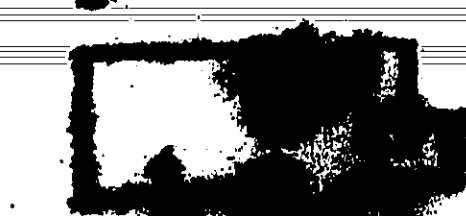
Mador his Seal



Papius his Seal



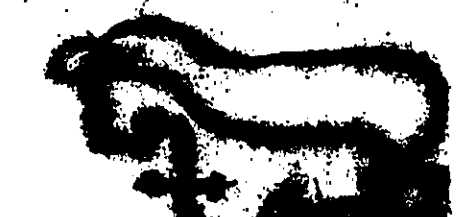
Peniel his Seal



Godiel his Seal



Cugiel his Seal



Taros his Seal



Thalbos his Seal



Asoriel his Seal



Olim his Seal



Etimiel his Seal



Ladiel his Seal



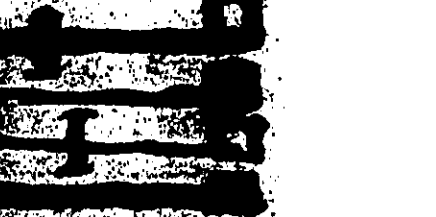
Clyfsan his Seal



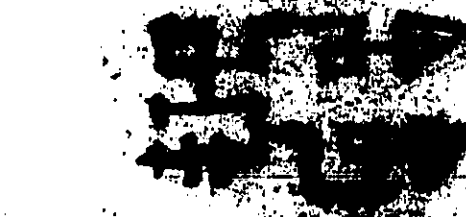
Morias his Seal



Elitel his Seal



Pandor his Seal



Aniel his Seal



Cazul his Seal



Cuphal his Seal



Dubiel his Seal



The Conjunction of Cabariel as follows

The 13th Spirit in order But the first under Demorial. The Emperor of the north is called Raysael he ruleth as king in the north, & hath fifty Dukes for the day & as many for the night to attend on him, & they have many servants under them a gaine for to doe there will & where of we shall make mention of 6. chief Dukes that belong to the day, because they are by nature good & willing to obey, & but 14. that belong to the night, because they are by nature evil & stubborn & disobedient, & will not obey willingly all these Dukes that belong to the day have 50. servants a piece, excepting the 6th last, for they have but 30. a piece & the 8th that belongs to the night they have but 20. a piece, & the last 2 have but 10. a piece, there names & seals are as followeth vizt

Raysael his Seal



The 16 Dukes that belong to day

Baciar	Terath	Arme	Deptasi
Thoac	Astacl	Althac	el.
Sequzel	Ramica	Charaet	Melcha
Sadar	Dubarus	Tursi	Tharas
		el.	Voiel

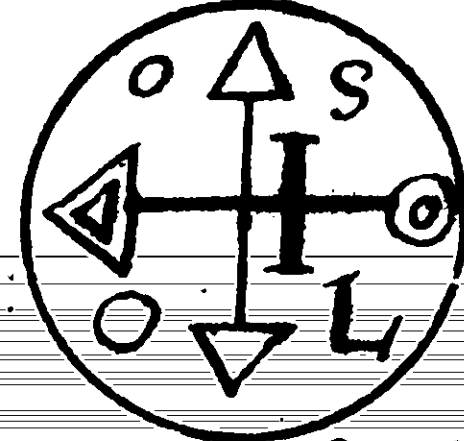
The 14 Dukes that belong to night

Thariel	Larala	Bel	Arepach
Paras	Aleasi	say	
Arayl	Sebach	Mora	Lamas
		el.	
Culmar	Quibda	Sarach	Thurcal

The Conjunction of Raysael as follows

The 14th spirit in order. But the second under the Emperor of the North is called Symiel. who ruleth as King in the North & by East he hath 10 Dukes to attend him in the day & a 1000 for the night & every one of these have a certain number of servants, whereof we shall make mention of the 10 that belong to the day, & 10 of those that belong to the night & those of the day are very good & not disobedient, as those of the night for they are stubborn & will not appear willingly & all soe those of the day have 720 servants amongst them to do their will, & the rest of the night have 790 servants to attend on them as occasion serveth, the names of these 20 are as followeth, with their scales & number of servants &

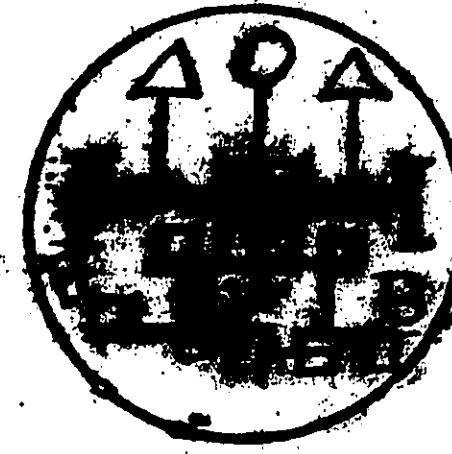
Symiel his Seals



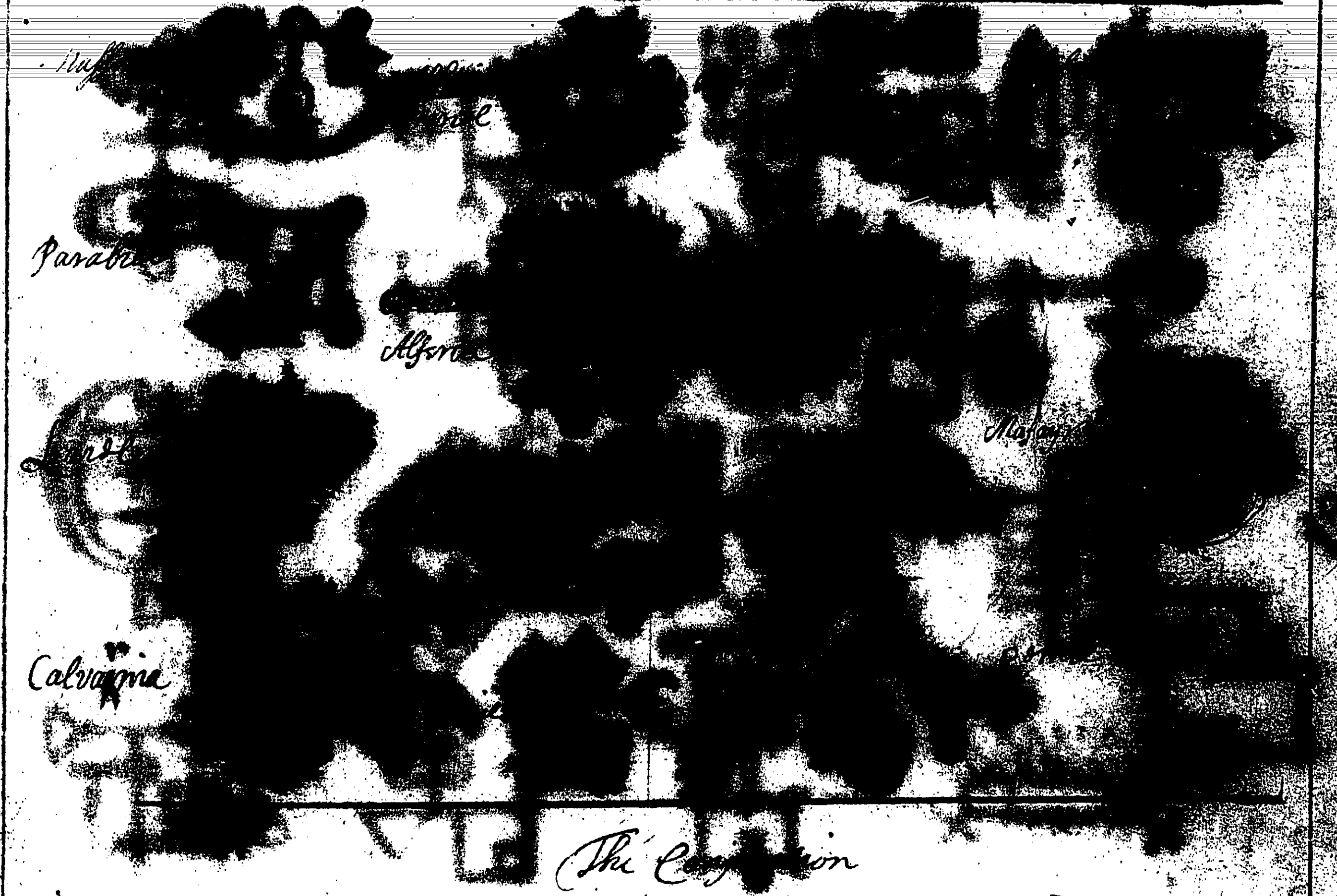
- The 10 Dukes that belong to the day
- Azrael 60
 - Chubas 100
 - Vastor 40
 - Mahron 20
 - Roniel 20
 - Mafus 70
 - Apriel 30
 - Curiel 40
 - Molael 10
 - Larael 100
 - Acho 60
 - Musor 110
 - Dagiel 100
 - Arasos 50
 - Muraha 30
 - Mari 100
 - Richel 120
 - Narrael 210
 - Nalael 130
- The 10 Dukes that belong to the night

The first tenth spirit in order. But the third under the Emperor of the North is called Armadiel. who ruleth as King in the North East part, and hath many Dukes under him to attend on him. whereof we shall make mention 15 of the chief Dukes who have 1260 servants to attend him these Dukes are to be called in y^e day and night dividing y^e same into 15 parts. Beginning at sun rising with y^e first spirit and so on till you come to y^e last spirit and the division of the night the spirit are good by nature and willing to do your will in all things they shall command and lead &

Armadiel his Seals



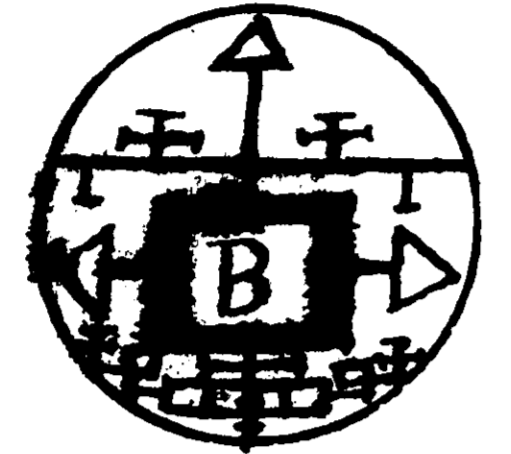
Division of the Dukes



Je conjure thee O thou mighty and potent prince Armadiel &c

The 16th spirit in order, is at the fourth under the emperor of the North is called Baruchas who receiveth a King by in the East and by north and hath many Dukes and other small spirits to attend him wherof we shall make mention of 15 of the chief Dukes that belong to the day and night who have 7040 servants to attend them. they are all by nature good and are willing to obey & you and to call these spirits in the same manner as shewed in y^e foregoing Experiment of Armadiel and his Dukes: viz^t dividing y^e day and night into 15 parts and g^{iv}e the names and seals of thes as followeth

Baruchas his Seal



Gifts of his Dukes

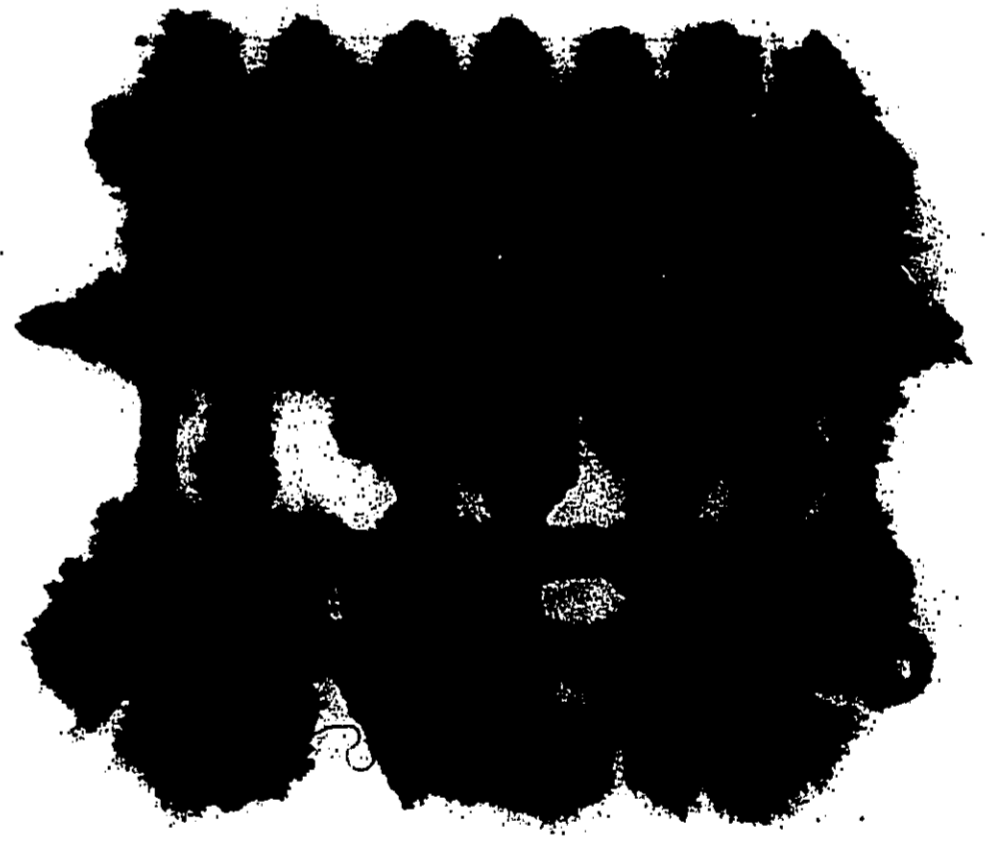


The Conjunction of Baruchas

For you shall receive many gifts from Baruchas

In this place we are to give you the understanding of a figure 11 of a mighty and potent prince with their servants who wander up and down in y^e air and never continue in one place &c. wherof one of the chief and first is called Geradiel who hath 18150 servants to attend him. for he hath no Duke nor prince: Therefore he is to be invocated alone. but when he is called there cometh a great number of his servants with him. but more or less according to y^e day and hour or night he is called in for in the first hour of the day according to y^e planetary motion and the second hour of night there cometh 470 of his servants with him and in the second hour of day and y^e 3rd hour of night there cometh 570 of his servants with him and in y^e 3rd hour of day and y^e 4th hour of night there cometh 930 of his servants with him and in y^e 4th hour of day and y^e 5th hour of night there cometh 1560 of his servants &c. and in y^e 5th hour of day and the 6th hour of night there cometh 13700 of his servants and the 6th hour of day there cometh 930 and in the 6th hour of night there cometh 1560 of his servants &c. they are of good nature and will obey in all things willingly &c.

The Seal of Geradiel

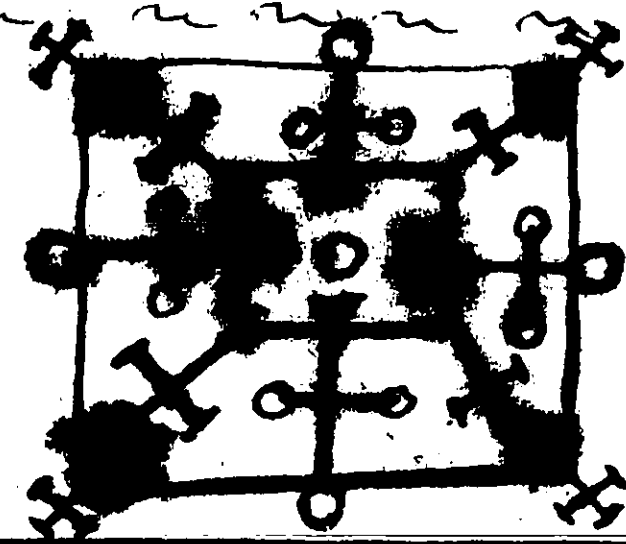


The Conjunction of Geradiel

For you shall receive many gifts and potent prince Geradiel who wandereth up and down in the air with his servants I conjure the Geradiel that thou forth with a great host with thy attendants in this first hour of day here show me in this Crystal Stone or here before this Circle &c.

The next of these wandering prince is called Buriel, who hath many Duke & other servants, which do attend on him to do his will they are all by nature villanous & ruled by all other spirits. They then appears Ruyish and in the form of a serpent with a virgins head and speak with many voices. They are to be called in the night, because they hate the day and in the planets hours, whose of me shall mention 12 of the chief Duke, that attend with the 12 planetary hours of the night who have 880 servants to attend on them in the night amongst them their names and seals are as followeth with the name of Buriel.

