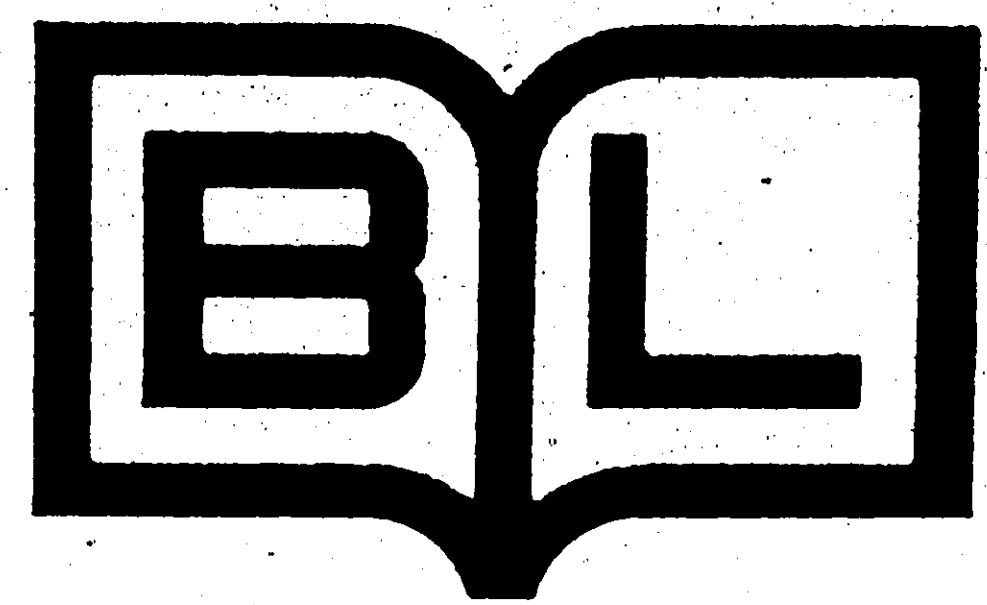


START



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Author _____

Title TRACTS ON MAGIC

Place and date of publication _____

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SL. 3851.

103.d. ~~104~~

MS. B: 1510.

3851

XVII C

Lat. 378. in fe. Kallé
Sale, 1739.

Instructions of Ptolemy. fo. 1
Instructions of Cyrilian - fo. 1. 2.
Barbs Prayer - fo. 4.
Prayer of thy Genius, and several Spells - fo. 6. 0.
Magick of the ^{Arbatel.} Antients - fo. 8.
Signa Pentaculum Salomonis - fo. 34. 8.
Spells Experiments Conjurations &c - fo. 35.
4th Book of the hidden Philosophy writ by Jern. Agrippa
fo. 84.
Involutions - fo. 101.
wth Batons Roman ^{or other spells} Sorist - fo. 119. 6.
The Book of the 7 Images - fo. 145.
Charms for divers diseases - fo. 157.
To have Conferences with Spirits - fo. 157.
Experiments - fo. 163.

Cornelius Agrippa.

Dies mies, ieschat, bened. effat
Dovima ¹nitens: 3 tymo.

Ante operis incipionem.

Ad actiones nostras quae sumus Domine aspirando
proveniant et ad invicem proseguendo et
sancta nostra oratio et operatio a te semper
incipiat et per te sepe finiat. per
Christum Dominum nostrum.

Et tunc iunctis manibus in modum crucis factis

Benedicta sit sancta et ^{in dividua} ~~in~~ ^{dividua}
trinitas et semper pro omnia saecula
coram ambo: haec dicas etiam post
perfectiorem operis.

17. 11. 1507
6. 30. 1507
f. 4.

This Booke is the hand writing of one
M^r. Arthur Gaunthet, who professed Physick,
& lived about Graies Inn Lane.

Thou wilt be gonne to worke Thou shalt make Inuo-
cation for them thou wilt callie.

make cleane thy hands and feete before the sight of the
signes and Characters of Salomon.

make cleane thy hands and face and pare thy noyle: both
of hands and feete.

bathe thy selfe in a bath of laurell and other sweete herbs.
thy selfe with cleane clothes.

abstaine from all carnall lusts. 3. dayes before.

callie vpon the Spirit that thou wouldst haue
energy vpon for the 3. dayes before.

Spirit. I praye thee by the vertue of God Almighty
that thou appeare vnto mee in the time and place appoynted
by me calling vpon thee.

must be done in the morning when the Sonne is up And in the
Evening before the Sonne is downe.

6. speciall things to be observed in this worke whereof if you neg-
lect but one he is doubtfull he shall not obtaine his purpose.

Master must have a true faith and be not in his worke for he that
doubteth to obtaine his petition prayeth with his mouth. Not with his hart
must be secret and be not the secrets of his Arte but to his fellows
and to them of his counsaill.

must be simple minded Seuerall and not feisfull.

must be cleane in conscience tenent for his sinnes never willing to
returne to them againe so far as he can. God shall give him grace.

must know the reigning of the Planets and the times meete to worke.

must lacke none of his instruments. He must speake all things
plainly and distinctly. He must make his Circle cleane Ayre And
Dne time.

objecteth theirs. In. I des. by Gods grace shall not misse
but obtaine his purpose.

help is in the lord And in his holy name. O Lord heere our
prayers. The lord is with us. Amen. So be it.

upon thee and invoke thee O Omnipotent God which art
King of all Kings Eternall Governour of all the world uncortage un
spotted undefiled. Invisibile wonderfull most farlesse unsearchable
Invisible Ruler Creator and Upholder. Adonay Eloy Sabaoth

God of Gods And father of all Glorious and most reverend vestures
The truth is selfe High King Father of our lord and Saviour Jesus
Christ Give thy benediction and blessing unto me thy servant And
unto all things that are about me belonging and appertaining unto me.

I call upon thee O Omnipotent God which art
rest upon the Cherubin and Seraphin untie me unloose me O Lord.
If any misdeeds any maledictions bindings Inchantments or Charms are
used or done against me Or if any evil tongue have evil spoken or
bewitched me Or Incharnted me Or if any evil things which may be
hurtfull unto me Is put under the foundation of my House Or in the
entereance thereof Or in my bedd Or in my Chamber Or in any parte
of the building of my House Or in the Dungeon Or in the Street Or in
the way Or in the Street Or in the Garden Or in the Field Or in
any of my movables and Goods Or in any other place whatsoever That
I cannot now call to minde Or to my remembrance.

Unbind
them unloose them O Lord and permit not any evil tongue hereaf
ter to hurt me Or any way to indamage me. Thy humble ser
vant Or any thing which is mine And is either now Or shall here
after Or at this present time ought to be appertaining or belonging
unto me. Amen.

all harmes which either done now or shall be done
hereafter be they knowne or unknowne. I Coniure you Devils and
uncleane Spiritts by him which is to be feared honored and Glorified And
by his reverent name. Adonay Eloy Sabaoth That you hurt me not
nor approach neere unto me. Being the servant of God Or to any thing
that is appertaining or belonging unto me Or shall hereafter Or ought now
to be appertaining or belonging unto me. But away and fly from me.
And light you all upon them heads which have made you come heere
sent you heere Or directed you heere Of what calling Or what kind
of person Or persons sever they be.

you virtues of Heaven which stand before the seat
and throne of God in Heaven And I beseech you for to defend me
servant of God from all the flatter and subtleties of evil Spiritts And
all things whatsoever are mine and appertaining unto me. I beseech
you your virtues and powers of Heaven to defend me. The
servant of the everliving God from all evil pestills and dangers
from all unright men from curse From all infirmities From all bewitch
ings Inchantments maledictions or Charms And from all Dis
relish temptations From all kind of Maledictions and from all
evil which is either knowne Or at this time present I cannot call to
my remembrance.

all harmes Or all you wicked Spiritts which are hurt
full of mankind. I coniure you by the Omnipotent God which
is a mighty and a true God which hath divided light from darkness
And also the Heavens giving unto them their due portions And hath
ordained the Earth as a strong Turret or Piller. I Coniure you
by him which spake to Moses in the Mount Sinaï when he gave
the law and Commandments to the Children of Israel And filled
them with water out of the hard stony rock and gave them Manna
in stead of meate. Also I Coniure you by the reverent name of God and
of the most dreadfull father of our lord and Saviour Jesus Christ
And by the feare of our cheefe King Jesus Christ who shall come
again at the last day to indge both the quick and the dead and the world
by fire.

evil Spiritts whatsoever you be that are hurtfull
and pernicious either in body or in soule Already done or to be done
hereafter either bound or Incharnted sent of others Or come of
your

your selues which are contented to hurt by any flatter wiles or arts
by any malidictions or by any other hurtfull meanes or pernitia
ous waies either nigh at hand or a farre of Tremble and feare
Great mighty and Strong is the name of the Lord By the which
I Coniure you that you hurt me not nor approch neere unto me
which am the Seruant of God Or to any thing which is appertaining
unto me Or shalbe heereafter Or ought to be now at this present
belonging to me But away and fly yee farre from me And
light you all vpon their heads which have either caused you
come heither Or have directed you heither Or have sent you hei-
ther whatsoener Or whofoener they be God is peace
God is Charitie God is iustice God is light and light
of light God is vertue God is with vs Amen

feare not be forsooth because God is our father
lett vs feare the Lord our God And reuerence him only To whom
be all honours vertue power and Glory both now and ever more

For who so calleth vpon the name of the Lord shalbe saved
Alleluia Alleluia 10013 216005 112113 23
10013 24310 10

Say the: 54: Psalme:

the: 71: Psalme:

the: 6: Psalme:

the: 8: Psalme:

At the end of every Psalme with
be in the Father &c.