Buriel his Seals



The 12 Duke

are as followeth

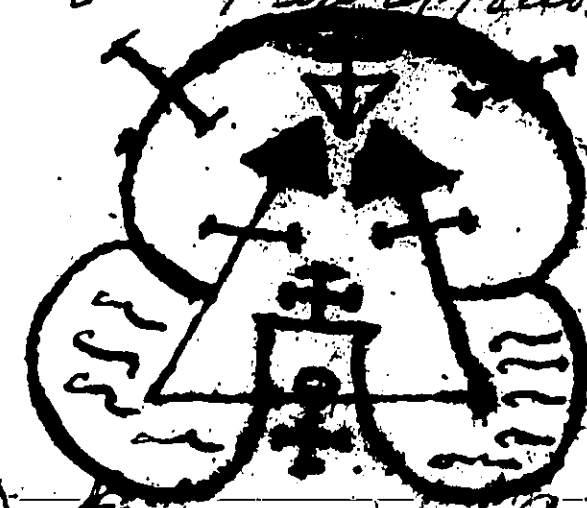
Merosiel		Casriel		Drusiel	
Almadiel			Carniel		
Cupriel			Drubiel		
Sarriel		Futiel		Nastros	

The Conjuraton

I conjure thee other mighty and potent prince Buriel who wanders with him and them in the night with the Duke and other thy servants spirits I conjure thee Buriel that thou for with appears with thy attendants in the first hour of night, here before me in this circle or here before this circle in a fair and comely shape to do my will in all things that I shall desire of you &c.

The third of these wandering spirit or prince is called Hydriel, who hath 200 great Duke before 200 lesser Duke and servants without number under him whose names shall mention 12 of the chief Duke which hath 1320 servants to attend them. They are to be called in the day or night according to the planetary motion. The first beginneth with the first hour of day or night and so successfully on till you come to the last, they appear in the form of a serpent with a virgins head and face: yet they are very courteous and willing to obey, they delight most in or about water and all moist grounds. Their names and seals are as followeth.

Hydriel his Seals

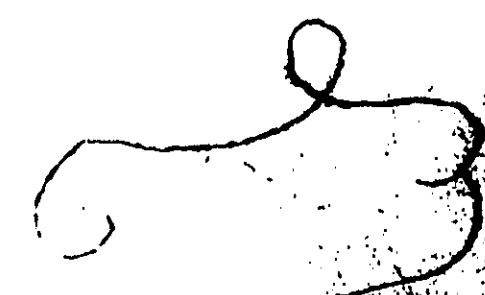


The 12 Duke are as followeth

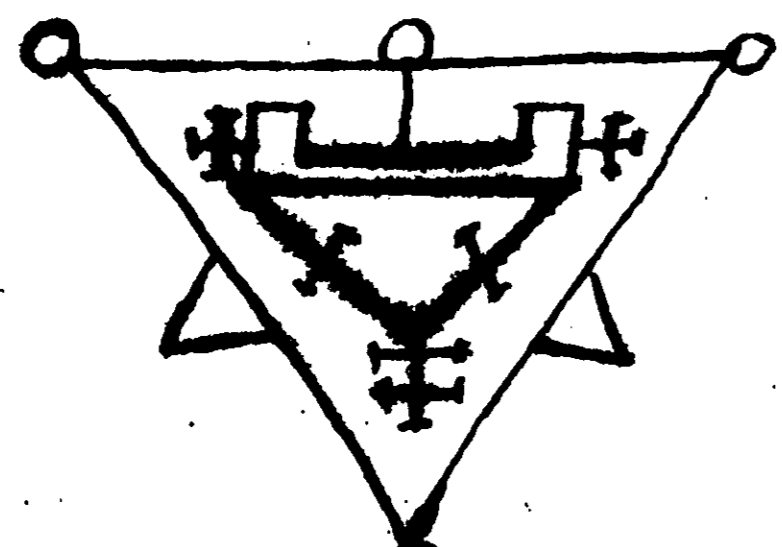
Morbadiel his Seal		Lameniel his Seal		Duliriel his Seal	
Chamoriel his Seal		Barachiell his Seal		Camiel his Seal	
Pelariel his Seal		Samiel his Seal		Arbiel his Seal	
Miluziel his Seal				Luciel his Seal	
				Chariel his Seal	

The Conjuraton

I conjure thee other mighty and potent prince Hydriel &c



The fourth of these wandering princes is called Pirichiel, he hath no prince or Duke, under him but knights, whereof we shall make mention 8 of them they being sufficient for practice, who have 2000 servants under them, they are to be called according to planetary motion they are all good by nature, and will do youe will willingly, their names and Seales are as followeth.



Pirichiel his Seale

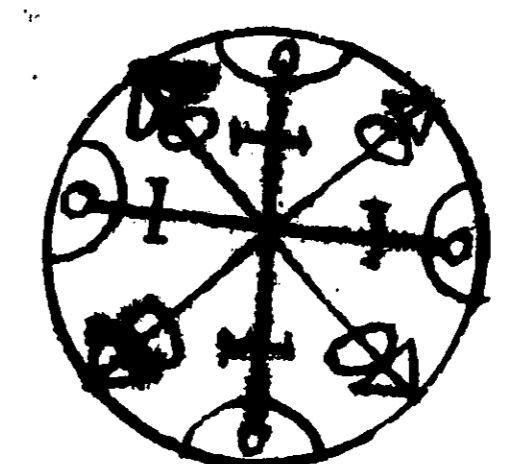
his eight knights.

Amariel		Amariel	
Amariel		Demetriel	
Amariel		Hursiel	
Amariel		Cuprisiel	

The Conjuration

I conjure thee thou mighty and potent prince Pirichiel, with words...

The 5th wandering prince is called Emoniel, who hath a hundred prince and chief Dukes, before 20 under Duke, and a multitude of servants to attend him whose names shall mention 12 of the chief of prince or Duke, who have 1320 Duke & other inferior servants to attend them they are all by nature good and willing to obey; it is said they inhabit most in the woods; they are to be called in the day, as well as in the night, and according to planetary Order their names and Seales are as followeth.



Emoniel his Seale

His 12 Dukes are as followeth

Eraniel		Dramiel		Cruhiel	
Eraniel		Pardiel		Armesiel	
Eraniel		Vasanel		Caspamel	
Eraniel		Maganiel		Musinel	

The Conjuration

I conjure thee thou mighty and potent prince Emoniel, with words...

The sixth of these wandering princes is called Icosiel, who hath a wa Duke & 300 companions
 & other servants which are more inferior. Whoso of us hath taken 15 of these Duke for
 practice they being sufficient & they have 2200 servants to attend them. They are all of a good
 nature and will do what they are commanded, they appear most commonly in houses because
 the delight most therein they are to be called in the 24 hours of the day and night. That is to divide
 the 24 hours into seven parts according to the number of the spirits, beginning with the first at sunrise
 and with the last at sun setting next day &c. Their names and seals are as followeth

Icosiel his Seal



His 15 Dukes are as followeth

Machariel his Seal	Zosiel his Seal	Cambriel his Seal	Cumariel his Seal
Pischiel his Seal	Agapier his Seal	Nathriel his Seal	Herchiel his Seal
Thanatiel his Seal	Larphiel his Seal	Armediel his Seal	Athesiel his Seal

The Conjuraton:

I conjure thee O thou mighty and potent Prince Icosiel &c c c c c c

The 7th spirit of these is called Soleviel, who hath under his command 200 Dukes, and 200
 companions who change every year their place, they have many servants to attend them they
 are all good and very obedient &c. here we shall mention 12 of these Duke who are of the 1st
 Duke of the year, and the other 6 the next following and so successively in order to the
 year. They have under them 1840 servants to attend them they are to be called in the day
 as well as in the night according to the planets hour or million. Their names and
 seals are as followeth

Soleviel his Seal



his 12 Dukes

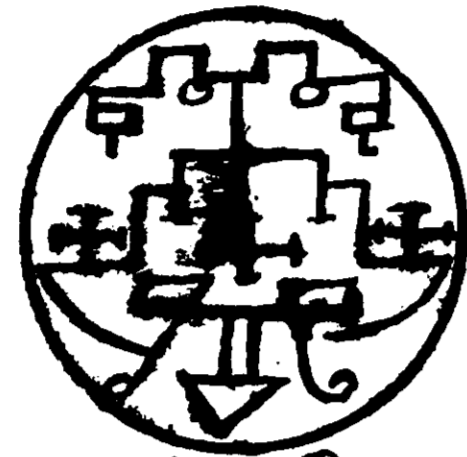
Frachiell his Seal	Nadrusiel his Seal	Chargel his Seal
Praxcel his Seal	Cabusiel his Seal	Grasiel his Seal
Moracha his Seal	Amriest his Seal	Mursiel his Seal
Almodar his Seal	Axosiel his Seal	Penador his Seal

The Conjuraton

I conjure thee O thou mighty and potent Prince Soleviel who wandrest &c

The eighth of the wandering princes is called Menadiel, who hath 20 Dukes & 2100 companions and many other servants. They bring all of a good nature and very obedient. Here we have mentioned 6 of the chiefe Dukes and 6 of the under Dukes or companions, they have 390 servants to attend them: Note you must call these according to y^e planetary motion a Duke my first hour and a companion in the next and so successively on through all the hours of y^e day and of night: whose names and seals are as followeth.

Menadiel his Seale



The 6 chiefe Dukes

his 12 Dukes

The 6 under Dukes

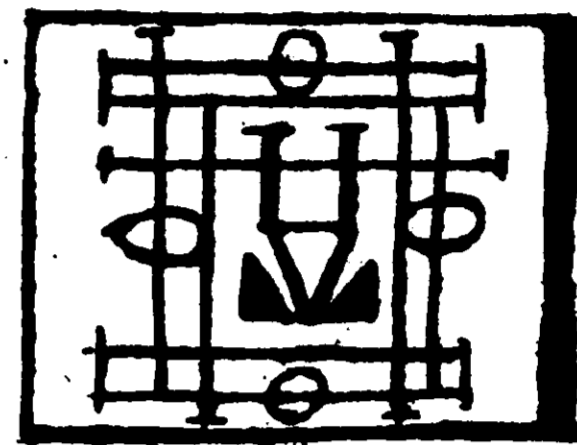
Larnel	Charziel	Baruch
Drasiel	Samyel	Medriel
Benedict	Amasiel	Tharsan

The Conjunction

you may see in the conjunctio and power of Menadiel is mentioned

The 9th spirit in order that wandereth is called Macariel, who hath 40 Dukes besides many other inferior servants to attend on him, whose of we shall mention 12 of the chiefe Dukes who have 400 servants to attend them. They are all good by nature & obedient to doe y^e will of y^e Exorcist. They appeare in divers formes but most commonly in y^e forme of a dragon with requint heads: These Dukes are to be called in the day of weill & night according to y^e planetary order their names and Seales are as followeth.

Macariel his Seale



his 12 Dukes

Claniel	Asmadiel	Gremiel
Drusiel	Romyel	Thurriel
Andros	Mastuel	Brufiel
Charuel	Varpriel	Lemuel
		Lemoan

The Conjunction

you may see in the conjunctio and power of Macariel is mentioned

The 10th spirit in order that wanders all or great prince is called Uriel, who hath 10 chief Dukes and 100 under Dukes with many servants to attend him. They are by nature evil and will not obey, will moly, and are very false in their doings. They appear in the form of a serpent with a winged head and a face: whose of us shall mention. Chaby is chief Duke, who hath 350 companions & servants to attend them &c. Their names and seals are as followeth.

Uriel his Seal



His 10 Dukes

Chabri his Seal	His 10 Dukes Erasmiel his Seal	Drapios his Seal
	Brymiel his Seal	
Drabios his Seal	Dragon his Seal	Hermon his Seal
Narmiel his Seal		Aldruss his Seal

The Conjuraton

I conjure thee O thou mighty and potent prince Uriel who wanders

The 11th and last prince of this wandering order is called Bidiel who hath under his command 20 Dukes and 200 other Dukes with more inferior. before very many servants, to attend him. These Dukes change every year their office and place. They are all good and willing to obey the Exorcist in all things &c. They appear very beautiful and in a humane shape whereof we shall mention 10 of the chief Dukes who have 1000 servants to attend them. their names and seals

Bidiel his Seal



His 10 great Dukes

Mudirel his Seal	His 10 great Dukes Armoniel his Seal	Duke Cherobiel Merasiel his Seal
Cruchan his Seal	Lameniel his Seal	Parsifiel his Seal
Bramiel his Seal	Andruch Cherobiel his Seal	Chremoas his Seal
	Merasiel Andruch his Seal	

The Conjuraton to the wandering prince

I conjure thee O thou mighty and potent prince Bidiel, who wanders all over the world with thy Dukes and other of thy servants spirit. I conjure thee Bidiel that thou shalt come and appear with attendance in this full house of day here before me in this Crystal Stone (or before this Circle) in a fair and comely shape to do my will in all things that I shall desire of you &c.

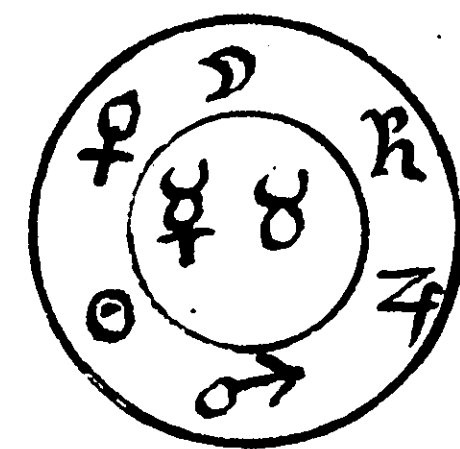
The second hour of the day is called Cevorym, The Angel that governeth that hour is called Anael. who hath 10 cheefe Dukes and 100 lesser Dukes to attend him. wherof we shall mention 5. But the three first are of cheefe, and the other 6 of the under Dukes. They have 330 Servants to attend them. those 9 are as followeth. viz. Menarchos. Archiel. Chardiel. Orphiel. Cursiel. Elmoyrn. Quosiel. Ermaziel. Granyel. when you have adde to worke in the second hour of the day Wednesday on the 10th day of March make a seal of freewill on any clean paper or parchment writing first the character of y^e Lord of the ascendent. Then the rest of the planets. and the signe of y^e 12th house as you may see on this following figure and when it is made lay it upon the part of y^e table as is noted with the same character as the lord of the ascendent is. observe this same rule in all the following part of this first part and you cannot erre. Then say the conjuration as is written at y^e latter end &c c c c.



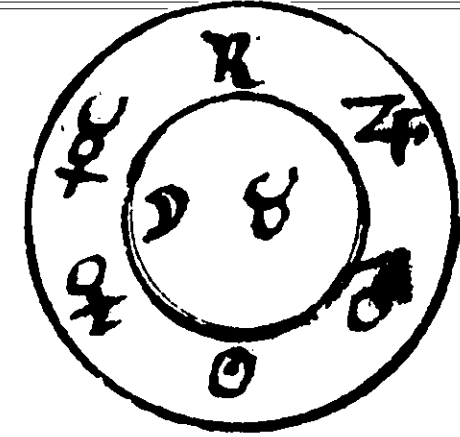
The 3rd hour of the day is called Danson, and the Angel that ruleth that hour is called Vequariel. who hath 20 cheefe Dukes and 200 lesser Dukes and a great many other servants to attend him. wherof we shall mention 4 of the cheefe Dukes and eight of the lesser who hath 1760 servants to attend them. their names are as followeth viz. Almiel. Persiel. Muriel. Zoeriel. Prelmech. Sadiniel. Parniel. Comadiel. Gemary. Xantiel. Serviell. Fuziel. This being sufficient for practice. make a seal suitable to the day and hour and year as this is for the time before mentioned and you cannot erre. Then say the conjuration.