Say the Prayers following.

which doeth direct and governe the heart of the faithfull
by the illumination of the Holy Spirit Give vs grace by the same Spirit
to doe those things which are Lawfull and right And alway in his
consolation to reioyce Through the Father And Some And the
Holy Ghost And in the vnitie of these three persons Grant to
thy seruantes we beseech thee O Lord to reioyce in a perpetuall qui-
etnes both of body and Soule And by the Glorious Intercession of the
blessed virgin St Mary to be alway deliuered from present sorrows
And to be in Joy and everlasting Gladnes.

which didest in wonderfull order dispose the functions and
offices of Angells and men be favorable and neere vnto us And
grant that whatsoever is disagreeing to thy most holy will in
Heauen The same may alway be seperated from us on Earth And
by thy helpe we may be defended and Guarded from the same.

everlasting which hast granted to thy seruantes
in the confession of the true faith to vnderstand the Glory of the eter-
nalte Trinitie And in the power of the Maiesty to worship the
unity Grant we beseech thee That by the certainer of the same
faith we may be defended from all aduersities through Iesus
Christ our Lord and saviour. So be it

which be-
ginmeth at the 14. verse of the 16. Chapter of St Marke And
endeth at the 20. verse of the same Chapter.

appeared ^{on} to the eleuen as they sate at meate and east in
their teeth their unbeliefe and hardnes of heart because they beleen-
ed not them which had seene that he was risen againe from the dead
And he said vnto them Go ye into all the worlde and preach the
Gospell to all Creatures. He that beleeneth and is baptised shal
be saved But he that beleeneth not shal be damned And these to-
kens shall follow them that beleene In my name they shall cast
out Binell They shall speake with new Tonges They shall drine
away Serpents And if they drinke any deadly thinge it shall not
hurt them They shall lay their hand on the sick and they shall re-
uer. So then when the Lord had spoken vnto them He was re-
ceined into Heauen And is on the right hand of God And
they

they went forth and preached every where the Lord working
with them and confirming the word with miracles followinge.

my helpe and my refuge O Lord Jesus Christ In thee on-
lye have I trusted and in no other Neither will at any time heare
after trust in any other besides thee Helpe me therefore O most
mighty God which art Alpha et Omega The first and the
last whose virtue and aide I most humbly desire And hastily
requier. Have mercy vppon me O my God have mercy vppon
me Even as thou wilt And as thou knowest And even as it
seemeth expedient unto thy most Godlye wisdom. So Lord God
helpe me so be it.

is made flesh And shall dwell in us
Amen Jesus Christ virgin Mary St John
Evangelist

Say the: 64: Psalm:

the: 91: Psalm:

vppon me thy servant I beseech thee O my Lord God
and have mercy vppon me thy humble servant I beseech thee
O Lord my God For whome our Lord and Saviour Jesus
Christ spared not to be committed into the hands of the
hurtfull And to suffer most extreme and exceeding paines
and torments vppon the Crosse Amen fiat fiat fiat

that you came Coc againe. The Father with
with me The Sonne with me And the Holy Ghost be-
twixt vs And be for ever.

high and incomparable God - Father of our Deere
sweete and loving Lord Jesus - Creator and maker of the world
with all things therein contained. And man which thou hast created
and made out of the Earth after thine owne Image. And hast sett him
as a Kinge to rule and governe here one over all other of those thy creatures
which thou by thy most ineffable worde hast created in this world.
And hast given him power and authoritie over all beasts and fishes
and all other creatures which thou hast created and made as well
flexible as inflexible to rule and guide according to thy blessed will
and appointment. Almighty God we thy humble servants but pe-
nitent sinners which doe acknowledge and confesse all our wicked filthy
and detestable sinns before thy most mighty and heavenly Majesty w
have not spared to blaspheme thy holy and sacred name By swearing
with lying and vaine words without any conscience or feare thereof
And most specially by comitting of so many wicked and abominable sinns
that if thou wert not a loving and a kind father we should presently
be consumed before the face of the Earth. yet Oh sweete God we call
for mercy And humbly crave pardon for our former wicked sinns and
wilde offences that thou wilt vouchsafe to vnder thy mercifull eares to
heare our prayers And to forgive our odious sinns. O merciful father
forgive us Oh sweete Sonne forgive us Oh Holy Ghost forgive us
Oh Father Oh Sonne Oh Holy Ghost Three persons and one
most mighty God we humbly earnestly and hastily desire thee
to have mercy on us And graunt that this thing which we take in
hand may be well brought to passe without any hurt or prejudice
to me or any of my fellowes being thy servants Or any other crea-
ture which thou hast made. Most loving Father we beseech
thee to bridle the stout stomakes of those obstinate spirits that will
not bow and dutifully obey to thy deume word and holy name.

we most reverently desire thee O most blessed Trinitie Three blessed
and one diety To give us victory and maister ship of and over those
Spirits Or that Spirit which we intend to command and call for
to appeare to us By three most mighty and strong names Agla

On Tetragramaton Oh all ye holy and renowned blessed orders
of Angels Be ye helpers to our busines and worke that we intend by
Gods permission this present time to put in practice. O ye Arch-
Angell which are appointed by the most mighty Jehonah to
rule and raigne in most joyfull manner before his most mightie
majesty we earnestly desire you to be aiders to us in our busines
that we by Gods power take in hande this present day to doe O all
ye mighty and holy orders of Heaven we most hartly increase you
all to be comfortors to us in this our matter That we by the help
and power of the most mighty and Glorious high God doe pre-
pose to exercise this present time O all you blessed Apostles
Patriarchs Prophets Confessors Martyrs and all Holy Saints we
beseech you all to be intercessors and ayders to us in this our busines
and pretended purpose To have the speech of that Spirit or spirits
whome we commaunde by the most mighty high and meffable name
of the Almighty and holy Adonay Lord and King of all crea-
tures whatsoever either in Heaven Or in Earth The Sea and under
the Earth At whose voice Heaven Earth and Hell doe
quake tremble and falle

reade the. 51. Psalme. pag: 50

the. 91. Psalme. pag: 35

at the end of each Psalme with
be to the Father & c

and renowned King of all Kings Father of all Glorie
and renowned Majesty we invoke and call upon thee beseeching
thee that thou wilt vouchsafe to prosper us in this our enterprise
giving us victory and maister ship of and over that Spirit or those
Spirits which by thy most mighty holy names we intend to com-
mande and call desiring thee for thy sweete and welbelovd Sonne
Jesus Christs sake who sufferd his most precious blood

to be shed And his blessed body to be greivously wounded and chastised
and upon the Crosse for to redeeme us miserable sinners from the
bondage of wicked Sathan. That thou wilt licence permit and
suffer that Spirit or those Spirits possibly to appeare to us. affably
and gently to speake to us. And without all deformity or ugly shape
neither to fright feare trouble or hurt me nor any of my fellows
nor any other creature either sensible or insensible. Grant this
we beseech thee O most mighty Governour. whose power is
Invincible. whose might is incomparable. whose love is
Inseperable. And whose wonderfull works are innumerable
For the tender love of that immaculate and unspotted lambe that
taketh away the sinne of the world. To whome be all renoune
Glorie Prayer rule power might Dominion rule and autho-
ritie world without end Amen fiat fiat fiat



thou wilt vouchsafe to give leave and licence to suffer and
permit Those Holy Angells of thine And those Spiritts as in
thy most holy and blessed name we thy humble servants shall this day
call for our helpe and comforte. Possibly to appeare to us. affably and
gently to speake to us. And faithfully Justly and truly and wil-
lingly to answer our Demands without any fallshoode fraude guile
deceipt or delay. Grant. &c