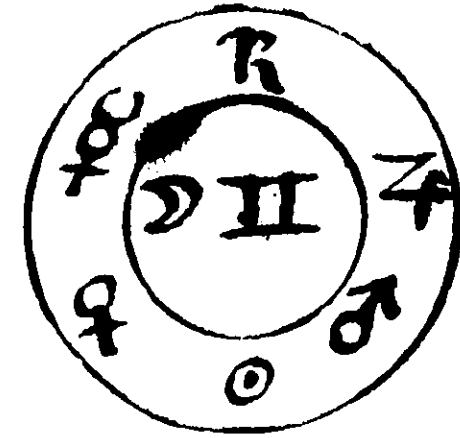
The 4th hour of the day is called Elechym, and the Angel that ruleth that hour is called Vathniel who hath 10 cheefe Dukes and 100 under Dukes besides many other inferior servants wherof we shall mention 5 of the cheefe and 10 of the under Dukes who have 1150 servants to attend them. their names are as followeth. viz. Armmiel. Larmich. Marfiel. Ormyel. Zardiel. Emarfiel. Permiel. Queriel. Scrubiel. Diviel. Jermiel. Thuros. Vanesiel. Zasviel. Hermiel. This being sufficient for practice. make a seal suitable to this hour as is before directed and you can not erre. the form it will be thus is here for the time a forsaide & when it is made. as is before directed. and say the conjuration: ~ ~ ~



The 5th hour of the day is called Featech and the Angel that ruleth that hour is called Salquiel. he hath 10 Dukes cheefe, and a 100 lesser Dukes and very many servants wherof we shall mention 5 of the cheefe Dukes and 10 of the lesser who have 5550 servants to attend them whose names are as followeth viz. Daniel. Araniel. Maroch. Saraphiel. putifiel. Jameriel. Eutiniel. Rameriel. Amisiel. Uraniel. Omerach. Lameros. Zachiel. Eustiel. Camiel. This being sufficient for practice. then make a seal suitable for the time as these guides you in an example as in the day before spoken of in the year 1641 and when you have made it lay it upon the table as you was before showed and say the conjuration: ~ ~ ~



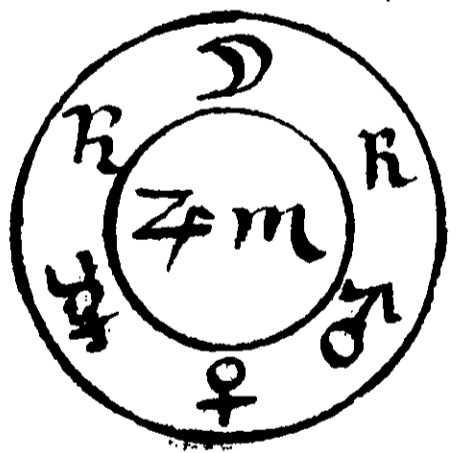
The 6th hour of the day is called Genapherim and the Angel ruling that hour is called Saniel. who hath 10 cheefe Dukes and a 100 lesser Dukes besides many other inferior servants wherof we shall mention 5 of the cheefe Dukes and 10 of the lesser who have 5550 servants to attend them. whose names are as followeth viz. Arnebiel. Charuch. Medusiel. Nathmiel. Pemiel. Ganyel. Jenobriel. Sameon. Irasiel. Xamyon. Nedabor. Permon. Braniel. Camiel. Evadar. This being sufficient for practice. in this hour of the day. then make a seal suitable to the time of the day for and year as is here made one for the time you please. and lay it on the table as you was before showed and you can not erre. Then say the conjuration: ~ ~ ~



The 6th hour in every night is called Ihaazaron and the angel governing it is called Zaazanach. who hath 101550 Dukes and other servants at his command to attend him. They being divided in 12 parts and orders. 12 of the first order 12 of the chief Dukes in the first order and 6 of the second order they being sufficient for practice in this hour. Their names are as followeth. viz. Amonazij. Menoziel. Prenostic. Nameror. Cherastiel. Dramaz. Tuberiel. Humazij. Lanoziel. Lamerotzod. Xerphiel. Zeziel. Pammon. Dracon. Gematzod. Enariel. Rudefor Sarmon. who hath 1400 servants to attend on them & if you make any experiment in this hour make a seal suitable for the time as this is for the time before spoken of. Then lay it on the table and say the conjuration. &c

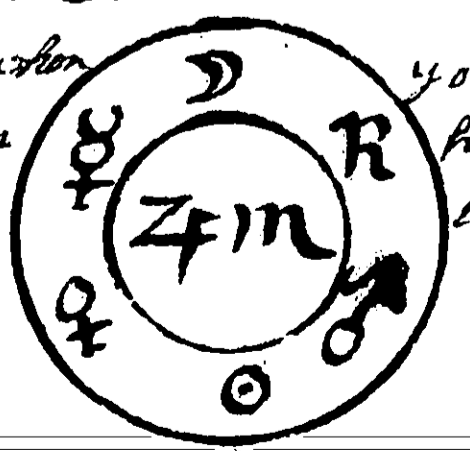


The 7th hour of every night is called Venaydar and its angel is called Mendrion. who hath 101750 Dukes & other servants to attend him. They being divided in to 12 orders 12 of the first order 12 of the chief Dukes and 6 of the second order they being sufficient for practice. Their names are as followeth. viz. Ammiel. Choriel. Genarytz. Pandroz. Menesiel. Sameriel. Ventariel. Zachariel. Dubraz. Marchiel. Jonadriel. Pemoniel. Tarmytz. Rayziel. Anapion. Imanyel. Framoth. Machmag. who hath 1800 servants to attend them & when you make any experiment make a seal suitable for the time as you have seen an example. Then lay it on the table and say the conjuration. &c



Make a seal as you have seen an example that it may be of the power of the 7th hour.

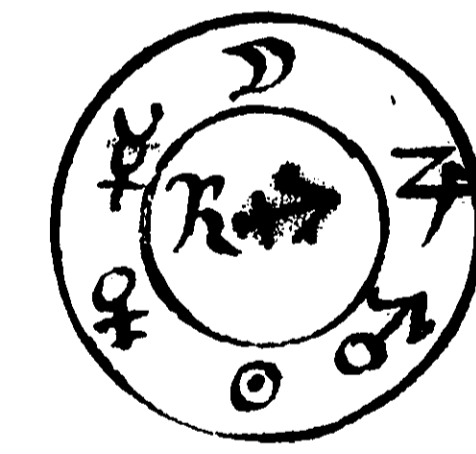
The 8th hour in every night is called Xymalim and the angel governing it is called Naporiel. who hath 101750 Dukes & other servants to attend him. They being divided in to 12 orders 12 of the first order 12 of the chief Dukes and 6 of the second order they being sufficient for practice in this hour. Their names are as followeth. viz. Cambiel. Nedarym. Astrocon. Maxistiel. Dramozyn. Lucstition. Amelson. Lemozar. Xernisiel. Kanorsiel. Bufanatz. Jamedroz. Xanoriz. Jastrion. Thomaz. Hobrazim. Lymeloz. Gamsiel. who hath 3000 servants to attend them and when you make any experiment in this hour make a seal suitable for the time as you have seen an example. Then lay it on the table and say the conjuration. &c



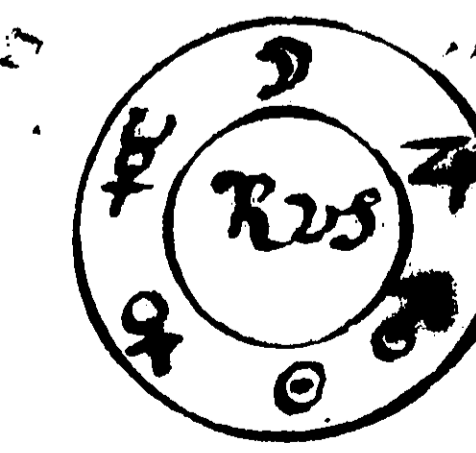
The 9th hour of the night is called Zeschar and the angel governing it is called Pamyel. he hath 101550 Dukes & other servants to attend him who are divided into 12 parts or orders 12 of the first order 12 of the chief Dukes who names are as followeth. viz. Demaor. Nameat. Adrapon. Chermel. Fenadros. Vemasiel. Comary. Matiel. Zenoroz. Brandiel. Evanchiel. Tameriel. Befranziz. Jachoroz. Xanthir. Armapy. Druchas. Sardiell. who hath 1320 servants to attend them and when you make any experiment in this hour make a seal suitable for the time as you have seen an example for the time before spoken of. Then lay it on the table and say the conjuration. &c



The 10th hour of the night is called Malcho and the angel governing it is called Falsuarim. who hath a 100 chief Dukes and a 100 other Dukes (of many Dukes) 12 of the first order 12 of the chief Dukes and 6 of the second order who hath 1600 servants. Their names are as followeth. viz. Lapheriel. Emarziel. Namerotz. Chameray. Hazaniel. Uraniel. and when you operate in this hour make a seal suitable for the time as this is for the month of March 1691. Then lay it on the table and say the conjuration. &c



The 11th hour of the night is called Alacho and the angel governing it is called Dulariel. who hath many servants and Dukes who names are as followeth. 14 of the chief Dukes and 7 of the other Dukes who hath 1200 servants to attend them. They are all good and say get. Their names are as followeth. viz. Cardiel. Permon. Armiel. Nastoriel. Carmiroz. Dameriel. Furamiel. Matriel. Hariaz. Damar. Alachuc. Emeriel. Nave. roz. Alaphar. Nermas. Druchas. Carman. Elamyz. Jatroziel. Lameray. Hamarytzod. and when you make any experiment make a seal suitable for the time as this is for the month of March 1691. Then lay it on the table and say the conjuration. &c



The 12 hour of the night is called Xephan, and the angell governing it is called Sarandiel who hath many dukes and servants whose names I shall mention 14 of the first and good dukes of the first order and 7 of those of the second order, whose names are as followeth: Adoniel, Damaniel, Ambriel, Meriel, Denaryz, Emarion, Kabriel, Marachy, Chabron, Nestoriel, Zachriel, Naverial, Damery, Namael, Hardiel, Nefrias, Frmanotzod, Gerthiel, Dromiel, Laelrotzod, Melanas, and when you have added to make any experiment in this hour make a sigill suitable to the time as this is for the same hour for the 10th of march in the year 1641 and when it is so made lay it on the table of practice and lay your hand on it and say this conjuration following.



The Conjuration is followeth

O thou mighty and potent prince angell Samael who ruleth the night hours of the day - I the servant of the most high god, do conjure and entreat thee in the name of the most omnipotent and immortal Lord god of hosts Jehovah Tetragrammaton, and by the name and in the name of that god that you are ordained to and by the head of the hierarchy and by the seal and name that you are known in power by and by the 7 Angels that stand before the throne of god and by the 7 planets and their seals and characters and by the angell that ruleth the signs of the zodiac now existing in this hour here you would be graciously pleased to give up and give me ^{your} help together with your permission to move and stir some spirit of the world, whose name you shall show me ^{plainly} by the spirit of my eye, speaking with a voice intelligible and to my understanding and that you would be favourable disposed that I may have any familiar friendship and converse with you now and at all times when I shall at any time desire your appearance to perform and do with me in all things that shall seem good and lawfull unto the Creator and Thee, O thou great and powerful angell Samael, I invoke thy aid and command thy most powerfully call you from your order and place of Residence to visible apparition in and through the great and mighty power of the great and divine name of the great god who is and is called by Adonay, Zebaoth, Adonay Amioram, Hagios Agla On Tetragrammaton and by and in the name Primeumaton, which commandeth the whole host of heaven, whose power and virtue is most effectual for the calling you forth, and commandeth you to present your self visible and perfectly in my sight, and your voice to my ears in and through this Christall stone, that you may plainly see you and perfectly hear you, I name unto me the glorious name of the mighty and blessed angell Samael, and in the potent name of the great god Jehovah, and by the firm small dignity thereof defend

defend and show your self visible and perfectly in a pleasant and comely form before me in this Christall stone, to the sight of my eyes speaking with a voice intelligible and to my apprehension, showing declaring accomplishing all my desires that I shall offer or request of you both here and in whatsoever, trials, or things else that is just and lawfull before the presence of Almighty god, he gives of all good gifts, unto whom I beg that he would be graciously pleased to bestow upon me, O thou servant of mercy Samael, believe these words unto me faithfully, and do for me as for the servant of the highest god, so far as god hath given you power in office to perform, whatsoever I move you in power and presence to appear that I may sing with his holy angell Omappa-laman, Hallelujah, Amen -

But before you call any of the princes or the Dukes, you are to invoke the chief angell that governeth the hour of the day or of the night, as followeth:

The Invocation is followeth:

O thou mighty and potent angell Samael, who is by the decree of the most high king of glory Ruler and governor of the first hour of the day, I the servant of the highest god do desire and request you by the 3 great and mighty names of god, Asa Tetragrammaton and by the power and virtue thereof to assist and help me in my affairs, and by your power and authority, O Lord, and cause to come and appear to me, all or any of those angells that I shall call by name, that are residing under your good governance to instruct, help and assist me, in all such matters and things according to their office, as I shall desire and request of them, and that they may do, in my behalf, the persons of the highest order - I then beseech you thus as followeth:

O thou mighty and potent angell, Amenel, who is the first and most high angell, I the servant of the most high god do conjure and entreat thee in the name of the most omnipotent and immortal Lord god of hosts Jehovah, Not some of his names, but the whole name of the great god who is and is called by Adonay, Zebaoth, Adonay Amioram, Hagios Agla On Tetragrammaton, and by the name Primeumaton, which commandeth the whole host of heaven, whose power and virtue is most effectual for the calling you forth, and commandeth you to present your self visible and perfectly in my sight, and your voice to my ears in and through this Christall stone, that you may plainly see you and perfectly hear you, I name unto me the glorious name of the mighty and blessed angell Samael, and in the potent name of the great god Jehovah, and by the firm small dignity thereof defend

to so endeth the first part of the All Paulina or.

The second part of the Art Pauline.

Which containeth the mysticall names of the angels of signs in general and also the names of the angels of every degree and sign in general. who are called to angels of men: because in some one of those signs and degrees, every man is born under the star he that knoweth the moment of his birth he may know the angel that governeth him and thereby he may obtaine all arts and sciences y^e to all y^e wisdoms and knowledges that any mortal man can desire in this world: But note this: Those angels that are attributed to the fire have more knowledges therein then any other: so those that belong to the chiefe have more knowledges therein then any other: and those of the water have more knowledges therein then any other: and also those of the earth have more knowledges therein then any other: and to know wh^o belong to the four aires, earth, or water: observe the nature of the signes and you cannot erre: for those that are attributed to V. are of the same nature, and so the like in spirits the same. But if any planet is in that degree that ascendeth then that angel is of the nature of the sign and planet both he observe this following method: and you cannot but obtaine your desire.

The Planets											
♃	♀	♁	♄	♅	♆	♇	♈	♉	♊	♋	♌
The signes											
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
The Nature of the signes											
Fire	Earth	Ayre	water	Fire	Earth	Ayre	water	Fire	Earth	Ayre	water
The Angels: <i>sujaia: casuiojok</i>											
Aiel	Tual	Giel	cael	ol	voil	Jael	Gosol	sujaia	Casuo	Aufial	sujaia

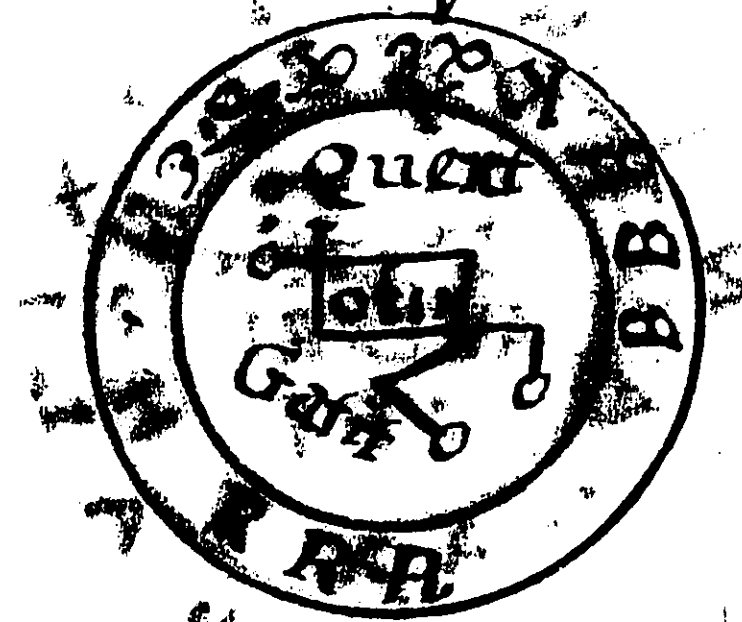
Those 12 names are attributed by 12 signes of the Zodiac. Because of those that do not know the very degree of their nativity so that they may make use of those if they know but the sign: that ascendeth. The names of the other angels which are attributed to every degree are as followeth.