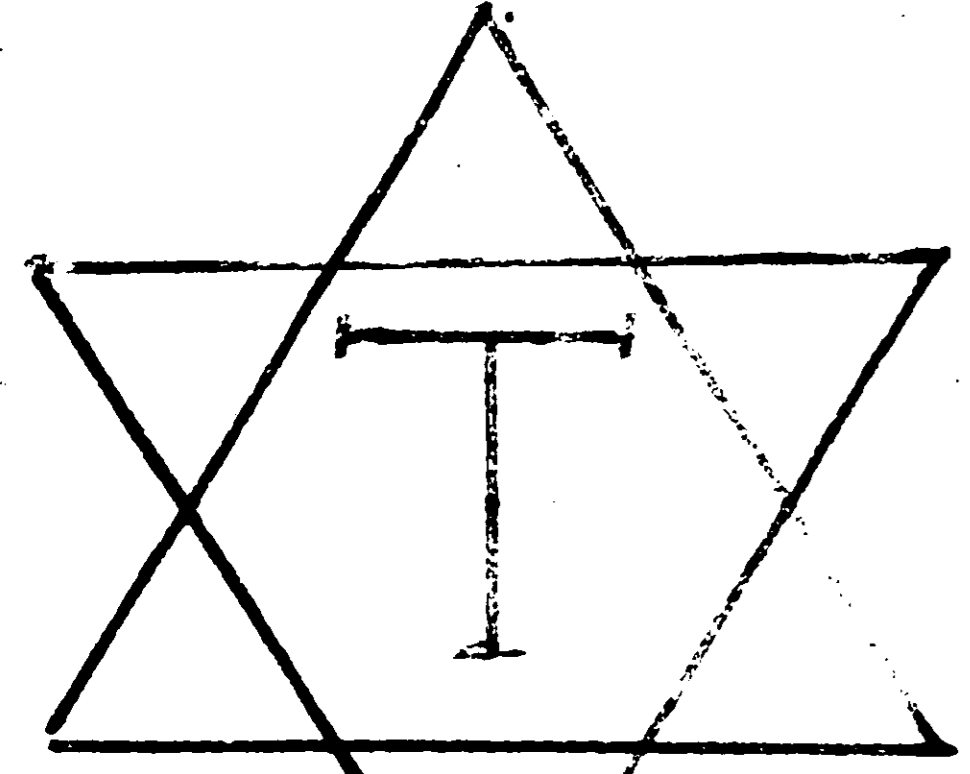
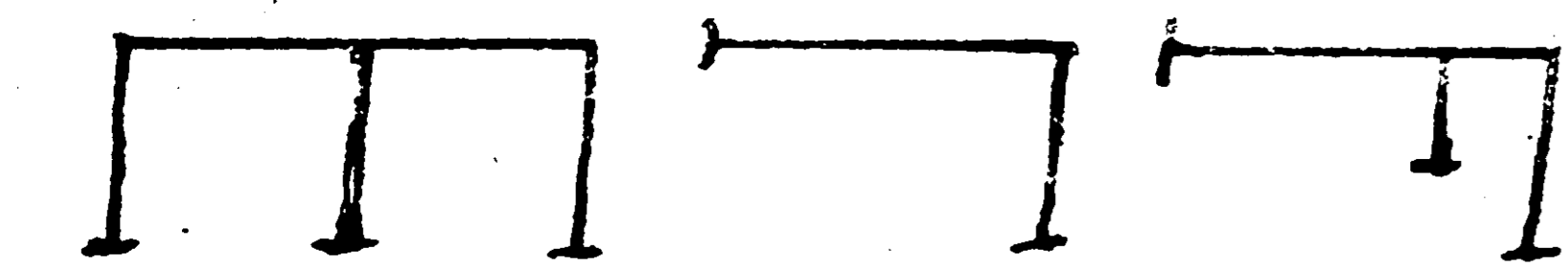
A licence to departe:

Let you to the place predestinated which our lord Jesus Christ
hath ordayned for you until I shall call you againe in et name of
our saviour And I doe commaunde you that when I shall call you againe
either in the house or in the field in the night or in the day at any
time or in any place I commaunde you vnto daily to paye care in obtaining
the blessing of your prince so be it.

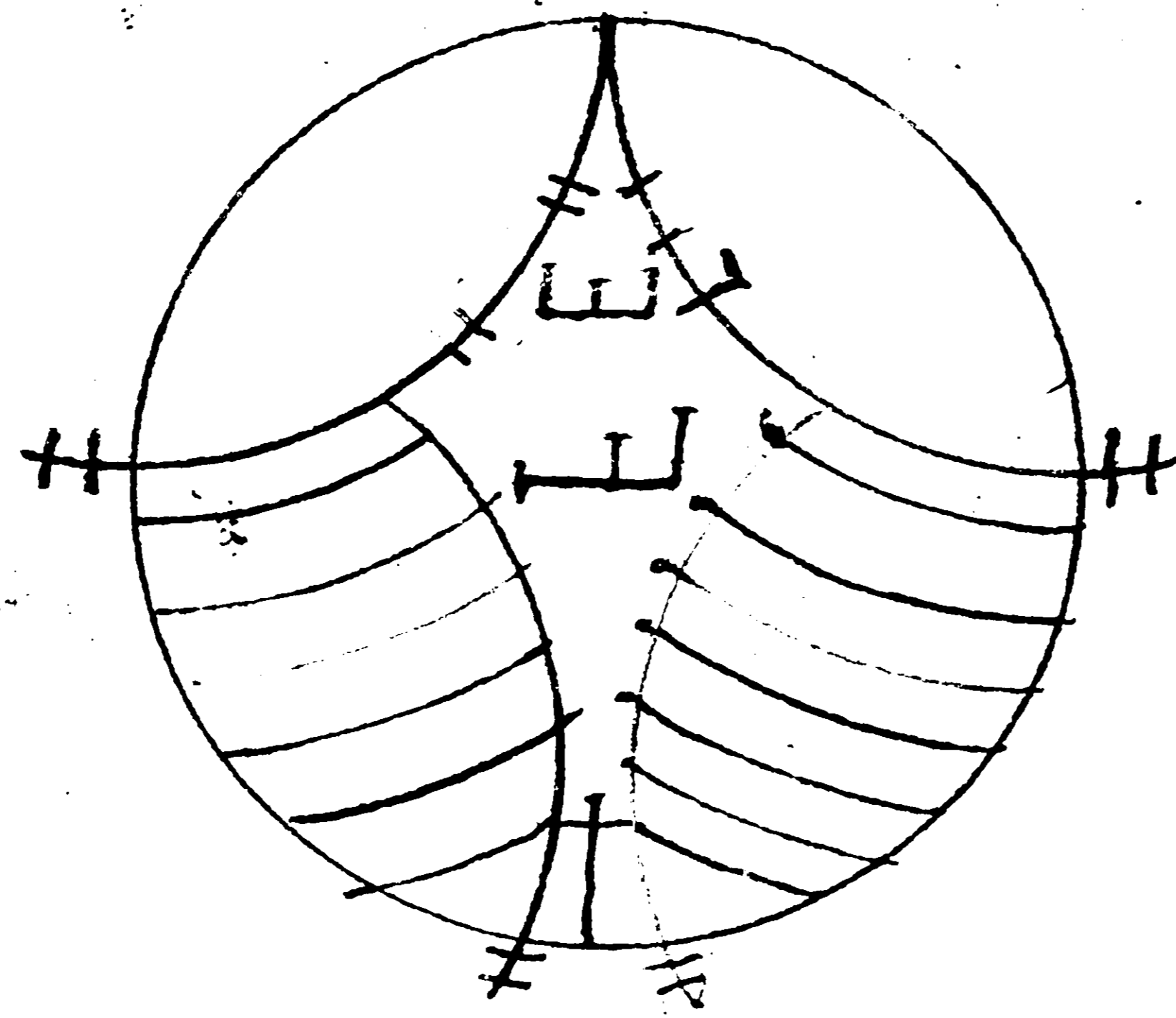
nomine Amen. ⁂ ⁂ ⁂ the. 22. May. 1696. hour

of our lord Jesus Christ And in the power of the high-
est The Father The Sonne And the Holy Ghost I doe make
the signe of the Holy Spirit upon me That the Spirit which is coming
may not hurt me Nor yet offend me grievously Nor yett any way mo-
lest me nor yett mine And that they may not be able to doe it
but that Jesus Christ being my helper And defender to pre-
serve me. whome all Heavely things And all Hellie things are
cast under So be it fiat fiat fiat Amen.

and I shall be saved for because thou art mine
and my Joy all the dayes of my life Agios Athanatos Christ
doth binde Christ doth raigne Christ doth overcome Shorde
Christ doth blesse thee And against thy enemies that is coming
to thee he doth helpe thee So be it fiat fiat fiat Amen.



Penta gubem.



·N·E·y·h·n·n·te·N·+·
☀·M·y·E·Q·A·y·K·H·
F·N·L·S·H·H·7·
H·y·y·3·y·N·□·I·G·
H·C·S·3·26·8·K·M·
H·=·N·N·S·S·N·
Q·C·y·w·h·Θ·E·y·

with bended and knee with all hearty humiliation
doe most earnestly desire of Jacobs God that great IIII! to
grante me his holy permission that I may have resolution and
answer in wrighting or otherwise with my good Genius whereby I
may accomplish such actions as may redound to the good of my
Neighbour my soules comfort And Gods glory - In nomine
Patris et Filij et Spiritus Sanctus Amen.

O God of mercie and might
direct me A.G. in the right

Agios Christus Spiritus Sanctus
Sit mecum

O God direct aright the thrise
noble S^r. J. J. in the right.

were expetements used by Captivm Bubbles
The first being to gaine good will lone and Junone
of any man.
The last for to gaine the lone of a woman.

Richard: Jones
Elizabeth: Keyes

this writing about him Shall not perishe
by fire nor be slaine in warre Nor be greivned with y^e falling sicknes.

Adonay Ihesus Erthey Sabaoth Terragratator
Saday Jesse Agla virtus Sara Semei Gebal
Guttan Anamisapta + Gezet + Mortem + Qui fugerit tunc
mors est - capta ex dicitur anamispa.

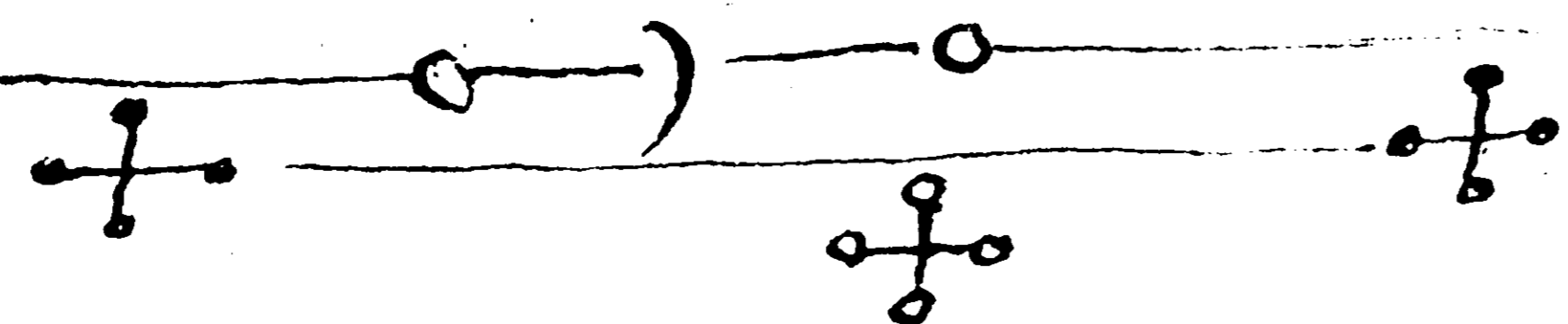
wright these Characters In virgin parch-
ment Or in thy right hande Beare them with thee And no evill
shall hurt thee. a. so q. m. n. x. x. x. x. q. t. o. u

Make a purse of a Moles Skime
and wright in it Belzebub, zetus Casphas with the blond of a Batt
And lay a good penne in the high waie for the space of .iij. dayes and
.iij. nightes And after put it in the purse. And when you will give it
say. vade et vane.

wright these Characters in virgin
parchment with a white Knife And put them under the Table.
.i. o. o. o. f. k. u. n. m. b. v. u.

The 12th Pope of Rome wrote this letter to King Charles And
 saide who that bareth it vppon him shall not dreade his Emimies to be
 overcome nor with no marmoz of Poyson be hurt nor in no neede misfor-
 tune nor with no thunders he shall not be smitten nor lightning nor in
 no fire be burnt suddainly nor in no water be drowned Nor he shall not
 die without Sherte Nor with Theenes to be taken Nor with no false moy
 to be damned Also he shall haue no wrong Neither of Lord nor Lady Also
 if a woman trauele of Child lay this wrighting vppon his wombe shee
 shall be soone deliuered by the grace of God ~ ~ ~ This be the names
 of God and Christ.

Mesias Sothet Emaruell Sabaoth Adonay unigenitus
 virtus via veritas Homovsion Origo Bonitas Dietas
 Elysoy Fons Patet Principium Primus Nouissimus
 Ego sum Qui venturus sum vita mundus a
 u virgo Agnus Onus vitulus Aries Leo vermis
 Rex Patet et Filius et Spiritus Sanctus Duitas
 Tetragrammaton ista noia ptegent me defendant et
 gubernet In nomine Patris et filij et Spiritus Sanctus
 Sancti amen



Coniuro te per istam orationem sequentem melius salate
 Coniuro te per Patrem et filium et Spiritum sanctum ut sis in ita
 numtis sicut hac manie.

is sick and like to dye and haue in his body wormes Theave the black doth
 eate the flesh The Redd doth suck the blond The white doth gnawe the bone void
 wormes from Jobe every one. Say this three times. In the name of
 the father and of the Sonne And of the Holy Ghost. Amen

Of the Magicians of the Ancients, 10
 Being the cheife study of wisdome: ~.

He that goeth about as a slauderer discovereth a secret.
 But he that is of a faithfull harte concealeth a matter: ~.

As well of the Magicians the People of God As of the Fleather
 wise men Sett forth for the illustration of the glory and Phi-
 lanthropies of God: Now first brought out of darknes into light
 against the Cocomages and contemners of Gods gifts unto the
 profite and delight of all those that truly and pioussly are deligh-
 ted with the Creatures of God And use them with giuing of
 thanks unto Gods honour And profit of their Neighbours: ~.

Falsum magis dicitur

is called an *Esagoge* or a booke of the Institutions of Magick Because it contains: 49: Aphorismes the most generall precepts of all Arte.

is a Microcosmicall Magick: what Microcosme worketh by his Spirit from the birth Magically. That is what it effecteth by spirituall wisdom and how.

is Olympical Magick How a man worketh and suffers by Olympical Spirits.

is Hesiodes and Homers Magick which teacheth works by the spirits called Calodiulls As if they were not enemies to Mankinde.

is the Romane or Sibiline magick which worketh with defending Spirits and Lords which is distributed throughout the world This is the doctrine of the Druids. //

is Pithagoras his Magick which only workes with Spirits to whome the doctrine of Astris is given. As. Naturall Philosophy The art of Physick Mathematicks Alchymy and the like arts.

is the Magick of Apollonius and the like ioyning with the Romane and Microcosmicall But that it hath this peculiar That it hath power over the Spirits which are enemies to mankinde

is the Magick of Hermes which is the Egyptian magick And it is not farr from diuine Magick This produceth Gods of every kinde which dwell in the Temples.

is that which dependeth of the word of God alone And is called Propheticall Magick or wisdom.

The booke of Arbatel of Magicke
Tome called Arbatel

of visible and invisible things who revealeth
mysteries out of his treasures and his secrets to those that call upon
him, And fatherly and out of his clemencie doth enlarge them un-
to us without measure Lett him graunt unto us by his only be-
gotten Sonne our Lord Jesus Christ the spirits his ministers the re-
vealers of secrets that we may write the booke of Arbatel of
the cheifest secrets which is lawfull for man to knowe and to
use without offence to God. Amen.