Sign	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
1	Biael	Lotiel	Latiel	Sachiel	Machiel	Caeliel	Abajah	Teciel	Tahiel	Challiel	Chaniel	Kachiel
2	gefiel	Hayael	Machiel	Sachiel	Sachiel	Sachiel	Sachiel	Sachiel	Sachiel	Sachiel	Sachiel	Sachiel
3	Hael	Sachiel	Sachiel	Asiel	Asiel	Nahael	Sachiel	Cosiel	Cosiel	Jaajah	Jaajah	Sanael
4	Naniel	gachiel	gachiel	Sachiel	Machiel	Sangiel	Nahiel	Langael	Langael	Cashiel	Cashiel	gnasiel
5	Zaniel	Raniel	Paniel	Machiel	Sachiel	gnasiel	Saziel	Naphael	Naphael	Langael	Lachiel	Rangael
6	Ceaniel	Taziel	Taziel	Asiel	Asiel	gnasiel	Saziel	Saziel	Saziel	Naajah	Naajah	Taphael
7	Arhan	Kingiel	Kingael	Sasael	Sasael	Tachiel	Sachiel	gnasiel	gnasiel	Sajajah	Samiel	Rphiel
8	Veriel	Raphiel	Raphiel	Maanel	Songael	Kriuel	Tajael	Poriel	Poriel	gnamiel	gnamiel	Katziel
9	Cakiel	Taziel	gnatiel	aphiel	aphiel	Kashiel	Kashiel	Tzathiel	Tzathiel	Paajah	Paajah	Tarajiel
10	Lariel	gnakiel	Kaziel	Sersael	Maniel	Tangiel	baah	Kenah	Kbid.	Tzathiel	Tzathiel	gnathiel
11	Nathiel	Doniel	gariel	Makael	Sohiel	gnasiel	Tamael	Kebiel	Kegaol	Kemiel	Kshiel	Bengiel
12	Sagnol	gathiel	Daniel	Ariel	Ariel	Bagiel	gnamiel	Taziel	Tzathiel	Kajajah	Kajajah	gabiel
13	Fabriel	Sagnol	Hayael	Sethiel	Machiel	godiel	Bangiel	gnadiel	gnadiel	Taphiel	Tamiel	Dayiel
14	Agriel	Vahiel	Vahiel	Machiel	Sagiel	Dahiel	gaphiel	boriel	boriel	gnomiel	gnathiel	Hadiel
15	Gadiel	Zogiel	Zogiel	Athiel	Athiel	Horael	Dahiel	goriel	goriel	Baajah	Baajah	Vahajah
16	Hael	Chaniel	Chaniel	Sagiel	Majiel	Vaziel	Hakiel	Dachiel	Dachiel	Yathiel	Gamiel	Zaniel
17	Leviel	Tahiel	Tahiel	Madiel	Sachiel	Zachiel	Variel	Hophiel	Hophiel	Damiel	Damiel	Chazael
18	Horael	Janiel	Janiel	Athiel	Athiel	Chaniel	Zothiel	Vagael	Vagael	Hajajah	Hajajah	Tachael
19	gaciel	Chaziel	Chazael	Savael	Machiel	Tziel	Chongiel	Zachiel	Zachiel	Vathiel	Vamiel	Jatrael
20	Bafiel	Bachiel	Bachael	Maziel	Sachiel	Jachiel	Tziel	Chabiel	Chabiel	Zamiel	Zachael	Sajajiel
21	Gathiel	gathiel	gathiel	gathiel	gathiel	gathiel	Jagiel	Jagiel	Jagiel	Chael	Chael	Bachiel
22	Dachael	Dajiel	Dajiel	Sachiel	Machiel	Chiel	Cadiel	Jadiel	Jadiel	Tachiel	Tamiel	gabiel
23	Hahiel	Hachiel	Hachael	maid.	Bi.	godiel	Sahiel	Cahael	Cahael	Jruyah	Jachiel	Dagiel
24	Vagael	Vahiel	Vahiel	Achael	Achael	Dahiel	gophiel	Bavriel	Bavriel	Cajah	Cajah	Hadiel
25	Zadiel	Zagiel	Zagiel	Sachiel	Machiel	Horael	Daziel	gorael	gorael	Boshael	Bomiel	Vahajah
26	Chahel	Chaniel	Chaniel	Majiel	Sagiel	Vaziel	Hakiel	Dachael	Dachael	gamiel	gathiel	Zuvael
27	Savael	Tahiel	Tahiel	Ariel	Ariel	Zachiel	Variel	Hahiel	Hahiel	Daad.	Daad.	Chuvael
28	Jozael	Juvael	Daniel	Sachiel	Machiel	Chiel	Zagiel	Vagael	Vagael	Hachael	Homiel	Tachiel
29	Cochiel	Chasiel	Horiel	Machiel	Sachiel	Tajael	Chachiel	Zachael	Zachael	Vamiel	Vathiel	Jatrael
30	Hohiel	Sachael	Vachael	Ariel	Ariel	Tachiel	Tziel	Chasiel	Chasiel	Tajajah	Tajajah	Cajajiel

Sadix

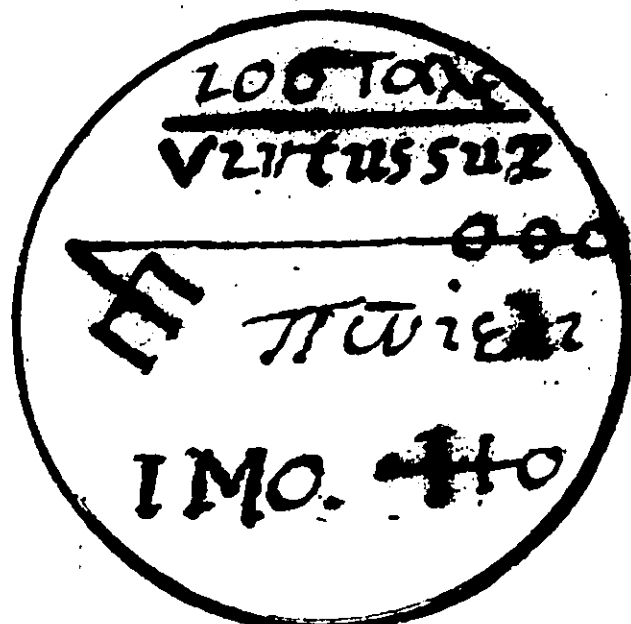
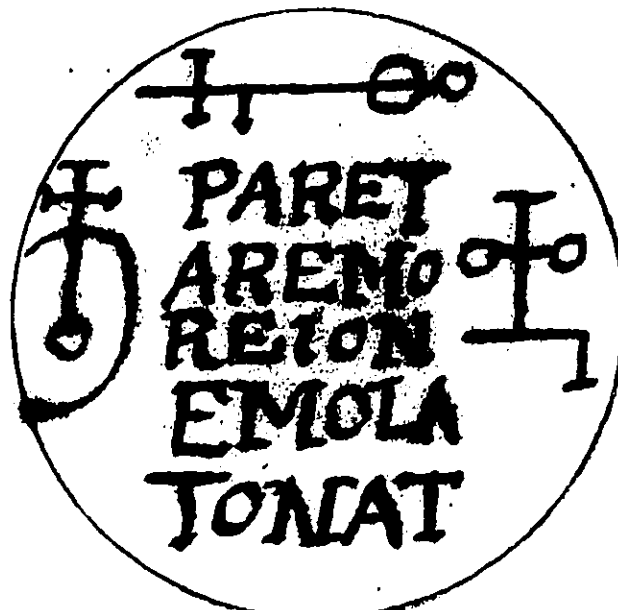


h



Make this seal of gold melted without & made when @ entered h, &c.

vs



Make this seal of O, and a ring of Hg to hang it in, when @ entered vs, and engrave it with his wall papered and in his day and home.

m



Make this seal of gold melted without & made when @ entered m, and in the w, engrave the script of it, and afterwards when @ entered v, engrave it with.

me



Make this seal of O, and a ring of Hg to hang it in, when @ entered me, and engrave them as you see in the figure when H is my G help B.

h



Make this seal of pure Zp in the w, when @ entered h, and engrave it with Zp. This seal is to be hung in a silver ring.

se



Make this seal when @ entered h, of O, P, Q, of each Zp, of Zp Zp, and let them be mixed and engraven both in that form of his overleaf B.

To know you know the angels that govern the signs of degrees of your Nativity, and having the seal ready prepared to be sent to the sign and by it as it should be forth then you are next to understand what order he is of and under what prince as I showed her before in following parts

First those genij that are attributed to ♃, ♄, ♀, and of the fiery region and are governed by Michael the great Angell who is one of the great messengers of god, which is to be observed on the first hour on a Sunday and at the eighth alleys at three and ten at night directing your self towards that quarter. They appear in Royal robes holding scepters in their hands off flying on a Lion or a Cock their robes are white and yellow collar and most commonly they assume the shape of a woman golden very beautiful to be holden &c

Secondly those genij that are attributed to ♁, ♃, ♄, ♀, and of the earthy region are governed by Uriel who hath three princes to attend him viz Cassiel, Sachiel & Alsaiel. Therefore the genij that are attributed to him and those signs are to be observed in the night they appear like Kings having golden and silver robes, or like little children or women delighting in hunting &c. Saturdays at the first and eight hour of the day and at night in the six and tenth hours, you are with privacy to obtain your desires directing yourself towards the west &c

Thirdly those genij that are attributed to ♃, ♄, ♀, and of the airy region are governed by Raphael, who hath under him 2 princes, viz Michael & Seraphiel. Therefore those genij which are attributed to him and those signs are to be observed towards the east, on a Wednesday, the first and eighth hour of the day and at night the first and tenth hour they appear like Kings or beautiful young men clothed in robes of white and blue. But most commonly the women strangely transformed, by reason of the admittance which they have beauty &c

Fourthly those genij that are attributed to ♃, ♄, ♀, and of the watery region are governed by Gabriel, who hath under him 3 mighty princes, viz Samael, Madiel & Mael. Therefore those genij which are attributed to those signs are governed by Gabriel and are to be observed on a Thursday towards the north at the first & eighth hour of the day and at night at the 3 & 10 hours they appear like Kings having golden and silver robes, like little children or women delighting in hunting &c

So in the next place we are to consider the season of the year according to the constellation of the zodiacal bodies, this will soon shall lose all our labour, for if a genij be of igneal hierarchie, it is vain to observe him in any other season but when the sun be under those signs which are of his nature, that is ♃, ♄, ♀, &c

So if it be a genij of the earth he is to be observed when ☉ be under ♁, ♃, and ♄, and so the like in the rest or otherwise thus: those genij that are of the order of the fire, and to be observed in summer quarter & those of the earth in Autumn, and those of the air in the Spring, and those of the water in the winter quarter &c

Their offices are to all things that are just and not against the laws of the great god Jehovah. But when it for our good and what shall concern the preservation of our life, our being & well being I am good to & oblige my our neighbours &c. Now he that doth wish to see his genij, ought to prepare himself accordingly. Now if his genij be of the fire his demands must be the conservation of his body or person that he receive no hurt from or by any his enemies, or the like and having a seal suitable ready prepared, so as to wear it when he shall desire to see his genij. Thus he may confer it to him & for the time to come he may not fail of his assistance and protection at any time or occasion &c. But if his genij be airy he shall be reconciled with himself peace and affection between them and such a genij before he observe him should prepare a seal suitable to his order that he may have it confirmed by him in the day and hour of observation when of he shall see wonderful & strange effects &c and so the like of the other 2 hierarchies.

And when the time is come that you would see your genij turn your face towards that quarter the signs is one that with prayer to god, they bring compass to your fancy, but suitable to your matter in hand and then you shall find him, and having found him and sincerely acknowledged him for your duty you will see a bright & glorious illumination you made, taking away all that is obscure & dark in the memory and make the knowing in a better faced & divine manner instant &c

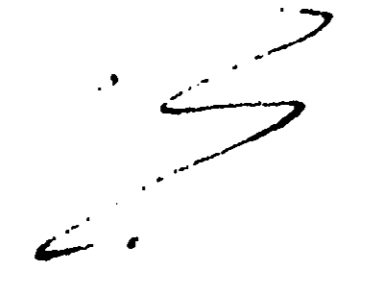
Now if you have any thing to say upon that cast of planets under the genij, if you will see it to be an occasion to all the genij into the chaste stone. That is to stand upon the Table of practice above showed, it is to be covered with a white linnen cloth. And this night you are to be in the mind of the worker, for it is best for an example &c. O thou god and blessed N. my angell guardian, I beseech thee to defend from the evil man upon me is that with thy holy influence and presence, into this chaste stone, that I may be able to see the genij, and enjoy thy society, aid and assistance, both now and for ever to befall. O thou who art higher than the forty heaven, and knowest the secret of Elnel. Then that night upon the night of the stone and at night and potent in thy celestial and superlunary motion, do thou defend me and be present of my prayers, and humbly desire and intend that if ever I shall meet thee thy society or if any of my actions and intentions be real and pure & sanctified before thee thy eternal presence, and converse with me one of thy submissiv pupils. By and in the name of great god Jehovah, I beseech thee to be unto the whole quire of heaven, sing and continually collapse la man Hallelujah Amen. When you have said this over several times you will at last see strange sights and passages in the stone and at last you will see your genij. Then give him a kind entertainment as you may before directed declaring to him your mind and what you would have him do: &c

So endeth the second Part of the Art Pauline

mercious assistance, wisdom, familiar, friendship, and constant society, administration
 and instruction, with new and at all times, to inform and by your instruction
 not in my ignorant and deprived intellect, judgement and understanding, and
 to all the world herein, and in all other truth, by your most mighty Atoneli
 The King of Kings, the giver of all good gifts, that in his Brunkhill, and by his
 most gracious pleasure, he bestow upon me, therefore O thou blessed in all
 N. b. in the ante ind, and for me se fere, as god hath given you power in
 this to performe, whereunto I move you in tower and prison, to appear
 that I may be with all new might, O Mappa-la-man, Hallsujak amen

wherein appeared, and him as from a Kings entertainment, and for
 the world, but not lawfull, and that which is proper and suitable to
 my self, and you shall beare it

S. with the Booke Almadel of Solomon. etc



Here beginneth the Fifth Part called by Salomon,
 Artem Novam; or Ars Notoria; being a booke of holy Orations
 & Prayers, which Salomon used for to Obtaine his Wisdom & Knowledge
 by; for it was given to him by the Archangel Michael. &c

These following Orations may be said before all Arts generally,
 & before all notes specially; & they may be pronounced without any other
 chapters, if thou wouldst Operate in any Art, saying these Orations
 in due time & Order, the most handysat Effrary in any Art,
 & in saying these Orations, Neither by time, Day, nor Day, nor
 to observe; but take heed, y^e on these days, you abstaind from
 all sinne; as drunkenness, gluttony, especially swearing, before you
 proceed therunto that your knowledge therein may be the more
 perfect & clear.

Wherof Solomon saith: when I was to pronounce these Orations,
 I feared, least I should offend God; & I appointed to my selfe a time,
 wherof to beginne them; that living chastly, I might appear
 y^e more Innocent.

These are y^e Proemiums of these Orations y^e I might lay downe
 in Order every thing, Wherof thou maist doubt, without
 any other definition, & before thou begin to try any of these
 Subtile works, it is good to fast two or three days, that it may
 be divinely revealed, whether thy desire be good or Evill.
 These are the proempts appointed before every Oration,
 Oration

sight and exalt thy name, for it is good before thy Saints; Sanctify me this day that I may live in faith perfect in hope, and constant in charity, and may learn and obtaine the knowledge I desire; and being Illuminated, strengthened, and exalted by the graces obtained, I may know thee, and love thee, and love the knowledge and wisdom of the scriptures and that I may understand and firmly sustaine that which thou hast permitted man to know: Oh Lord Jesus Christ, eternall only begotten Son of God, into whose hands the father gave all things before all worlds, give unto me this day for thy holy and glorious Name, the unspeakable ornament of soule and Body, a fit fluent food and perfect tongue; and that what soever I shall aske in thy mercy, will and truth I may obtaine; and confirm all my prayers and actions according to thy good pleasure. Oh Lord my God, the Father of life, open the fountains of ^{wisdom} ~~grace~~, which thou hast opened to Adam, and to thy servants Abraham, and Isaac, and Jacob, to understand, learn, and Judge; receive Oh Lord my prayers through all thy heavenly virtues Amen

The next oration is the Second of Penn. and giveth Eloquence, which ought to be said after the other; a little piece all between and before the first figure of Theology.

I adore thee O King of Kings and Lords, O Lord most and most high King hearken this day to cry and sighing of my heart and spirit that thou mayst change my understanding; and give to me a heart of flesh, for my heart of stone; that I may breath before my Lord and Saviour; and wash O Lord with thy new spirit the inward parts of my heart, and wash away the will of my flesh; Infuse into me a good understanding, that I may be come a new man, and found in thy love; and let

let thy salvation give me Increase of knowledge; ~~hear my prayer~~; O Lord, where with I cry unto thee, and open the Eyes of my flesh, and understanding, to understand the wonderful things of thy Law, that being purified by thy justification, I may prevail against the Devil, the adversary of the faithful; heare me O my Lord God, and be merciful unto me, and show me thy mercy; and reach to me the aspe of salvation, that I may drink, and be satisfied of the fountaine of thy grace; that I may obtaine the knowledge and understanding; and let the grace of thy holy spirit come and rest upon me, Amen

For Eloquence and Stability of mind, ~~and~~ Amen.
This is the Third Oration of the Penn and is to be said before the

The first figure of Astronomy.

I confess my selfe guilty this day before thee O God, Father of heaven and earth, maker of all things, visible and invisible, of all creatures, dispenser and giver of ^{all} grace and vertue; who hidest wisdom and knowledge from the proud and wicked, and givest it to the faithful and humble; Illuminate my heart and establish my conscience and understanding; let the light of thy countenance upon me, that I may love thee and be established in the knowledge of thy understanding, that being cleansed from evill works, may attaine to the knowledge of those sciences which thou hast reserved for believers. Omnipotent and Omnipotent God, cleanse my heart and Reine, strengthen my soules and senses, with the grace of thy holy spirit, and establish me with the firm of the same grace; Illuminate me, give me eyes, and give the staffe of thy consolation into my right hand, direct me in thy doctrine, root out of me all vices and sin, and comfort me in the love of thy mercies;

mercy; Breathe into me O Lord, the breath of life and Increase my reason and understanding; send thy holy spirit into me that I may be perfect in all knowledges. Be hold O Lord, and consider the colour of my mind, that my ^{will} may be comforted in thee; send into me from heauen thy holy spirit that I may understand those things I desire; give unto me Invention O Lord, thou fountain of perfect reason, and riches of knowledges; that I may obtain wisdom by thy diuine assistance; Amen

To comfort the outward and inward Senses.