Thou shalt knowe how to keepe secrets secretly
and to reveale revealed things.

would know secrets let him know how to keepe secrets secretly
and to reveale revealed things. To seale sealed things And not to give
holy things to Dogs. Nor to cast Pearles before Swine. Observe this
law and the eyes of thy minde shall be opened to understand secrets
And thou shalt heare deumely revealed what soever thy minde hath
desired. Thou shalt have also the Angells of God to promp thee.
And the spirits following mysteries in nature as much as any hu-
man minde can desire.

call upon the name of the lord for without calling upon God
by his only begotten Sonne thou canst receive nothing either to thinke of or
to doe. Use the spirits given to thee as ministers and servants without
rashnes and presumption with due reverence towards the lord of Spirits
as the imbassadors of God. And that thou passe the remainder of thy life
peacefully unto the honour of God And the proffit of thy Neighbour.

12
and thy learning. Avoid the friendship of a mul-
titude. Be covetous of time. Be beneficent to all. Use thy gifts.
watch in thy vocation. Lett the word of God never depart from
thy mouth.

Philosophie: 4.

that admonish thee well. Flee all procrastination.
Accustom thy selfe unto constancie and gravitie in thy words
and deeds. Resist the temptations of the Tempter by the word of God. Fly
worldly things. Seeke heavenly. Respect not thine owne wisdom.
but in all things have an eye unto God according to the Scrip-
tures. when we know not what we should doe. O God we lift up
our eyes unto thee and expect thy helpe. for where humane self-
gard is wanting to us, there the helpe of God is present according
as Philo saith.

Philosophie: 5.

Love the Lord thy God with all thy harte with all thy forces and thy neigh-
bour as thy selfe And the lord shall kepe thee as the apple of his eye
and shall deliever thee from all euell and replenish thee with his good
and thy soule shall desire nothing which shall not in time be given to
it as well for the health of body as minde.

Philosophie: 6.

thou shalt learne repeate often and print it in thie
minde And thou mayest learne much. not many things. Be-
cause the humane minde cannot containe all things unles it be hee
who is deumely regenerat. To him nothing is so harde or so ma-
ny double which he cannot resolve.

in the day of tribulation and I will heare thee and thou shalt honour me saith the Lord. But now all ignorance is a trouble of the minde. Call therefore vpon the Lord against thy ignorance and he will heare thee. And remember that thou givest the honour to God. And say with the Psalmist. Not unto vs O Lord not unto vs but to thy name give the glory.

The Second Chapter: Of Names.

That God giueth names to things or persons and also distributeth with thos names the same forces and certaine offices to them out of his treasuries. So the Characters and names of the constellation have no force by reason of figure or pronounciation but by reason of vertue or office which God or nature hath ordaind to such a name or character. For there is no vertue or force either in Heauen or in Earth or in Hell which decendeth not from God to give who not fauoring and permitting nothing which he hath can be turned in to act.

This is the first part of wisdom that is in God. Next that which is in the Spiritual creatures. Then that which is in the Corporall. Fourthly that in nature and things naturall. The Apostol spirits follow these and are reserved to the Judgment of the last day. Sixtly the ministers of the princes in Hell. and obeying God. Seuenthly the Pigmies doe not posses the lowest place. And those which dwell in the Elements and Elementary things. It is conuenient that all the differences of the wisdom of the Creator and the Creature should be knowne and deserued. That what we ought to take for our owne use of every thing might remaine sure to vs. And how we should know that to be done in deede. For every Creature is made for the proffitable end of mans nature and for his seruice as holy scripture testifies. And as reasons and experience proues.

Creator of Heauen and Earth And of all things visible and inuisible Propounds him selfe plainly unto vs in his word: And as a Father that tenderly loueth his Soms teacheth us what is proffitable. And what not. what to be auoided. what to be embraced. And also allureth vs to obedience with his cheife proposed benefits Corporall and Eternall. And hindereth purposed paines from them which are commodious for vs. Therefore doe thou reade and practise his word being conuersant therein night and day That thou maist be happy and blessed for evermore. Doe this and thou shalt live as the sacred writt hath taught.

The Third Chapter: Of the Pythagoricall

is Pythagoricall. Therefore heere we place the grounde of all wisdom after the revealed wisdom of God in Sacred writt. And unto the considering the purpose in nature.

in the day of tribulation and I will heare thee and thou shalt honour me saith the Lord. But now all ignorance is a trouble of the minde. Call therefore vpon the Lord against thy ignorance and he will heare thee. And remember that thou giuest the honour to God. And say with the Psalmist. Not vnto vs O Lord not vnto vs but to thy name giue the glory.

The Second Chapter: *De Significatione*

That God giueth names to things or persons and also distributeth with those names the same forces and certain offices to them out of his treasures. So the Characters and names of the constellation have no force by reason of figure or pronounciation but by reason of vertue or office which God or nature hath ordained to such a name or character. For there is no vertue or force either in Heauen or in Earth or in Hell which descendeth not from God to give who not fauoring and permitting nothing which he hath can be turned in to a CE.

that is in God. Next that which is in the Spiritual creatures. Then that which is the Corporall. Fourthly that in nature and things naturall. The Apostol Spirits follow these and are referred to the Judgment of the last day. Sixtly the ministers of the princes in Hell. and obeying God. Seventhly the Pigmies doe not posses the lowest place. And those which dwell in the Elements and Elementory things. It is conuenient that all the differences of the wisdom of the Creator and the Creature should be knowne and deserued. That what we ought to take for our owne use of every thing might remaine sure to vs. And how we should know that to be done in deede. For every Creature is made for the proffitable end of mans nature and for his seruice as holy Scripture testifies. And as reasons and experience proues.

Creator of Heauen and Earth And of all things visible and inuisible Propounds him selfe plainly vnto vs in his word: And as a Father that tenderly loueth his Sorns teacheth us what is proffitable. And what not. what to be auoided. what to be embraced. And also allureth vs to obedience with his cheife proposed benefits Corporall and Eternall. And hindereth purposed paines from them which are commodious for vs. Therefore doe thou reade and practise his word being conuersant therin night and day. That thou maist be happy and blessed for euermore. Doe this and thou shalt live as the sacred writt hath taught.

The Third Chapter: *De Significatione*

is Pirthagoricall
Therefore heere we place the grounde of all wisdom after the revealed wisdom of God in Sacred writt. And vnto the considering the purpose in nature.

And the Spirit saith to Peter after the vision:
Goe downe and doubt not for I have sent them After this manner all Dis-
ciplines have bene deliuered. Euen by the holy Angels of God. As it
appeareth by the monuments of the Egyptians. And these after were
depraued by mens opinions And the impulse of euell Spirits who
sow Taxes in the Children of distrust. It is manifest out of S Paul
and Hermes Trismagist. And ther is no other reason of restoring arts
then of the doctrine of the holy Spirits of God. for true faith cometh
by heaving. But because thou maiest be certaine of the truth and ma-
iest not doubt whether the Spirit that speaketh with thee pronounce
true or false. Lett it depend on thy faith in God that thou maiest
say with Paul. I know whom I beleue. If that a little Sparrow
may not light on the ground without the will of the father which is
in Heauen. How much more O thou of little faith will
God not suffer thee to be deceiued. If thou dependest on God and ser-
uest to him only.

and all things that liue liue in him and it is true **333**
who is giuen to all that they be what they be And only with his vocall-
word by his Some hath brought forth all things that are out of nothing as
they are He calet all the Seares And all the Host of Heauen by their
names. Therefore to whom God shall reveall the names of his Creatures
he shall know their true forces. And the natures of things. The order and
possie of the whole Creature visible and inuisible. It remaineth also that
he receiue power from God to bring forth forces in nature And the uni-
uersall creature come hid from the ablenes into the act from darknes
into light. Therefore thy whole scope ought to be this. That thou keepe
the names of the Spirits. That is their offices and powers And that
they may be subiected and addicted to thee in office and ministrie
Euen as Raphael was giuen to Tobias that he might heale his Father
deliuer the Some from dangers And bring forth his wife vnto him.
So Michael.

So Michael the fortitude of God governed the people of God. Gabriel
the messenger of God was sent to Daniell. Marie. Zachary John
Baptists father. And he is also giuen to thee if thou desire it. 14
who may teach thee what things thy minde hath longed after
in the nature of things. Use thou his ministrie with feare-
and trembling of thy Creator of thy redemer and sanctifier
To wit of the father. The Some. And the Holy Ghost. And
doe not ouerslipp any occasion of learning And of watching
in thy vocation. And thou shalt desire nothing of necessary things

And the Spirit saith:

for euer by him which Created thee. Call
thou vpon thy Lord God And serue him only. This shalt thou doe if
thou consider with thy selfe vnto what end thou wast created And
what thou owest to God. what to thy Neighbour. God requireth
this of thee That thou honour his Some And that thou keepe
the word of the Some in thy hart. And if thou halt honour
him Thou hast done the will of thy Father which is in Heauen
Thou owest also duty of humanity toward thy neighbour And that thou
maiest bring all that come to thee to the honoring of the Some. This
is the law and the prophets In temporall things thou oughtest to call
vpon God as thy father That he would giue thee all things nese-
sary for this life But thou oughtest to helpe thy Neighbour
with Gods giftes whether they are spirituall goods or Corporall.

And the Spirit saith:
the builder and Creator of Heauen and Earth And of all things vi-
sible and inuisible I thine unworthy Seruant Being commaunded by thee.
Doe call vpon thee by thine only begotten Some our Lord and Saviour Iesus
Christ That thou wilt giue vnto me thine holy Spirit who may leade me
into thy truth And vnto all thy goodnes Amen

with a true desire the sters of this life And to know
perfectly our necessities which are ouerwhelmed with such darknes and
blurred with such infinite opinion of men. That I may see. I cannot
follow mine owne strength nor theirs If thou teach me not. Giue me
one—

one of thy Spirits which may teach me those things which thou wouldest have us learne and know unto thy praise and honour and profit of our neighbour. Give me also A docible and Capable hart That what thou shalt teach me I may perceiue easily and lay them up in my minde that they may be brought forth as out of thy deepe Treasures unto all necessarie uses and give me grace that I may use such thy gifts humbly with feare and trembling Through our lord Iesus Christ with thy holy Spirit. Amen.

the Olympicall Spirits which inhabit in the firmament and in the Stars of the firmament And their office is to deserue destinies and fatal chaunces And to administer according as God hath pleased and permitted them: For no Spirit neither the bad nor the good destine which sitteth in the helping place of the highest can hurt. But every of the Olympicall Spirits teacheth or effecteth what his Starre portends to whom it is adicted. Notwithstanding without Gods graunt. The power deducteth nothing into act. For it is only God which giveth them the ability and effect of all things they obey God the Creator above the heavens the Sublunary heavens and infernall. Therefore obey thou this God being Capraine. what thou undertakest. undertake and all happines and good wishes be allotted to the end of thy indevours: For as much as the history of the whole world testifies and daily experience shewes. There is peace to the Godly. No peace to the wicked saith the Lord.

There are seven Governours or Olympicall differences of Offices with which seven God would have this univiersall frame of the world to be administered. But their visible Stars are as followeth.

Seratron: Berhor: Phaleg: Och: Hagith:
Ophiel: Phal:

Seratron:

Seratron:	49:	15
Berhor:	32:	
Phaleg:	35:	
Och:	28:	
Hagith:	21:	
Ophiel:	16:	
Phal:	7:	

in the whole uniuersce: 186: Prouinces the which are administered by: 7: Governours. All which are plainly exprest in Astronomy. But in this place how their Princes and Potestats are brought to conferre is to be expressed. Seratron appeareth on the first hower of the Sabaoth and giveth answers from his provinces and pouncialls most truly. And likewise so doe the rest in order on their dayes and howers. And every one goeth before other. 490. yeares. The beginning of the single Anomaly was. 60. yeares before the birch of our Saviour and the Berhor began to administer and ended in the yeare of our Lord. 430. whos successor was Phaleg. who ended in the yeare of our Lord. 920. Next Och who ended in the yeare of our Lord. 1410. from which time Hagith reigneth till the yeare. 1900.

are called out Magically. Simply in that time in which day and hower the gouerne ether visiblie or invisiblie by their names and offices which God hath given them. And his Character being proposed whome they them selues either have Confirmed or Given.

And what things they are which they doe with their owne liberall will::

The Character of Saturnus:

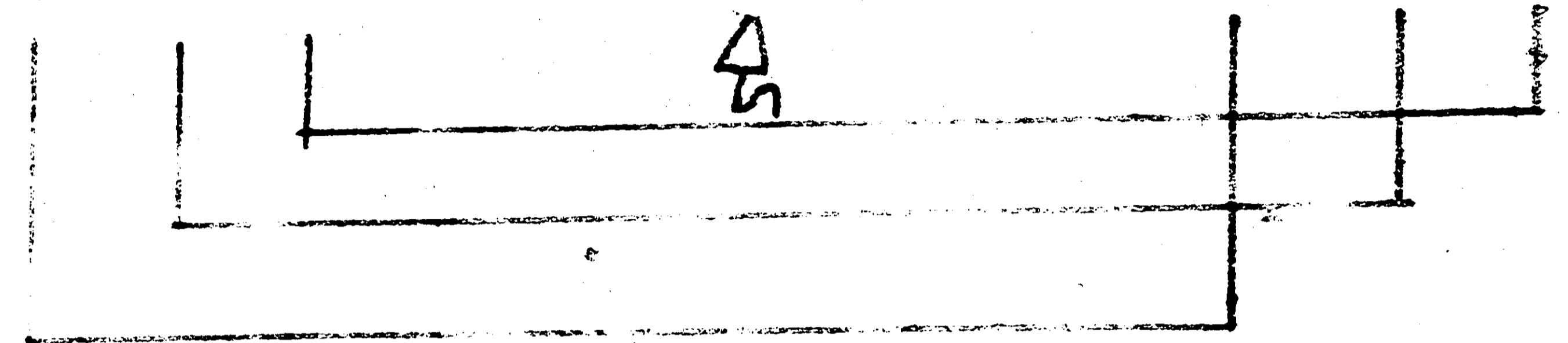
Saturnus hath in his power which he maketh naturally that is in the same manner and for disposed subject All those things which in Astronomy are ascribed to Saturnus forces. what he will he can turne into a Stone in a moment as a creature or plant retaining the same object of sight He converteth Treasure into coles and againe coles into Treasures. He giveth familiars with a definite power. He teacheth the arts of Alchimy Magick and naturall Philosophy. He bringeth the Pigmeis being men of low stature and yong harric men that are like beasts into the perfect forme of men. He maketh a thing invisible. He maketh an unfruitfull thing fruitfull and giveth long life. He hath under him. 49. Kings. 42. Princes. 35. nobles 28. Dukes. 22. servants standing before him. 14. familiars. 7. messengers. He commandeth. 36000. Legions now a legion is 490.

He governeth those things which are ascribed unto Jupiter. He cometh quickly being called. who is dignified with his Character he is carried to great Honour. He objects treasures. He maketh the Aery Spirits to agree

16-17
agree who give true answers. He transporteth from one place to another many things. He giveth precious stones and wonderfull medicines in their effects. Also He giveth familiars in the firmament. He is able to prolong life. 700. years if God will. He hath under him. 42. Kings. 35. Princes. 28. Dukes. 21. Counsellors. 14. servants. 7. messengers. 29000. Legions of Spirits.

The Character of Phaleg:

Phaleg



Phaleg is attributed to Mars He is the prince of peace To whome whose character is given he exalteth to high dignities in the wars

The Character of Achino:

He governeth the Sunn. He giveth. 600. years with firme health. he enlargeth great wisdom. He giveth most excellent Spirits. He teacheth perfect Physick. He turneth all things into most pure Golde and precious stones. He giveth Gold and a purse flowing with Gold. To whome he giveth his character he maketh him to be worshipped of the Kings of the worlde. He hath under him. 36536. legion of Spirits. only he administrereth to all things. All his Spirits serve him by hundreds

The Character of Phis:

governeth Venus whom he will he maketh most faire diam-
fing him with his Character and adorning him with all cunlynes. He
turnes Copper in a moment into Golde And contrariely Gold into Copper
He giveth Spirits who faithfully serve those they are addicted unto. He
hath. 4000 Legions of Spirits

The Character of Venus:

is governour of the mercurials. His Spirits amount unto
100000 of legions. He giveth familiar Spirits easily. He teach-
eth all arts. And whom he honoureth with his Character he ma-
keth to be able to turne quicksilver in a moment into the Philosophers
Stone.

The Character of Mercury:

That governeth the moone He chaingeth all metallis into Silke
in a moment. He healeth the Dropsey. He giveth was-
terie Spirits and them which serve man in corporall and vi-
sible forme. He maketh one to live 300. yeates.

Most generall precepts of his Spirits:

Every Governour worketh with his Spirits one way naturally
to wit in the same manner. Otherwise of his free will. If he be not
hindered of God.