O Holy God, most full and omnipotent father, giver of all things, strengthen me by thy power and help me by thy presence, as thou wert mercifull to Adam, and suddenly garest him the knowledge of all arts, through thy great mercy; grant unto me power to obtaine the same knowledge, by the same mercy, to prosper with me O Lord, and instruct me; O most mercifull Lord Iesus Christ, son of God, breath thy holy spirit into me proceeding from thee and the Father, strengthen my work this day, and teach me that I may walke in thy knowledge, and glorifie the abundance of thy grace; let the flames of thy holy spirit reioyce the City of my heart; by breathing into me thy diuine scriptures replenish my heart with all eloquence; and dispense me with thy holy visitation; blot out of me spots of vices, I beseech thee O Lord Incomprehensible; let thy grace alwaies rest upon me and increase in me; heale my soule by thy Inestimable goodness, and comfort me, rest all my life, that what I heere, I may understand, and what I understand I may keep and retaine in my memorie; give me a teachable heart and tongue, through thy inexhaustible grace and goodness; and the name of the Father, son and holy Ghost Amen

This following is for the Memorie

O Holy Father, mercifull son and holy Ghost, Inestimable King I desire to see thee, and beseech thy holy name that of thy overflowing goodness, thou wilt forgett all my sines, Be mercifull to me, a sinner, presuming to see a boat thy office of knowledge, and occult learning, and grant O Lord, it may be officiated in mee, Open O Lord my heart, that I may heere and take away the scales from my eyes; that I may see; strengthen my hands that may worke open face that I may understand thy will; let the glorie of thy name be blessed for ever. Amen

This following strengthens the Interior and Exterior Senses

lift up the senses of heart and soule into thee, O Lord my God, and elevate my heart this day unto thee, that my wordes and workes may please thee, in the sight of all people; let thy mercy and omnipotency shine in my Bowels; let my understanding be enlarged, and let thy holy eloquence be sweet in my mouth, that what I read or heere, I may understand and repeat; as Adam understood, and as Abraham kept, so let me keep understanding and as Jacob was founded and rooted in thy wisdom, so let me be; let the foundation of thy mercy be confirmed in me, that I may delight in the workes of thy handes, and persevere in Justice, and peace of soule and body, the grace of thy holy spirit working in me; that I may reioyce in the overthrow of all my aduersaries. Amen

This following giueth Eloquence, Memory and Stability.

Disposer of all Kingdoms, and of visible and invisible gifts: O God the ordainer and ruler of all wills, by the Councellof thy spirit, dispose and direct the weaknes of my understanding that I may burne in the access of thy holy will to good; do good to me in thy good pleasure not looking upon my sines; grant me thy gifts though unworthy; confirm my memory and reason to know, understand and retaine, and giue good effect to my senses through thy grace; and justify me with the justification of thy holy spirit, that what spots soeuer of sinne are contracted in my flesh, thy diuine power may blot out; thou who hast been pleased in the beginning, to create the heauen and Earth, of thy mercy restore the same, who art pleased to restore lost man to thy most holy Kingdom, O Lord of wisdom restore Eloquence into all my senses; that I, though an unworthy sinner, may be confirmed in thy knowledges; and in all thy workes by the grace of the Father, son and Holy Ghost, who liueth and reigneth thers in out; Amen

An Oration to recover lost Wisdom

O God the of the liuing, Lord of all creatures visible and invisible; Administrator and disposer of all things, Enlighten my heart this day by the grace of thy holy spirit; strengthen my inward man and pour into me the dew of thy grace; whereby thou instructest thy angels, In pouer me with the

the plenty of thy knowledge, wherewith from the beginning thou hast taught
enlighten thy faithful; let thy grace work in me; and the floods of thy
grace and spirit cleanse and correct the flesh of my spirit. In whose
thou who comest from heaven, upon the waters of thy Majesty, confirm
thy wonderful sacrament in me.

To obtaine the grace of the Holy Spirit

O Lord my God Father of all things, who revealst thy Celestiall and
Inestimable secrets to thy servants, I humbly beseech, and implore thy Majesty
as thou art King and prince of all knowledge; heare my prayers and direct my
works, and let my actions prevail in heavenly virtues, by thy holy spirit, I
cry unto thee O God, heare my clamour I sigh to thee; heare the sighings of my
heart, and always preserve my spirit, soule and body, under the safeguard
of thy holy spirit; O God thou holy spirit, ~~perpetuall~~ and heavenly
Charity, wherewith the heaven and Earth is full, breathe upon my ^{spirit} creation,
and what I desire to thy honour and praise, grant unto me; let thy holy
spirit ~~spirit~~ come upon me; rule and reign in me Amen

To Recover Intellectuall Wisdom

O Lord I thy servant confess my selfe unto thee, before the Majesty of thy glory;
in whose spirit it is all magnificence, and sanctimony. I beseech according to thy unspoke
name, extend thy mercifull Ears and Eyes to the Office of my operation, by
opening thy hand I may be filled with the grace of desire; and satisfaction
with Charity and goodness; wherby thou hast founded Heaven and Earth,
who livest and reignest world without End, Amen

Say these Orations from the first day of the Month to the fourth day

In the fourth day of the month say as followeth.

Alpha and Omega! O Almighty God the beginning of all things,
without beginning and without end; graciously this day heare my prayers,
with the Lord thou render unto me according to my sins; not a for mine
Iniquities, O Lord my God, but according to thy mercy, which is greater than
all

all things visible and invisible have mercy upon me. O Christ the wisdom of
of the Father; the light of angels the glory of Saints, the hope, refuge
and support of Sinners, the Creator of all things, the Redeemer of all
humane frailties, who holdest the heaven Earth and sea, and all the
whole world in the palm of thy hand: I humbly beseech and beseech,
that thou wilt mercifully with the Father, illustrate my mind
with the Beams of thy holy spirit, that I may be able to come and
attain to the perfection of this most holy art, and that I may be able
to gaine the knowledge of every science, art and wisdom; and of every
Faculty of Memory, Intelligences, and understanding and Intellect, by
the assistance and power of thy most holy spirit; and in thy name; and
thou O God my God, who in the beginning hast created the heaven and
the Earth, and all things out of nothing; who reformed and made
all things by thy ~~owne~~ spirit; Comfort full fill, restore
Impart a sound understanding in me, that I may glorify thee
and all thy works, in all my thoughts words and deeds. O God
the Father, confirm and grant this my prayer, and increase my
understanding and memory, and strengthen the same and reward
thy desire, industry, Eloquent and perseverance in all manner
of Learning, who livest and reignest world without end. Amen.

Then say the following Oration, which is of foure Languages, &
Hebry, Schemat, Aratan Koniel Sichel, tam, imel Satabandema, Petromian,
Theas; O holy and strong God. Hamacka, Mal, Gottman, Alalamak,
Seckeahal, Salman, raj rostracin, lam hay, Masaman, gromi Lamoch,
Heliamat, seman, selman, yetrosaman muchar veser, hajaran Arania, dramet,
Amathemach, heromini; and thou most holy and Just God, Incomprehensibile in
all thy works, which are holy just good. Alagot, Achelmoator, Salmace, gena,
Eman, and; eggige, mainegas Lemnat, Aranicar illebalha, Sacraman,
Reonas, gromi Lebaman, yshoman, Leonoma, melas, keman, kathoterma,
Gatarnan, seman semetary. Amen

Afterwards say this Oration

Theas collegat patre, ymas helo heloya hebeath kelterygoi. Salatyel Salas,
Sallu

Feli Samel Zadaniel Zadan Sadiz legio, yemegas, Mengas, Oration Wijerim
Ezel Ezel yegragamal Saldedack, Somelta, Janaj feltonama Hanns Samar
Salte Patyr, ofon Hlat. Haylas, Amen

The exposition of this Oration

O God, the light of the world, Father of Immense Eternity, giver of all
wisdoms and knowledge and of all spiritual grace; most holy and Indestimable
dignity, knowing all things before they are, who maketh light and darkness,
stretch forth thy hand, and open my mouth, and make my tongue as a sharp
sword to show forth these words with eloquence; make my tongue as an arrow
clothed to declare thy wonders, and to pronounce them adorably, send forth
thy holy spirit, O Lord into my heart and soul to understand and retain
them, and to meditate on them in my confessions: by the Ope of thy heart, that
is, by the right hand of thy holy knowledge, and mercifully support thy
grace into me; teach and instruct me; Establish the coming in and going out
of my sins, and let thy precepts teach and correct me until the end, and let
the counsel of the most high assist me; through thy Infinite wisdom and
mercy. Amen

It is by is increased so much Eloquence that nothing is to be it.

Theray tena i ofon omach azu zeth azach azare yeffemon reiasame arathabellu
biliar fonder tintingote amagroni sebanay haibuehyce gemay berdaye hermaye
textos cepha pamphylos cytrogomou papada lampayochim yochyle ta
herior partamor vadomegol gyeliton Zomagon Somasge
Pattea Achetom Gegerametos hay phala femean utangezhon
baya therica getrauer seikal mata baluat naginos haylos halos genegat
ganegal sahegalaxe samartaix Samael satabuel Jilnadena gaycyak
salmanche Sabanon solmasai selmacrotou Legas me back erillas Lemethin
theameabal gesorabal braton kenna glungl karidgil ysarimegos Tamariel
lesomach rex maleofia mission Zebmay alioox gemois Jarayl nesmagil
se se sepha caphamel a rleton gerain holhanhikala semeanay gehofon

carvata gempara icampalacin zegelaman hatkanatos, amach gerorabil
Sraofyel, kalabaem hebator kalabedi rios labor udelmasan fallor labor
megioras neyether pharaphie foranties farantogh schampeton sadompthe
kepota mteaba zahou sua fuetenon in hancou hancinas geroran gethamayh
paspamoh theou beta sathamae hamolnera galfemariae the chomnan
reguali phaga messym demagem sta teremegarz salmachon alpibaron
balon septzürz Zapreud sapiaze karyon aia usyon sameftan sepha
athauy Jobanan chmissiton tintinget telo ylon usyon, Amen

Aray Lemach azae gessem on the lamech arabhakel seryon trakeo magal
ygeothcon somegon pamphilos sitragramm limpa jachim alna kalis gemagal
samalayo emiel secal hapaggar he selemach getal sim sadenim seha tra
onaglsan thonagas tyngon amiffus cyfodaman effonap genaly foton alup
thomantriatos copha anaphial ditha arora hamel hya la saraman gelyo
fyon banadcha genuam sajerat maga halozaman setraphengon zegelune
Athorathay senach zere rabal somayel teosamach gethasal haebriatos
Jaboy delmasan nebare phacameel schaunehor chersemach getharayaj
amitya semen ames gemaj passajnach tagayl agamal fragal mesi
themegemach samalacha habolem zopmon usyon selam semessi
theon, Amen

The Third Part Sign Lemach

seych sabrice ecekyan geragan tomappin kepecy genial exyphyan
bratum salalcha tom terapha sapialex fathichan samolich tena
ztha phete him haprico sengengion. Amen

For the thiamary

Oh great Ineffable God. Theos patyr theonias padarmias imas by thy holy
rugal who are all Michael, Raphael, Gabriel, and fortitudo of God
Gabriel adanf holi per. Amen, Amen, Amen, Amen, Amen, Amen, Amen

techofi gade an' then Zalraman Zamanary gebrienam: O justness holy scriptures,
 by all thy angels, and by all thy archangels, whose names are recorded by God,
 which ought not to be spoken by us, which are these: Michal, Dehel, Reganon caluse
 exomegon pharconas Nanagon holspelozogon gathena ramon garbono Aramani ollagon
 harnas; which human sense cannot apprehend: I beseech thee O Lord Illuminate my
 conscience with the splendor of thy light, and illustrate and confirm my understanding
 with the sweet odor of thy spirit, do my sense reforme my heart, that hearing
 I may understand, and retain what I hear in my memory, O merciful God,
 appease my bowells, strengthen my memory, open my mouth mercifully, temperate
 my tongue by thy glorious and unspeakable name: Thou who art the fountaine
 of all goodnes, have patience with me, and give a good memory into me &c.

Say these Orations in the fourth Holy Schemath, Alpha and Omega.
 These Magals; O Light of the world Azalemach, great God I beseech thee; These
 ought to be said in the 8, 10, 12, 20, 24, 28, 30. and in all the Lunations & days
 throug houre times; In the morning once; the third four once; the ninth houre
 once; and once in the Evening, and in the other days & changes none; But
 thou of the first day, 10th and Alpha and Omega Holy schemath. O mightly
 Incomprehensible, I adore thee; I confess my selfe guilty, O thou hazamagied;
 O merciful Lord God, rise up the senses of my flesh: O God of all living, and
 of all Kingdomes, I confess thee Lord this day, that I am thy servant & sinner
 these Orations also in the other days four times; once in the morning, once
 in the Evening; once a souer third houre; and once out the tenth; and thou
 shalt acquire Memory, Eloquence, and stability fully Amen &

The Conclusion of the whole work, and confirmation of the
 Sciences obtained.
 O God maker of all things, who hast created all things out of nothing;
 who hast wonderfully created the heaouen and Earth, and all things by degrees
 in order, in the beginning, by whom all things are made; and into whom all
 all things shall at last returne; who art Alpha and Omega. I beseech thee
 through a sinner, and unworthy, that I may attain to my desired end in that
 art speedily, and not to be troubled by my sin, but to goe with me, in order
 to

to thy unspeakable mercy: who doth not to us after our sins, nor rewardeth us after
 Iniquities, Amen.

Say this in the End devoutly

Wisdom of God the Father Incomprehensible; O most mercifull Lord, give into me of
 thy insatiable mercy great knowledge and wisdom, as thou didst wonderfully bestow all
 sciences to King Salomon, not looking upon his sins and wickednes; But thy own
 mercies: wherefore I implore thy mercy, although I am a most vile and unworthy
 sinner; give unto me an end to my desires in this art, whereby the hands of thy bounty may
 be enlarged towards me, and that I may the more devoutly walk by thy light in thy
 wayes; and be a good example to others; By which all that see me, and hear me, may
 obtaine them selves from their vices, and praise thy holynesse through all worlds. Amen,
 Blessed be the name of the Lord &c

rehearse these 2 Orations allwayes in the End, to confirme thy knowledge gained.

The End of the first part of Ars Notoria

The Second Part
 Of the liberall Sciences and other things w^{ch} may be had
 by this art.

The Liberall arts are seven, and seven species, and seven Mechanick. The
 seven species are comprehended under the seven liberall: it is manifest what
 the seven liberall arts are, of w^{ch} we shall first treat. The Mechanick are
 three, w^{ch} are adulteratly called Hydromancy, Pyromancy, Nigromancy, Chiromancy,
 Geomancy, Jeonegia, which is comprehended under Astronomie and Astrologia.
 Hydromancy is a kind of diving by the flaming of the fire in water, whereby the
 Masters thereof Judged by the standing or running of water.
 Pyromancy is a kind of diving by the flaming of the fire, in the ancient
 Philosophers esteemed of great efficacy.
 Nigromancy is a sacrifice of dead animals, whereby the ancient supposed, to have
 many great experiments without sin, and to attain to great knowledge; from
 whence Salomon commanndeth that they might receive seven books of that
 art without sin, and that two be accounted sacred w^{ch} two Books they

They could not read without sin, But having spoken enough herof we proceed
to the rest.

There are seven Liberrall arts which every one may learn and read without sin,
for Philosophy is great containing profound mysterie in it self; these arts
are wonderfully known.

What Notes the Three first Liberrall Arts have
Grammer hath three notes onely; Dia. lets two and Reticick four
that we know King Salomon himselfe testified and affirmed
for he saith:

And as I was admiring, and reading in my heart and mind, which way,
from whence, and from whom was this given; an angel brought me
Books, wherein was written the figures and Orations, and delivered unto me
the notes and Orations of all arts plainly and openly, and told me of
them all, as much as was necessary; and he explained unto me, as to a
Child taught by certaine Elements, some tedious arts in a great space of
time; how that I should have those arts in short space of time: saying
unto me; So shall thou be promoted to every Science by the Increase
of these sciences. and when I asked him how, and how cometh this
and the angel answered This is a great Sacrament of the Lord, and of his
will, this writing is by the power of the holy Ghost, which inspirerth
fructifieth, and increaseth all Knowledge; and a gaine. The angel saide
take upon these notes and Orations, at the appointed and determinate Times and
observe the Times as appointed of God, and no otherwise, when he had thus
said he showed to King Salomon a Book wherein was written at what times
all these things were to be pronounced, and published, and plainly demont-
strated if according to the division of God; which things I having heard and
seen, did operate in them all, according to the words of the Lord by the
angel, and so Salomon declaroth it came to pass unto him. But we
that saide after him ought to imitate his authority, and as much as
we can after the things he hath left unto us.

Salomon

Here Salomon sheweth how the angel told him distinctly,
wherfore the Grammer hath three Figures.

Behold wherfore the grammaticall art hath only three Notes in the Book of
Salomon, Gemeliath, that is in the Book of the art of God, is well
said is the art of all other Orations, and of all other arts; for Salomon
saith: when I did enquire every thing singularly of the Angel of God,
with fear, saying, Lord from whence shall this come to pass to me, that
I may fully and perfectly know this art; wherfore so many Notes
appertaine to such an art, and so many to such an art, and are described
to soverall determinate Orations, to have the Efficacy thereof:
The angel is thus saide to answer: The grammaticall art is called
a liberrall, and hath three things necessary therunto: Ordination
of wordes and times, and in them, of adjuncts or figures, simple compound
and diverse and a diverse declination of the parts to the parts, or a
relation from the parts, and a congruent and ordina division, this is
the Reason, why there is these Notes in the art of grammer: and so it
pleaseth the divine wisdom, that as there should be a full Knowledge
of lining beyond; by another there should be had a convenient ordination
of all the parts; by the third there should be had a continuall and
convenient division of all the parts, simple and compound.