1. he is able to doe all things which he doth naturally in
long time in a short disposed matter. Also he is able to doe all things
suddenly in a matter not before disposed of. So Och the prince-
of the Summe in long time prepareth Gold in the mountains. In
a short time by Chemicall art. Magically in a moment.

2. True and divine Magicians may see all the creatures of God. And
the office of the Governours of the world was a becke. Therefore the Go-
vernours of the world obey them and being cied they come and follow
their commaunds. Notwithstanding God is the author. As the Sun
stood still for Josuah. They send indeed their Spirits to meane Magi-
tians who obey them only some determinat busines. But they heare
not false Magitions but object them being deluded by Be wills and
they cast them into divers perrills God permitting. As Jeremie
testifies of the Jewes in his eight chapter.

3. In all the Elements there are 7. Governours with their hosts who
are moved by equall motion with the firmament. And all wories the in-
feriors depend of the superiors. As it is taught in Philosophie.

4. Man is ordaind a Magician from the wombe of his mother that
woud be a true Magition. Others who have taken upon them this
office are unhappie. To this agreeth that which John Baptist saith
No man can receive any thing to him selfe unlesse it be given him from
above.

5. Every character is given from his Spirit. In every reason he hath
his effecacie in this busines in which it is given in a premed time
but

But we must use him the hower and day of the planet in which it is given.

God lieth and thy soule lieth Keepe thy couenant with him w^{ch} thou hast with the Spirit the revealer in God That all things may be done which the Spirit promifeth thee.

Exhortation: 10:

of the Olympical Spirits are deliuered by some men but such only in efecacie which are made knowne to euery one by the revealer the visible or inuisible Spirit And these names are deliuered to euery one as they are predestinated thereunto. Therefore they are said to be Consecrated and seldome they haue power beyond .40. yeares. Therefore it is the safest way for yong Airts men that without names they worke by the only office of the Spirits And if they be foreordained unto this Magike the rest of the Airts required offer themselves of their owne accorde. Only pray for constant faith and God will ayoynt all things in fitt time.

Exhortation: 11:

offer them selues to men of their owne accord in forme of Spirits And their offices to them that are invited By how much the more thou dost desire them they will be present. But when wicked Spirits doe come from the enuie of the Diuell and how they haue abused those men unto themselves as being sinners unto due punishment. Therefore whosoever desireth to be familiarly conuersant with the Spirits let him keepe him selfe from all enormous sinns and pray dilligently for the custodie of the highest and let him breake through the snawes of the Diuell and his impediments and hinderances. For he himselfe shall be appointed and commaunded of God to serue a true Magician.

to him that beleaueth and is willinge
All things are impossible to the unbeleuer and unwilling. There is nothing hindereth hindereth more then the waxering minde lightnes unconstancie fatillity Drunkennes Lusts Disobedience to Gods word. It behoueth a Magician therefore to be a man Godly honest Constant in words and deedes with a firme faith toward God Prudent And Conuincous of nothing but wisdom and those things which concerne deunitie.

call the Olympical Spirits Observe the rising of the Sun on Sunday of whose nature thou desirest the Spirit And say this prayer following And by thy faith thou shalt obtaine thy desire.

who hast Created Heauen and Earth the Sea and all things therein To thy praise and honour And to the seruise of Man. I beseech thee that thou wouldest send thy Spirit of the Sunns order unto me that he may informe me and teach me what I shall demaund of him: Or that he may bring me medicine against the Drosser. &c. But not my will but thine be done through Jesus Christ thy only begotten Sonne our Lord. Amen. thou shalt not weary the Spirit above a whole houre vnles he be familiarly adicted unto thee.

pleasingly and quietly unto me and hast answered me to my demaunds I give God thanks in whose name thou comest And now goe in peace to thine orders And retorne unto me when I shall call thee by thy name or by thine order or office which is given thee of thy Creator. Amen. Be not rash with thy mouth nor lett thy harte be hasty to utter a thing before God for God is in the Heauen and thou on the earth Therefore lett thy words be few for a dreame cometh by reason of much busines.

that no man can finde out by humane industry without revelation whose knowledg lyeth hid in the creature hidden of God which notwithstanding is revealed to the Spirits unto their due use And these secrets are either concerning diuine things Naturall or Humaine things. Serch out therefore a few and the choysest whereby thou shalt command the more.

Prayer

the nature of the Secret whether it may be performed by Spirits in the forme of a person Or by seperated virtues Or by humane Organs or howsoeuer or no. This being deprehended Aske of the Spirit who knoweth that Art And whatsoever the Secret is that he will tell thee briefly And pray to God that he would inspiee thee with his Grace whereby thou mayest be led unto Secrets to thy desired end vnto his praise and honow and to the profit of thy Neighbour.

There are 7 Secrets

the Curing of all diseases in the space of .7. dayes either by Characters or by naturall things Or by the Superior Spirits with the help of God
Secret 1 is to know how to be able to produce life at pleasure vnto what age soeuer to wit a long potall life and naturall. This our first Latence had.

to know how to haue obedience of the Creatures in the Ellements which are in forme of Personell Spirits. Also in forme of Pigmies of Saganes of the Nymphes of the Eriades. Of Siluaticke men.

to be able to conferre with the intelligences of all visible things and inuisible And to heare of euery thing what is before it in dignitie.

to know how to be able to gouerne ones selfe vnto the end prefixed of God

to know God and Christ And his holy Spirit. This is the perfection of our Microcosme.

to be regenerated that he may be King of Henoch the inferior of the world.

is of an Honest and Constant minde may learne the Seven 17
Secrets of the Spirits without offence to God. /

The mean Secrets of alchimy in number 100.

The changing of mettalls which is caled vulgarly Alchimy - Truly it is certaine it is giuen to very few and not without a peculiar gift. For it is not of him that runneth Nor of him that willetth But of God that sheweth mercy.

Mettallicall cure of diseases either by the magnalls of precious stones or by the use of the Philosophers stone or the like

to be able to doe maruelously in Astronomy and the Mathematick and to administer busenes for the influence of Heauen and the like

to exhibit the works of naturall magik whatsoever they are.

to know all Philosophicall workings for visions.

to know all Arts from the very ground of them which are exercised by the hand And gift of the Body.

to know all Arts from their ground which are exercised by the Angellicall nature of man.

to doe a thing dilligently Strongly valiantly or nimble.

to ascend from low degre to dignities and honours. To found a new familie which may raise thee to great dignities and honours.

to excell in warfare and happily to beare greate matters to be the head of A head of Kings and princes.

to be a good father of a familie in Country or cittie to be a painfull and fortunate marchant

to be a Philosopher. Mathematician Physicion. Aristotelian a platonian a Ptolomean an Euclidian. Of Hippocrates skill or of Galien.

To be a diuine one skilde in the Bible a Scholler Learned and skild in all the writers of Diuinity both old and new.

Prayer

what a secret is How many kinds of them there are How many subdignities of those kinds Let remanes now that we tell you how we may follow the things which we knowe.

There is but one only true way to all secrets. That is. That thou have thy recourse to God the author of all good. As Christ teacheth. First seeke the Kingdome of God and the righteousness thereof And the rest shall be administered unto you.

Take heed that your hearts be not made heauie through Gluttony and Drunkennes and with the cares of this life.

Comend thy cares unto the lord And he shall doe it. I am the lord thy God reaching thee proffitable things gouerne thee in the way wherein thou walkest.

I will give thee understanding and reach thee in the way wherein thou shalt walke. And will guide thee with mine Eye.

ye which are exell know you to give good things to your Children how much more shall your Heauenly father give his holy Spirit to them that desire him.

If you will doe the will of my father which is in Heauen ye shall be verily my Disciples And we will come unto you and make our abode with you.

7. places of holy Scripture If thou wilt be led from the letter to the Spirit or Act thou canst not erre but obtaine the desired mark.

Thou shalt not wander from the scope And God himselfe by his holy Spirit shall reach thee proffitable and true things. Also he will giue thee his ministers the Angells that they may be thy companions thy Doctors and helpers in every secret of the world And he shall commaunde every creature that it obey thee that thou mayest say with the Apostles ioyfully that the Spirits are obedient unto thee. Lastly that which is the cheefest thing of all thou shalt be shure that thy name is written in (the booke of life) or in Heauen.