The Reason why the Dialecticall art hath two figures or by
Dialect. they called the form of art, and a doctrinall speech hath two things
necessary therunto to wit Eloquence of arguing, and prudence to answer
therefore the greatnes of the divine providence, and pity hath appointed
two Notes to it, that by the first we may have Eloquence to argue
and dispute; and by the second Industry to answer without ambiguity
in division there are ascribed to grammer these Notes, and two
Dialecte two Notes

The Reason why Reticick hath four figures.
Let us see wherfore Reticick hath four Notes, for there are

and four things necessary therein, as the angel of the Lord said unto Salomon; to wit: a continuall and flourishing adorning of locution, an ordinarie competent and discrete Judgment, a testimony of causes and offices of chances or losses, a composed disposition of Buying and selling; an Eloquence of the matters of the art, wit ademonstrations understanding; Therefore the greatest of God hath appointed to this art of Rhetoricke four notes, with their holy and glorious orations; as they were respectively sent by the hands of God; That every note in this art of forewards, might have a generall faculty that the first note in that art might give a continuall locution, a competent and flourishing adorning thereof. The second to discern Judgements, Just and unjust, ordinarie and inordinarie; true and false; The third competently to discover offices and ranks; and the fourth to give understanding and Eloquence in all the operations of this art without prolixity. And therefore how in grammer, Logick and Rhetoricke the severall Notes are disposed in the severall arts. But of the other arts and their Notes, we shall speake in their due place and time as we find them disposed in the Booke of Salomon.

At what Times and Howes the Notes of these three Liberal Arts are to be looked into.

Now we are provided to shew at what times and how the notes of these arts are to be looked into, and the orations to be said; as attaine to these arts; If thou art all together Ignorant of the grammaticall art, and wouldst have the knowledge thereof: if it be appointed thee of God to doo this work of works, and have a firme understanding in this art of art; Then know that thou maist not profume to doo otherwise then this Booke commaundeth thee; for this Booke of his shall be thy master and this art of his thy mistress.

How the ^{more} grammatall Notes are to be looked into in the

Firste Moone

you may

For in this Manner the grammaticall Notes are to be looked into, as the orations to be said; In the dayes when the Moon is in her prime, the first Note is to be looked into 12 Times and the Orations thereof repeated 24 Times with holy reasonnes; making a little space between, lest the Orations be void repeated at the Inspection of every Note; and chiefly abstaine from sinne; doo this from the first day of the Moone to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 Times, and the orations to be repeated 30 Times, on the 15 and 17 dayes using some Inward betwixt them; all these Notes are then every day to be looked into 12 Times, and the orations to be repeated 20 Times, and this of the Notes of grammer. But if thou hast read any Booke of this art, and desirest perfection therein doo as is commaunded using the generall orations to encrease Memory, Eloquence, understanding and discretion therein, repeating these a boord in the due time and howes appointed, least that going beyond thy precept, thou committest sinne; But when thou doest this, see that it be secret to thy selfe, and that thou have no looks on but God. Now we come to the Notes

Here followeth the Knowledge of the notes.

In the beginning of the Inspection of all Notes fast the first day All the evening if you can; if thou canst not, then take another time. This is the grammaticall precept.

of the Logical Notes

The dialetticall Notes may be used every day, except onely in those dayes before told of; The Rhetoricke every day, except onely these dayes of the Moone to wit the 11, 17 & 19. and they are forbidden on these dayes as Salomon testifieth, The notes of all arts, except the notes of this art are offered these precepts are generally to be observed.

How the Logical Notes are to be inspected and the orations thereof said.

Now in the inspection of these Notes are four times to be looked into; and the orations in that number 20 times to be repeated, making some respects; and having the Booke of that art be fore your eyes, and so to write the Booke of Rhetoricke with a Pen and supported, as it is appointed. This sufficeth for the knowledge of these notes

Not written, but are more fully demonstrated in the following works; for what is written of these three notes are not orations, but definitions of those notes, written by the Greek Hebrew and Chaldean; and other things which are apprehended by us; for those writings, it is not understood in Latin, ought not to be pronounced but on those days which are appointed by King Salomon, and in those days wherein the Notes are Inscribed; but on those days these holy writings are allways to be repeated: and the Latin on those days wherein the notes are not Inscribed. The notes of the Legiall are three, and at what times they are to be published, is already shown in part: more shall hereafter be said of them; Now we come to the rest. The Latin writings may be published, according to the antiquity of the Hebrews, except on those days we have spoken of: for Salomon saith soe that thou perform all those precepts as they are given: But of the rest it followeth it is to be done otherwise: for when thou seest the first note in Logith, repeat in thy heart the signs in the first note, and so in the notes of all arts, except those whereof a definition shall be given.

Definitions of severall artes and the notes thereof

We will give also definitions of severall artes, as it is in the Book of Salomon; geometry hath one note; Arithmetick a note and a half; Philosophy with the arts and sciences therein contained, hath 4 species; Theologi and astronomy, with the sciences in them contained hath 4 notes, But they are great and dangerous; not great in the pronunciation, but have great efficacy; Music hath one note, and Physick one note; But they are all to be pronounced, and rehearsed in their appointed days; But know that in every day when you beholdst the notes of Theology, Philosophy or any arts contained in them, that thou neither laugh, nor play, nor sport, because King Salomon when he saw the formes of these notes, having overdrunk himselfe, God was angry with him, and spake unto him by his angel saying, Because thou hast despised my sacrament, and polluted and defiled my holy things; I will take away part of thy Kingdom, and I will shorten the dayes of thy children, and the angel added: The Lord hath forbidden thee to enter into the Temple so dayes, that thou mayest repent of thy sinne.

Physick.

thy sin. and when Salomon wept and brought mercy of the Lord. The angel answered... Thy days shall be prolonged, notwithstanding many evils and Iniquities shall come upon thy Children and they shall be destroyed of the Iniquities that shall come upon them. at the beginning of a hole. having seen the generalls, let the specialls be looked into. The word of Salomon is to seek unto God for his promises, before the Noys of y^e Trees are.

The first Oration at the beginning of the Note
The Light's Truth, life way Judges mercy. for virtues as patients, ordered, helps: and have mercy upon me. Amen.

This Oration with the preceding ought to be said in the beginning of the first note of Grammar.

O Lord holy Father, Almighty, Eternall God in whose sight are all the foundations of all Creatures, and Invisible beings; whose Eyes behold my Imperfections; of the sweetness of whose Love the Earth and Heavens are filled, who... sawest all things before they were made: in whose Book every day is found, and all man kind and written therein, behold me thy servant thy day prostrate before thee with my whole heart and soul, by thy holy spirit comfort me, Bless me protect all my actions in thee Inspection or reprobation, and Illuminate me with the constancy of thy direction.

The third Oration; this Oration ought to be said before the second note of the Grammar.

Behold O Lord, mercifull father of all things; Eternall dispenser of all worlds, and consider my operations this day: Thou art the beholder and reporter of all the actions of men and angels: Let thy wonderfull grace of thy promise send down to fulfill this sudden desire in me, and inspire such efficacy into me, operating in thy holy and great name; Thou who hast the power into the hearts of them...

Thou that love & has: Amen -

The Fourth Oration, Let this Oration be rehearsed before the third Grammatical note.

O Godday, Creator of all visible Creatures: O most Holy Father, who dwellest the Intompassed about with eternall Light, dispensing and by thy power governing all things before all beginnings; I most humbly beseech thy Eternity, and thy Incomprehensible goodness may come to perfection into me, by the operation of thy most holy angels; and be confirmed in my Memory, and establish those thy holy works in me. Amen

A little space after this preceding Oration say the following, the first Oration ought to be said before the first note of Logick.

O holy God great and good, and the Eternall maker of all things, thy attributes not to be expressed, who hast created the Heavens and the Earth; the sea and all things in them, and the Bottom is depth, according to thy pleasure; in whose sight are the words, and actions of all men: grant unto me, by these sacramentall mysteries of thy holy angels, the precious knowledge of thy art, which Profess by the ministry of thy holy angels; it being without any Malignant or malicious intent. Amen.

Remember this Oration in the beginning of the first figure of the Logick Art; and after this Oration in the beginning rehearse Intentionally with some Intervals; the Oration written between the first figures.

The five Oration ought to be said before the first note of the Divided History.

Most mercifull Creator, by spirit, by power, and by grace of all services with, ordains of all things, and very fully give care unto my prayers.

Prayer, gloriously intind into the desires of my heart, that what I humbly desire according to thy promises, thou wilt mercifully grant. Amen.

This Oration following, ought to be pronounced before the first Note of the Rhetorical art.

Omnipotent and mercifull Father, Ordainer and Creator of all Creatures: O most holy Judge, Eternall King of Kings, and Lord of Lords, who wonderfully condescendest to give wisdom and understanding to thy saints, who blindest and descornest all things: I beseech thee to illuminate my heart this day with the splendor of thy beauty, that I may understand and know what I desire, and what things are reasonable to be known in thy art. Amen.

This oration with the following Manaray ought to be pronounced before the first figure of Rhetoric. and although these Orations be divided into parts, yet, is one and the same: and they are divided only for this cause, that their might be some inward intervals used in the pronouncing of them, and they ought to be pronounced before the other Orations written in the figures.

Manaray, Sa-ha-ru, Hu-be, Re-ne, Hay, Gu-bar, Bonail Se-lu-ma, Tu-ran-y, lah-at-za-ram-a-l, Amatho-ma-tis-gab-ba-ge-yon, So-zo-m-e-r-a-t, Am-pho, De-tu-l-e-a-s, Ge-ro-th, I-gu-las-ol-lei-ha-t-zi-el, Se-cu-r-a-y, Sa-h-e-le-ton Me-chay-ise-s ... Le-ri-ten-on-on.

The Egypt Oration, let it be pronounced before the second Note of the Rhetorical art.

O Great Eternall and wonderful Lord God, who of thy Eternal Honour hast disposed of all desires, and art Ordainer of all goodnes, adorne & beautifie my understanding, and give unto me reason to know and learn the mysteries of thy holy angels: and grant unto me all rewards and learning thou hast promised thy servants by the vertue of thy holy Angels. Amen

24 Beholding with thy small Conspiratio all powers Kingdoms & Judges; Administering all manner of Languages to all; and of whose power there is no end; Restore & bestow the & increase my memory my heart & understanding to know understand & Judge all things which the divine authority Commaundeth necessary in this arte, perfectly fulfill them in me Amen

Let this Oration following with the precedent be rehearsed before the second note of Rhetorick

24

This Precedent Oration with the other two following ought to be pronounced (viz^t Dionysius) Ordechias, &c. in the beginning of the second figure of Rhetorick, and before the other Orations, and there ought to be some interval between them

Let this Oration following be said before the second note of Rhetorical Vision. 24

24 Ordechias Velozes, Inuarama, Samel, Hocus, Sagnath, Amay, Soma, Terochos, Hicon, Jerometon, Sadaot, and thou O God propitiously confirm thy promises in me, as thou hast confirmed them by the same words to King Salomon; send unto me, O Lord thy spirit from heaven, that may I illuminate my mind and understanding; strengthen, O God, my understanding, wound my soul within me, and wash me with the waters which are above the heavens, pour out thy spirit upon my flesh, and fill my bowels with thy Judgements, with humility and charity, & thou who hast created the heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my understanding; that being raditated and established in thy love, and thy mercy, I may love thy name, and know and worship thee; and understand all thy scriptures, and all the mysteries which thou hast descended by thy holy Angels, I may receive and understand in my heart; and give thanks to thy honour and glory through thy mighty counsel. Amen

The general Oration ought to be said before the pronunciation of the second Note of Rhetorick

That I love thy name, and may receive thy spirit in my heart, and that thou wilt give unto me wisdom according to thy goodness and thy power which is incomprehensible. Thion, Hattanaqon, Haramath, Lamoyma, Chamafal, Jeconanril, Harionatar, Jeckomayel, gela Magos Kemolihot, Kamanatar, Harionatar, Harionatar, Harionatar

Delonibathar, chorou, Zerabali, By these most Holy and glorious profound
 Mysteries, precious offices, divine and knowledge of God, complete and perfect my
 beginnings, and reform my beginnings, zembat, Henoranat grenatajl, ~
 Samzalam Secornatajl: Oh thou great fountaine of all goodness, knowledge,
 and vertue, give unto thy servant power to descern all Evil, and cleave into
 goodness and knowledge, and to follow the same, with an holy Intention, that
 with my whole heart I may understand & learn thy laws and decrees, ~
 especially these holy Mysteries, wherein that I may profit, I beseech
 thee O mercie.

Twelve, This Oration ought to be said before the 9th Rhetoricall note.

O most reverend allmighty Lord ruling all Creatures, angels & cherubims, &
 all Celestiall, terrestriall and Infernall Creatures, of what great use cometh
 all plenty, who hast made man after thy own Image; grant unto me this
 knowledge of this art, and strengthen all senses in me O mercie.

Thirteenth Pronounce this before the first figure of Arithmetick

O God who Numbrst, weighst, and measurst all things, give on this day his order
 and called the sun by his name; grant the knowledge of this art unto my understanding,
 that I may love thee and a knowledge the gift of thy goodness O mercie.

Fourteenth Say this before the same Note of Arithmetick

O God the Operator of all things, from whom proceedes every good and perfect gift send
 the seeds of thy word in my heart that I may understand the excellent wisdom
 mysteries of this art, O mercie.

Fifteen Say this before the second figure of Arithmetick

O God the perfect Judge of all goodnesse, who maketh knowastly saving goodnesse
 amongst all Nations, open my Eyes and my heart with the Beams of thy
 Mercy, that I may understand and persevere in this thy heavenly Mysteries. Amen

Sixteen Say this Oration before the second Note of Geometry

O God the giver of all wisdom and knowledge: to them that are without sin, Instruct us
 master of all spirituall Learning by thy Angels and cherubims, by thyrones, Potestas,
 Principals and powers, by Seraphim and Ieraphim, and by the 24 Elders, By the 4
 animals, and all the host of heaven, I adore; Invoke, worship, and glorify thy
 name; and spall thee most terrible and most mercifull, I beseech thee this day
 to illuminate and fill my heart with the grace of thy holy spirit, thou who art
 true in our Omerie.

Seventeen Say this Oration before the 2nd note of Theology.

I adore thee O King of Kings, my light, my substance, my life, my King, and my God, my
 Memory and my strength; who in a moment conquest sundry Kingdoms, and throwst down a
 mighty Tower, and gavest by thy holy spirit the knowledge of Congues to thy Apostles,
 infusing thy knowledge into them in a Moment, giving them the understanding of all
 Languages; Inspire my heart, and pour the dew of thy grace and holy spirit into me;
 that I may understand the description of Congues and Languages. Amen

Three Chapters to be published before any of the Notes.

What we have spoken of the three first Chapters, are generally and essentially to be
 pronounced, so that you say them, and the Prayers on the day appointed, and work by
 the habit as it is demonstrated to you, these Prayers ought to be said allwaies before
 Noon, every day of the Month; and before the Notes say the proper Prayers; and
 in all reading, observe the precept commanded.

How the proper Notes are to be inspected

If you would Learn anything of any good art, look into the page. Now this is the
 second time; enough is said already of the three Liberall Arts.

What daues are to be observed in the inspection of the Notes of the four
 flour Arts

Vadryabar Samnanath, Sandai, Gomogchar, Gmichov, Ellmay Geeromal
Geerohaki, Colomanos, Colomaythos. Amen

Say this following with the prudent Oration.

O God the life of all things, and all Brightness, and virtue of all things, who art the
Originall of all things, who knowest all things before they were, who judgest all things, and
discreetest all things by thy unspeakable knowledge: glorifie thy holy and unspeakable
Name this day in my heart, and strengthen my Intellect in all understanding, Increase
my Memory, and confirm my Eloquence make my tongue ready, quick and perfect in
Reverence and seraphics, that by thy power given unto me, and thy wisdom taught in
my heart, I may praise thee, and know and understand thy holy name for ever, world
without End Amen.

Say this Oration following before the fourth note of Philosophy

O King of kings, the giver and dispenser of Infinite Majesty and of Infinite Mercy, the
founder of all foundations, Lay the foundation of all thy virtues in me inward all
follye from my heart, that my senses may be established in the love of thy charity, my spirit
informed by thee, according to the recreation and Inspiration of thy will, who livest and
adimest God throughout all worlds of worlds, Amen

How often shall we be said to say since before the
General Notes, and the Notes of the Liberaall Arts.

These 7 orations are necessary for Liberaall arts, but the first 4 are necessary to Theology,
which are to be said everyday before the generall Notes, or the Notes of the Liberaall
arts; But of dancing, versifying, singing or Musick, or any of these sciences, first teach him
these orations, that then wouldst teach, how he should read them, but if it be a field of
meane understanding, read them before him, and let him say after thee word for
word, but if he be of a good understanding let him read them himselfe every day for
7 dayes, or if it be a generall Note, pronounce these Orations, and the order
whereof shall profit you very much, and you shall find therein great benefit.

Salomon, saith of these Orations, let no man presume to

to make use of them unless for the proper Office they are intended for.

O Father Incomprehensible, from whom proceedeth every thing that is good, whose greatness
is Incomprehensible; hear this day my prayers, which I make in thy sight, and grant to me the
Joy of thy saving health, that I may reach unto the wicked the wayes and pathes of thy
saviours; and convert the Rebollions and Incredulities unto thee, which have I committed
conscience and repa in my heart and Mouth, may take root and foundation in
me; that I may be made powerfull and efficient in thy works, Amen

Say this oration before the 6 Note of Philosophy:

Gezemothon, Oromathion, Hagatha, Aygyay, Lethaziel, Lethoriel.
Gehohay, Gerhonay, Samasatel, Samasathel, Gessiamo, Hatil, Segomasay,
Aromathan, Helomathon, Gerochor, Hejaray, Samin Hilibil, Sanikilyel,
Silotk, Silerech, Gavamathal, Gessimathal, Georomay, Georomay, Sanyel,
Semihael, Hezemylhel, Sedolemar, Secothamay, Samya, Habiathe,
Avinosch, Annas. Amen.

Then say this following:

O Eternal King, O God, the Judge and dispenser of all things, knower of all good things,
Instruct me this day for thy holy Name sake, and by these holy sacraments and purifying
understanding, that thy knowledge may enter into my inward parts, as water flowing
from heaven, and as oil into my bones; by thee O God, saviour of all things, who art the
fountain of goodness, and originall of pity, Instruct me this day in these sciences
which I desire; Thou who art our God for ever Amen.

O God Father Incomprehensible from whom proceedeth all good, whose greatness whose
mercy is fathomless, hear my prayers, which I make this day before thee, and send unto me
the Joy of thy salvation, that I may reach the unjust the knowledge of thy wayes,
and convert the unbeliving and rebollions unto thee and may have power to perform thy works Amen.

The oration which is the End of the Nations belonging to the
ineffable Notes the last of theology having 24 Angels.

O God of all power, meritor and foundation of all things, the Eternal health and
Redemption

for Salomon saith if thou miss a day or two, fear not, but operate on this
Generall Chapter.

This is enough to say of them; but by no means for godd any of the words to be
said in y^e beginning of y^e reading to attain to wite; for there is great vertue in them.
And thou maist frequently use the holy words of the visions; But if thou wouldst
operate in the whole Body of Physicall art; the first Chapters are first to
be repeated, as before and defined. and in Theology, thou must operate on ly by thy selfe
of thou repeat the Orations & look into y^e notes of Theology. they produce great effects.
it is necessary that you have the hole of the 24 angles in memory, and faithfully keep
those things which the angel revealeth to thee in the vision.

Here endeth the Notary arts, as alsoe the Clavicula Salomonis
according to the written exemplar, which once came to my
hand, but examining the d^rs notoria which is printed
found in that printed exemplar some additions or augmen-
tations; completed by magister Apollonius a successor of
salomon in that sublime & secret study; as he stileth
himselfe parts of them being placed before & parts be-
hind; the above written notory d^rs; which said additions
I thought fitt to sett downe here all soe (but by themselves) &
soe to conclude all in one Booke as followeth -

Here followeth the Additionall part of the
as it stands in the beginning of the
printed Exemplar: etc.

Apollonius, Master of arts, duly called, to whom the nature of Libera^l arts
hath been granted, am intended to reveal of the knowledge of Libera^l arts, & of the knowledge of
Astronomy and with what experiments or demonstrations, a compendious & compitit knowledge
of arts may be attained unto; & how the highest & lowest mysterie of Nature may be
compendiously divided, & fitted, & applied to y^e Natures of times; & what proper dayes &
houres are to be selected, for the dooing of actions of men, to be begun & ended, what qualifi-
cations a man ought to have, for to attain the Effray of this art & how he ought to dispose
of y^e actions of his life; & to be hold as study y^e course of y^e Moon. In y^e first place therefore
word; we shall declare certain precepts of y^e spirituall sciences; that all things w^{ch} we
Intend to speake of, may be attained to in order. wonder not therefore, at w^{ch} as you shall
hear and see in this subsequent treatise; and that you shall see Examples of such Insuperable
Learning. Some things which follow which we will deliver to thee as Effrayes of wonderfull
Effrayes, & have extracted them out of the most ancient Booke of y^e Hebrews; w^{ch} which thou
lovest them (although they are forgotten & worn out of any human Language) never the less
seem them as Miracles: for I doe truly admire the great power and Effray of words
in the work of Nature.

There is great vertue; y^e more in speaking, & in hearing; Names and words of God, that when
you read those d^rs words, it shall immediately enlarge and adde your Eloquence; so that
shall be made Eloquent of speech by them, that ought to attain to y^e Effrayes of y^e powerfull
hallowed Names of God but from whence y^e power of dooing shall be fully demonstrated
to you, in the following Chapter of prayers: and those which follow to be
own hand, we shall lay open.

And Explanation of the Notory Art.

This art is divided into two parts, the first containing generall Rules, y^e second speciall Rules;
and the first to y^e speciall Rules; that is first to a third hold, & then to a fourfold division; & in
y^e third place, we come to speake of Theology, w^{ch} sciences thou shalt attain to by the operation of
operation of

operation of these Orations, if they pronounce them as they are written: & therefore
there are certain words of the Notory art, which are manifest to us; the virtue thereof
humans reason cannot comprehend; the first word hath his signification taken from
the Hebrew word though the exposition thereof be comprehended in a very few words
the loss in exposition of mystery, they do not lose their virtue: that may be called their virtue;
it had rather proceed from their pronunciation, which ought to be generally admired at.

The first Precept

Hely Semath, Amazar, Hemel, Sathuston, khel Tamaram, etc. which
Salomon in the first Revelation; as that to be without any interpreta-
tion; it being a sign of so transcendent a purity, that it hath its originall out of
depth & profundity of Hebrew Chaldean and Grecian Languages, & therefore it cannot
possibly by any means be explained fully, in the poor words of our Language;
or of what nature of efficacy of the said words are; Salomon himself doth testi-
fied in his Glorious Book Helisee, of the mighty glory of the Creator, But
Apollonius the friend and successor of Salomon, in some few words, to
whom that sign hath been manifested, have explained the same and defined it
to be most holy, divine deep, and profound mystery; and not to be disclosed, nor
pronounced, without great faith and reverence.

Before any one beginneth to read or pronounce any Orations of this art, to beginneth
to Effort, let him always first reverently and devoutly rehearse this prayer in
any language. If any one will search of Scripture, or would understand eloquently pronounce
any part of the Scripture. Let him pronounce the words of the first written figures, to wit
Hely Semath etc. in the morning between six and seven of that day, wherein thou wilt beginneth
any work. And in the name of the Lord our God let him diligently pronounce
the first proposed, with this prayer. Theos Megale, which is literally interpreted and
miraculously and properly framed out of the Hebrew greek and Chaldean
Languages, as it extendeth itself briefly into every Language in its beginning so doth the
second part of the Oration of the second Chapter is taken out of the Hebrew, greek or Chaldean,
of the exposition thereof ought to be pronounced first which is an Oracion in Latin or in our
Language. the third Oracion of the third Chapter, which is in the beginning of every
family, is first to be rehearsed. the Oracion is: Theos Megale, in the name
of the Lord

ymas Euresc. The exposition is: O God the light of the world be as before
in the Notory art of Salomon is set down

Of the triumphall figures how sparingly they are to be
pronounced, and how softly and devoutly spoken.

There are also certain figures or Orations in Salomon in Galata called Holy; that is:
Triumphall Orations of the Librall arts, & sudden excellent Efforacion of words, as they are
Introduction of the Notory art in the first Salomon made a speciall beginning of them, that they are
to be pronounced at certain determinate times of the Moon, & not to be undertaken without
consideration of the End. who ever will pronounce these words, let him do it in a determinate
appointed time, as set a side all other occasions, as he shall profit in all sines in one
Month; and attain to them, in an extraordinary wonderfull manner.

The exposition of the lunations of the Notory Art.

The first and exposition of the lunation, Introduction of the Notory art to wit in the 4th & 5th
Days in the 12, 16, 20, 24, 28 or 30th day of the Moon, though he be put in operation; from whence Salomon saith
that to the 12th day of the Moon, and give the exposition of the times of the Moon; of the fourth day of the Moon, to
and written by the four angels, as in the fourth day of the Moon is manifested to us, as are four
times revealed or explained by the angels, the Messenger of these Orations, and are also
repeated and disclosed to us that requires them from the angel, four times of the year,
of the 4th day of the Moon, in four languages, which Hebrew, Chaldean and Latine,
and god he determined the power of the four parts of the human understanding, to
the four parts of the Earth; and also the best of the human understanding, understanding,
Memory; Eloquence; and the faculty of Rethinking those Three, and these things
are to be used as we have before spoken.

How the precedent Oracion is the beginning & foundation of the whole Art

That is the first figure of the Notory art, which is in the beginning of the first part of the
and this is an excellent mystery; understood of few in astronomy, but in the first of astro-
logy it is called the Ring of the Notory art, as in the Notory art it is written, to be the foundation
of the whole sign; but it is to be used as we have before spoken, beginning in the morning and
morning ends

Say this oration three times in the Evening with great reverence and devotion, and thou shalt have and see that which thou desirest.

Here followeth an Oration of great vertue, to attaine the knowledge of the Physicall Art, having also many other vertues & Efficacy.

If you would have the perfect knowledge of any disease; wherein the same tend to death or life: if the sick party live languishing, stand before him and say this Oration three times with great reverence.

The oration of the Physicall art.

Ihesus fili Dominus Incomprehensibilis, Ancor, Anacor, Anylos, Echorna, Theodonos, hely otis, Thagor, horizane, Corichito, Anasac, H. lse, Tonope, Phagore.

Another part of the same oration

Eliominator, iardones, heiose, Sephaga in, Secedum, Thacones, Behelas, Belhoros, Hocis, Phagan, Inphandus, Humana, natus, De: vos, Gloytus, Phuzora, Be present ye holy angels, doo rise and cease not, whether sickness shall recover or dye of this Infirmitie.

This being done, then aske the sick person, friend how dost thou feel thy selfe, or if he answereth thee, I feel my selfe at good ease, I begin to mend, or yett: then judge without doubt, if the person shall recover. But if he answereth, I am very grievous ill, or worse and worse, than doubtless, he will dye on the Morrow: But if he answereth, I know not my state and condition is, whether better or worse; then you may know it by this, that if either dye, or his disease will change and alter for the worse. if it be a Child, that is not of years capable to make an oath, or that the sick languisheth so grievously, that he cannot utter words, or will not answer, say this oration three times, and what you first resolve in your mind, that Iudge to come to pass, shall pass.

If thou desire to know anyones disease, and to know whether his Infirmitie, say this same Oration, and the angelicall vertues shall suggest the truth to thee.

If the diseased person be far off, when you hear his name: say likewise this Oration.

oration for him, and your minds shall be sold to you, whether he shall live or die.

If you touch the pulse of any one that is sick, saying this Oration, the effect of his Infirmitie shall be revealed to you.

Or if you touch the pulse of any woman with Child, saying this same Oration, it shall be revealed, whether she shall bring forth a Male or Female.

But know that this miracle proceedeth not from your own Nature, but from the Nature and order of the holy angels, it being a part of their office, wondrously to reveal these things to you. If you doubt of the virginity of any one, say this Oration in your mind, and it shall be revealed to you whether she be a virgin or corrupt.

Here followeth the efficacious Preface of an Oration, shewing what vertue & efficacy you may thereby prove every day.

Of this oration Salomon saith: that by it a true knowledge of Physick is to be obtained from God, upon which he hath laid this command, and calleth it the miraculous & efficacious foundation of the Physicall art, as some relate in the same book, and that it containeth in it the quantity and quality of the whole Physicall art and science; wherein there is contained, rather a Miraculous and supernaturall, then a far full or terrible miracle, which as often soever as you read the same regard not the paucity of words, but praise the vertue of so great a mystery.

It is to be noted and observed, that every part of this oration is by order of nature, and that if thou shalt not profit, not by knowledge of it, nor by the ark and words, to know that all figures have their proper oration.

Excellent speciall preface.

This is necessary for us, and well profitable to us, and the most necessary and complete, & great provision of wisdoms of wisdoms in our health, and in our lives, so that it may be daily done with diligence, and required out the way, as attaining to it, unto by the most ancient Books, which were composed by Solomon. The first which is to be read, is the second Chapter of the first Book of Kings, which is to be read, and the second Chapter of the second Book of Kings, which is to be read, and the second Chapter of the second Book of Kings, which is to be read.

as he said and did we know that it is not of our power, that this Oration is of so great a
secret as *subtra* mystery, as some times also *Lord* said to his disciples, this we are not
able to know for this Oration is *subtra* mystery, that it contains in it the great
Name of God, w^{ch} many have had, in saying they know it, Jesus himself performed
Many Miracles in y^e Temple by it; But many have Eyes about what he did, and
have heard and absented y^e truth thereof, so that now have declared they came to see
it and to pass: but we suppose have spoken something about or concerning it.

In this Chapter he setteth down the Time and Manner
how this Oration is to be pronounced.

For this Oration is one of y^e generalls or y^e first of particulars containing both in it self,
having a speciall Oration and family, to gaine Eloquence in it self. Therefore it is
necessary to be understood what time, or occasion, or at what time it is to be said and
~~published~~ published. — it may always be rehearsed in every 4 Lunary and a
have said but y^e ordination of y^e time for everday, wherein it is to be said is especially
in y^e Morning to be said, before a man is dressed, or then all Oration is the first to be said
and this Oration must be then pronounced to fully together without any division; and
although there are divisions therein, the Oration is not divided in it self, but only
the divine and glorious Names are written severally, and are divided in parts, according
to y^e terminations of severall great and glorious Names: and it is to be said together
as almost Excellent Names; But not as one word, because of y^e fragility of our Nature;
Whether is it needfull to know y^e Elements of syllables, which in this Oration, they
are not to be known, neither is it any way permitted to speak them, nor then to
know any thing by any of the terminations concerning this Oration, he ought not to be
done: Et mot Senet Homena I a ba. etc.

No man that is impeded or corrupted with any crime, ought to
presume to say this Oration.

Why is a thing a good in the amongst y^e wise men of this world, that they things which
have laid before, to be pronounced in great words and industry. It may be said every
day wherein thou art busied with y^e some criminal sin. In that day wherein
thou art impeded by some criminal sin, thou mayst remember it in thy heart;
and if thou dost desire to be made Eloquent, repeat it these times, and if
any will thing to be both these, or thou art engaged and involved into any
great Business

great Business, repeat this Oration once, an Eloquent shall be added to thee
as much as is needfull; and if thou repeat it over thine, great Eloquent shall
be given to thee; so great a Sacrament is this Oration.

The third thing to be considered in this Oration is, this Oration ought to be pronounced,
that profession of y^e heart and Mouth ought to be pronounced; lest it be pronounced in
in y^e Morning early, and after that Oration say y^e Latin Oration following.

This is a Prologue or Exposition of the precedent Oration,
Which ought to be said together

Oh Omnipotent and Eternall God, and mercifull Father, blessed before all worlds, who
art a God Eternall, Uncompunctible, or unchangeable, or hath granted thy blessed gift
of salvation unto us; according to y^e Omnipotency of thy Majesty, hast granted unto
us the Faculty of speaking, and Learning w^{ch} thou hast denied all other animals;
and hast disposed of all things, by thy Infalible providence: Thou art God, whose Nature
is Eternall, and consubstantiall, dwelt above y^e heavens; in whom y^e whole world is corporally
dwelt. Implore thy Majesty, and glorify thy omnipotency, with an Insuperable Impetration,
adoring thy Majesty and power, and Magnificence of thy Eternity, I beseech thee O my
God, to grant me the Inspeakable wisdom of y^e lights of thy holy angels. Oh God, help y^e
spirit Incomprehensible, in whose presence stand y^e holy spirits of angels; I pray and beseech
thee, by thy holy and glorious Name, and by the light of thy angels, and the heaven ly
principality, to give thy grace inward, to be present with me; and give unto me
rejoice in the Memory of thy wisdom, who liest and dwelt eternally and eternall
God, through all worlds of words in whose sight and will I please to be true, Now
and all ways, and every wayes, Amen.

This Oration being thus finished thou must open thy mouth, and say, I added,
so that you are to be said a while after the Latin Oration is ended, and
after a little Caritative, that is a little space of silence; begin to say this
Oration following Senet, Amen etc.

This is the Salomon, with Oration of Davids and a general Exposition which
all things, whether generalls or particulars, are knowne fully, by force of y^e spirit
and are kept in y^e Memory, But when thou hast by this Oration attained the Eloquent
thou desirest, be sparing thereof, and do not rashly declare those things, w^{ch} thy
suggest to a minister to thee; for this is the end of all generall precepts, which are
given to

given to obtaine Memory, Eloquence, and understanding, all those things were
to be delivred, of generall precepts, and given as signe how the faculty of
attaining to the understanding of the generall precept may be had, which also
Salomon calleth spiritualls, and those singular arts, have singular virtues, powers,

Here followeth the additional part of the Notory Art.
as it stands in the Latin part of the printed Exemplar

The Benediction of the Place

Bless O Lord this place, that there may be in it holysanctity, chastity, meeknesse,
virtue, holinesse, humilitie, goodnesse, plenty, & diamon of Law, to y father son & holy
Ghost, hear O Lord, holy Father, almighty Eternall God, and send thy holy angel
Michael, whomay protect, keep, preserve, and visit me, dwelling in this Cabernacle, by
him who liveth &c

wherin you would operate, have resort to y Lunations, the year to be chosen in those
Months when the O zuleth in III and IV, V, VI, VII, VIII, in the Months you
may bequint.

In the Name of the Lord, bequint his most holy art, w^{ch} is most high God admitteth
to Salomon by his spirit, and in a short space of time
was established in y. quont of all y. and know that in these orations and
contained all virtues, Law full and usefull,

First if you remember y. Creation of man, & glory, and understand y. y
stability thereof, that you will be mighty Entreated, in so much that you will hardly
keep silence; for by a word all things were created, and by the word of that
word all created beings stand, and every creature, and that word is God.
Therefore have no doubt the Operator be constant in his faith, & confidence
to God, that hee shall obtaine such knowledge, and wisdom, in y. pronouncing
these Orations, for with God nothing is impossible. Therefore let the Operator be
occupied in his work, with faith, hope and constant desire, firmly believing
that man obtaine nothing but by faith; therefore have no doubt in this operation,
whereof there is three species wherby the art may be obtained

The first species is oration, and is for a ready mind Not by attempt
attempting

attempting a way of operation, but by reading and repeating the same in y. mind
of the

The second species is fasting and praying, for the praying man, God heareth.
The third species is chastity, he that would operate in that art, let him be
clean and fast by the space of nine dayes at least, and before you begin it is wis-
sary that you know the time of the day in the prime of the day it is proper to
operate in this art, and when you begin so sacred an art, have a care to abstaine from all unall
sins, at least while you are proceeding in this work, until it be finished, completed, and when
you begin to operate say this word following;

Lift up the light of thy countenance upon me, O Lord my God, and forsake
Not me thy servant N, that trusteth in thee.

Then say three times Pater Noster &c and assure that thou wilt never commit
willfull perjury But allwayes observe in faith and hope. This being done with-
bowed knees in the place wherein thou wilt operate say:

Our help is in the hands of y. Lord, who hath made heaven and Earth, and will draw
into the Invocation of the most high, unto him who enlighteneth & purifieth my soul and
confirms w^{ch} dwelleth under the help of the most high, and continue under y. protection of
y. God of heaven: O Lord open unto me y. doubt of my heart, and change me into a new man,
by thy love: Be thou O Lord in my faith, y. hope of my life, and perfect charity,
to do all thy wonders. Let us pray: then say the Oration following:

O God my God, who from y. beginning first created all things out of nothing, and
reformed all things by thy spirit, restore my confidence, and keepe my understanding,
that I may glory in thee in all my thoughts, words, and deeds, through him
who liveth and reigneth with thee for ever Amen.

Now in y. hands of y. first daye y. thank me, thou wilt carry out Memory,
Eloquence, and understanding, and stablish the daye with a weight good and upright
heart, and when for thy sins committed thou shalt begin to pronounce these orations
following, which appertaine to obtaining of Memory, and all virtues and which were
composed, and delivered by the spirit of Salomon from y. hand of God.

The first and last oration of this art is, Alpha & Omega, God omnipotent &c.

To performe a...
To performe a...
To performe a...

Other Precepts:

Having finished these orations and given alms, when thou dost thy knees
 for devoutly kneel down, before thy bed, saying the 51 Psalm. have mercy
 upon me O god according to thy multitude of thy mercies &c. and the 31st
 Psalm in thine old hand I trust &c. Thankye up and god to the wall and
 stretch forth thy hands, having two nails fixed, upon which thou maye
 up thy hands: and say this prayer following with great devotion: ~ ~ ~
 O god who for us miserable sinners: dost undergoe the painfull death upon the
 cross: To whom also Abraham offered up his son Isaac: I thy unworthy
 servant a sinner perplexed with many evils, do this day offer up and sacrifice
 my words thro my soul and body: That thou maye inspire in me thy divine
 wisdom and inspire me with the spirit of prophecy: when with thoudost inspire
 the holy spirit prophets: ~ ~ ~ ~ ~
 afterwards say this Psalm 17th Lord incline thine ear unto my words &c
 and add the 23: The lord is my shepherd, and nothing shall I want: He shall put
 me down in green pastures, his servant N. H. shall lead me up the waters of re-
 freshment, he comforteth my soul and leadeth me N. upon the paths of his righte-
 ness: for his holy name: let my evening prayer ascend up unto thine old and
 let thy mercy descend upon me: thy unworthy servant N. protect, save, bless, and
 sanctify me: that I maye have a shield against all the wicked darts of my enemyes
 Destroy and destroy all kind of thy food of thy people: who with thou hast redeemed me
 who hope and trust in god: whose response hath laid the foundation of the heaven
 and formed the earth and placed the sea in its bounds: and by the gods word, thy word
 was made: and thy word was made man out of thy word: and according to his
 word: and like thy word was said to Solomon the son of King David in open
 able wisdom: and as in thy prophets the spirit of prophecy: and inspired me
 with wisdom: and inspired me with knowledge: inspired the apostles with
 foreknowledge: and inspired the martyrs: who exalteth his name from earth and
 and proceed to them: multiply lord god thy mercy upon me thy unworthy servant N.
 by guiding me: and teaching me: and in understanding adorned with wisdom and knowledge: a
 firm and sound memory: that I maye accomplish and obtaine whatso ever I desire: I
 the 9. receipt of thy word: and the name: lift up lord my god the light of thy countenance
 upon me: that hope in thee: and I shall thank thee O lord god of our lords, and thou
 thy face: and I shall be safe: then do the 25 Psalm unto the old god: I lift up

up my soul, O my god, in the day of my trouble: excepting that thou confoundest me
 having fulfilled these things upon the wall: I shall unto thy bed writing in thy
 right hand, Alpha and Omega. Then god to bed and sleep on thy right side, hold-
 ing thy hand under thy right ear: and thou shalt see the goodness of god as
 thou hast desired: and in the morning on thy knees before thy bed give thanks unto god
 for those things he hath revealed to thee: I give thanks unto thee O great and wonder-
 full god who hast given salvation and knowledge of thyself unto me thy unworthy servant
 N. confirm this O god which thou hast wrought in me in preserving me: I give thanks
 unto thee O powerful lord, god who create me miserable sinner out of nothing when
 I was not, and when I was utterly lost: not redeemed, but by the precious blood of thy son
 our lord Jesus Christ: and when I was ignorant: thou hast given unto me learning and
 knowledge: grant unto me thy unworthy servant N. Lord Jesus Christ: that through
 thy knowledge I may be all ways constant in thy holy service Amen ~ ~ ~

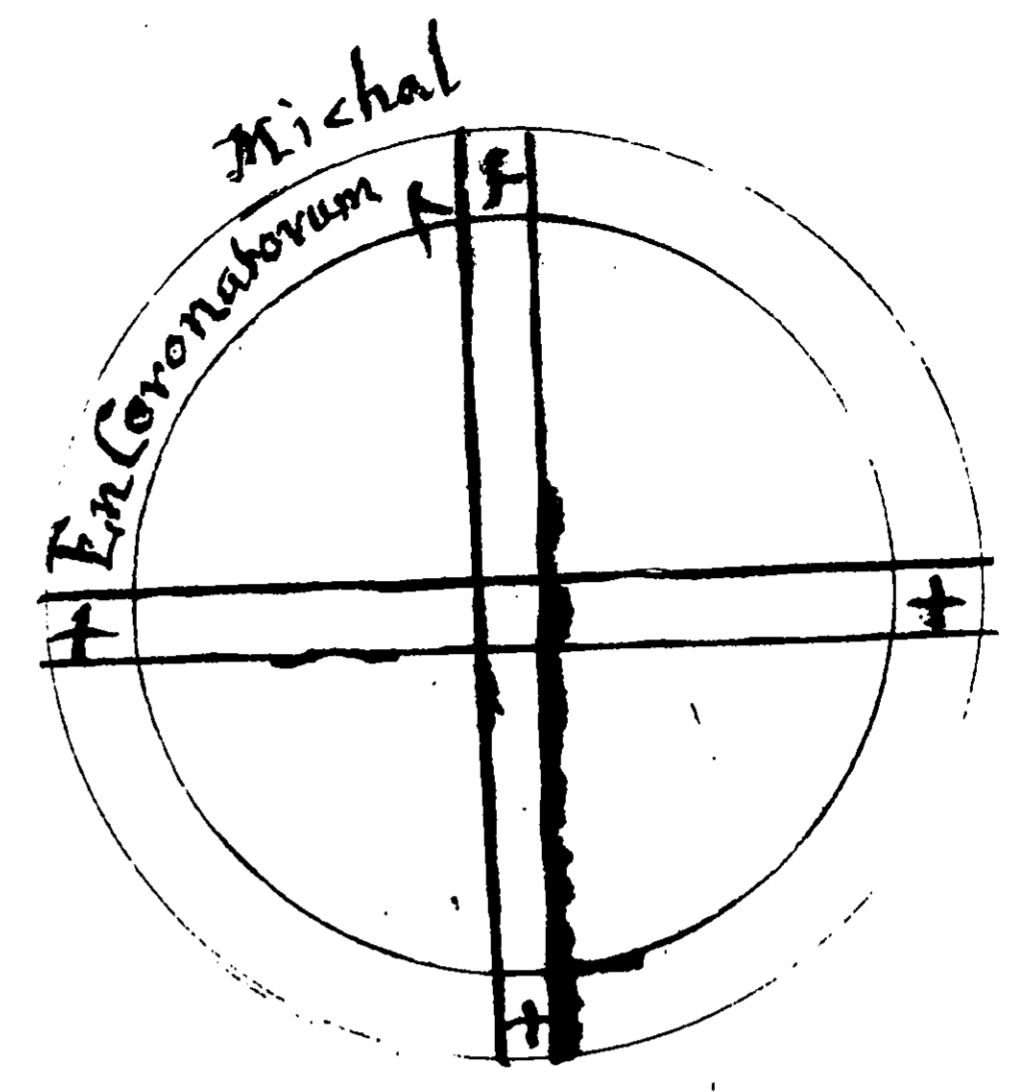
These operations being devoutly completed, give thanks daily with thy last oration
 But when thou wouldst read, study, or dispute, say Remember thy word unto thy ser-
 vant O lord, in which thou hast given me hope: This is my comfort in humility: Then add
 these orations. Remember me O lord of lords, thy good words and speech: that I may
 be heard efficaciously and prosperously in the sweet glory and honor of thy glorious
 name which is Alpha and Omega, blessed for ever world without end Amen.

These things say with oration every day

Lord god our day of mercy: and mercifully send thy grace and
 the spirit of wisdom and understanding: and thy grace: and thy grace: and thy grace:
 a heavy sword and thy tongue as an arrow: and thy grace: and thy grace: and thy grace:
 is a sword: and thy grace: and thy grace: and thy grace: and thy grace: and thy grace:
 I thank I thank I thank

The manner of comparing the figure of man

in a man: and comparing with great faith, hope, and charity: and being
 revealed to be kept and used in operation of holiness: on the day of the
 moon: and the sun: and the moon: and the sun: and the moon: and the sun:
 thy grace: and thy grace: and thy grace: and thy grace: and thy grace: and thy grace:
 thy grace: and thy grace: and thy grace: and thy grace: and thy grace: and thy grace:
 thy grace: and thy grace: and thy grace: and thy grace: and thy grace: and thy grace:
 thy grace: and thy grace: and thy grace: and thy grace: and thy grace: and thy grace:



The oration following ought to be said if you stand up: —

O great god, holy Father, most holy sanctifier of all Saints. Thine and one most high King
of Kings, most powerful god almighty, most gracious and most wise dispenser, moderator
and governor of all creatures, visible and invisible: O mighty god whose terrible and
most mighty majesty is to be feared, whose omnipotency the Heaven, the Earth, the Sea
Hell and all things that therein do admire, reverence, tremble at, and obey: —
O most powerful, most mighty, and most invincible Lord god of Sabbath, O god free
and sensible, the wonderful maker of all things, the Teacher of all learning, arts
and sciences, who wonderfully instructest the ignorant and makest good, full wisdom
and knowledge, in wisdom and all the dignities of wisdom, as a wise man, who art
and infinitely to be praised, knowledge and learning into my mind, that I may
know all things aright and so may, who art my daily teacher, that I may through
whom I was made, and live, and by thee I am kept, O merciful who art not far from
me, the blameless one, whose word governeth throughout the universal world, I beseech
myself this day, before thy face and glory in thy right hand, and before the company of all
heavenly virtues and potentates, praying thy goodness, mercy, love, and thy grace, that I may
which is a name wonderful, and about thy name blessing in accord my god, Jesus begotten
of the most high, most omnipotent Lord who dwelleth in the right hand, O thou great and dreadfull god
Adonay, wonderful dispenser of all mercies, of all dignities, and of all good things, give
of all things to whomsoever thou wilt: mercifully, abundantly, and plentifully: Send down upon me

me this day the gift of the grace of thy holy spirit and now O most merciful god who hast created
 Adam the first man, according to thy image and likeness, fortify the temple of my body
 and let thy holy spirit defend, and dwell in my heart, that I may shew forth the wonderful
 beams of thy glory as thou hast been pleased wonderfully to operate in thy faithful saints
 So O god most wonderful king, and eternal glory send forth from thy seat of thy glorious
 majesty, a heavenly blessing of thy grace: The spirit of wisdom and understanding
 The spirit of Fortitude and counsell, The spirit of Knowledge, and godliness. The spirit
 of Fear, and love of Thee: to understand thy wonderful holy and occult mysteries, which
 thou art pleased to reveal, and which are fitting for thine to know: that I may comprehend
 in depth, goodness and goodness of thy most immense mercy, pity
 and divinity: and now O most merciful lord who didst breathe in the first man the breath
 of life, O pleased this day to infuse into my heart a true perfect preserving powerful
 and right understanding in all things; a quick and guiding grace of thy holy
 Spirit, and of the multitude of thy blessings, which thou bountifully bestowest on me
 grant that I may despise all other things, and glory thee alone. The god of all things the
 only true and perfect god: that I may for ever glorify, praise, adore, bless and magnify
 Thee: The king of kings, and Lord of lords, and always set forth thy praise, mercy and
 Omnipotency: that thy praise may be always in my mouth, and my soul may be
 glorified with glory for ever before thee. O thou who art god omnipotent: king
 of all kings, the wisdom, peace and perfect wisdom, justness, and perfect justice,
 goodness and delight, the unsurpassible joy of all good, the desire of all hearts,
 the life, comfort and glorious end, who wast born eternally, and who dost live
 without pain or affliction, splendour, and glory, unchangeable, bound
 less, honour, praise and eternal glory before all worlds, since and ever
 my sin with one God Amen

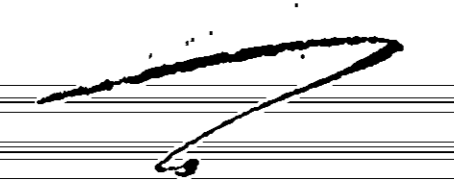
The following oration hath power to dispell all Lusts

O Lord, holy father omnipotent, ever true, and ever good, O most merciful Jesus Christ, redeemer and redeemer of mankind
 O holy Ghost, comforter, and lord of the faithful who dost rule all the earth in thy

in thy fingers: and wrap up all the mountains and hills in the world: who dost wonder
 dost searching out: whose power there is nothing can resist: whose ways are past find
 me out: defend my soul and deliver my heart from the wicked cogitations of this
 world, Extinguish and repress in me, by thy power, all the sparks of lust and fornication
 that I may more intently love thee and thy works and that the virtues of thy holy spirit
 may be increased in me among the saving gifts of thy faithful, to the comfort and
 salvation of my heart, soul, and body. O thou most great and most holy god maker
 Redeemer and restorer of mankind, I am thy servant, the son of thy handmaid and
 the work of thy hand: O thou most merciful god, and Redeemer, I cry to thee
 before the sight of thy great majesty, beseeching thee with my whole heart, to receive
 me a miserable sinner, and receive me to thy great mercy: grant me eloquence
 Learning and knowledge, that those that shall hear my words: they may be mel-
 lituous in their hearts: that seeing and hearing thy wisdom, the proud may be
 made humble, and hear and understand my words with great humility, and con-
 sider the greatness and goodness of thy blessings, who liveth and reigneth now
 and ever. Amen: ~~~~~

Note that if you desire to know any thing that you are ignorant of especially of any
 Science, read this oration. I beseech my self to do this day: O god the father of heaven and
 earth, Thee I pray, and in the end beseech for what you desire to be first after words in
 the evening when you go to bed say the oration Theos Firmament and y^e Psalm
 Qui consistit with his respect. Emitte spiritum, and go to sleep and see the sign for
 the comfort and rest which the spirit has, and when the fear and mind have by night
 thou shalt see thy desires, and know without doubt, that which thou desirest to find
 out and is in thy right hand Alpha and Omega and the sign of the Cross, and put
 that hand with thy right hand, and say the prayer below, only once fasting and meat
 as is used on fasting days.

Fineis Virginalis Salomonis



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