There is another way and more comon that things may be revealed to the Also I giue thee knowledg that the secrets from God or by Spirits (who hath a secret in his power) or by Dreames or by strong imaginations or impressions haue bin revealed. or by the constellation of one nativite By the heuently intelligences. After this manner those Heroicall men of fame haue done As almost all your learned men of this world Plato Aristotle. Hippocrates. Galen. Euclide. Archimides. Hermes Trismagist the father of Secrets with Theophrast. and Paracelsus

in whome were all the forces. And unto this Secret Homer. Hescode. Orpheus. Pythagoras. are to be referred for the men had the gift of foreseeing of secrets. Hitherto we may refer the Nimrod phidicals. as the somes of Melasine and Achilles. Eneas. Hercules begotten by the Gods. Also Cyrus. Great Alexander Julius Cesar. Lucull. Sylla. and Marius.

Canon or principle that every one must know his owne Genius and that they temper him according to the word of God And take heed of the snares of the enell Genius Least thou be throune into the calamities of Brutus and Marcus Antonius. Refer hither the booke of Fouian Pontane concerning fortune and his Euticke.

The third way is an honest and diligent Labour In which without some diuine power nothing worthy of greatnes or wonder can be followed or effected. As it is saide. —. Thou canst not speake or doe any thing without Minerva. the Goddess of Learning.

Abhor your Cacomagicians who by unlawfull superstitious make them selues fellows with the Diuells And some things God suffereth them to doe. That they should be carried into the place of punishment by the Diuells. Euen as some exells are done by the Diuell the Author As the holy Scripture testifies of Judas. Neither we may refer all your Idole worshippers wherein exell Spirits in Ancient time used. yea and in our age also. And the abuse of lots which manner of thing the Iues dealt much with all. To this also belongeth the Charantical calling out of dead mens Spirits as Saul with the witch of Endor And one Lucan a dead knight that was thus raised. And the witch that tolde the auent of the Pharysallicall battaile and the like.

Eschorijne: 27:

Take a Circle Place A. in the center B. C. in the East. G. D. in the North. D. E. in the west And. E. B. in the south. Deuide eche quartey into 7. parts. which maketh 28. parts Then deuide againe every part by 4. being 112. parts in all And so many true secrets there are to be revealed.

being thus divided is the scale of the secrets of all the world which from one. H . in the center. that is from the one indivisible God is spread abroad into the whole universall Creation.

The Prince of the Eastern secrets sits in the middle and hath one very side. 3. Peeres or nobles the which peeres have under each of them. 4. And the Prince himselfe retains. 4.

After this manner the rest of the quadrangle of Secrets have their princes and peeres which have their. 4. Secret apiece.

But the Study of all wisdom is in the East.

The west is for force and strength.

The South for Culture and Flusbordy.

The North for a Rigged and hard life.

Therefore the cheife secrets are to be cummended to the East. The meane for the South. The lesser Secrets to the west and North.

The use of the Secret or Secrets is this. That thou mayest know from whence Spirits or Angells are brought who teacheth their Secrets delivered them of God. And they have their names derived from their offices and virtues even as God hath distributed to every of them his gift. One hath the power of the Sword delivered him. Another of the Pestilence. Another hath power given him to afflict people with famine and scarcitie As he is ordained of God. Others are overthrowers of Citties. As those. 2. who were sent to destroy. Sodome and Gomorah and the neighboring places about As holy Scriptures testify. Some as watchers over Kingdomes. Others keepers of privat mens persons. So that every man may easily forme to himselfe their names in his owne mother tongue Therefore he that will. Lett him desire an Angel of Physick. Or a Philosophicall Angell. Or a Mathematicall Angell. Or an Angell of Civell Law. Or an Angell of naturall or supernaturall wisdom. Or what soever else he bee.

And

Let him also seriously with great fervency with faith and constancy And without doubt what he desireth. He shall receive of God the Father of all Spirits.

This goeth beyond all Seales and Subiects them to the will of man.

For his faith belongeth the Characteristicall calling out of Angells which depends also only of the divine revelation. But without faith before spoken all things lye in obscurity and darknes.

But if any one will aske them in faith and memory and simply as from God the Creator. to the Creature to whom such virtue or Spirituall essence is given. He may use them without offence to God.

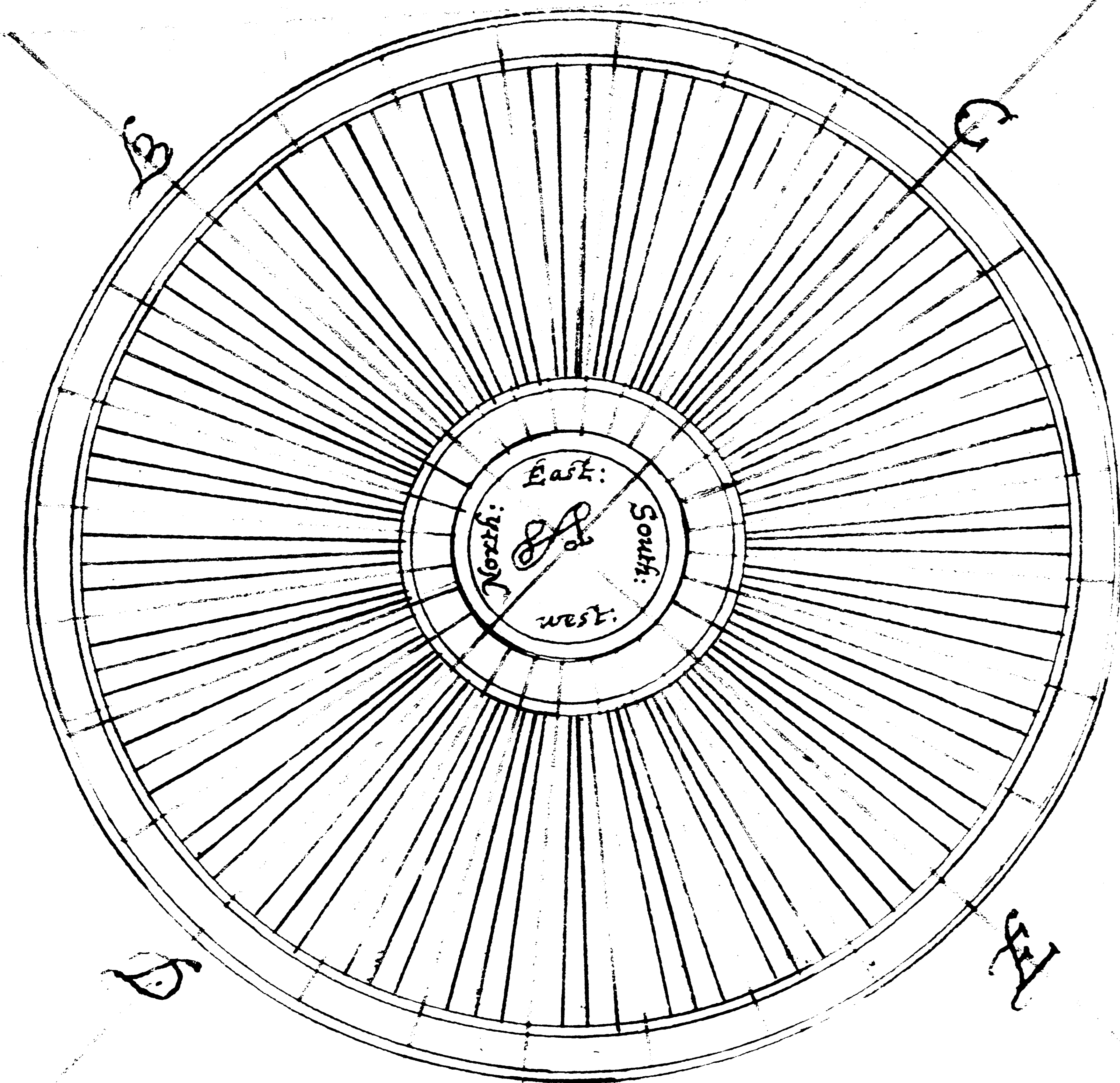
But let him take heede that he falle not into Jollatry and snares of the Devil who holdeth forth his poisonous baits and doth easily deceive the unwary. And he himselfe is not taken but only by the finger of God And brought to serve man. But not without temptacions and tribulations as he hath commandement that he should buye the heele of Christ or of the womans seade. Therefore we ought with feare and trembling to be conversant in divine mysteries and with great reverence towards God. And to be conversant with the Spirituall essences with gravity and iustice. And take heede to thy selfe of all lightenes. Pride. Covetousnes vanity. Envy. and ungodlynes. For such a one must he be that handleth such divine mysteries. unlesse he will miserably perish.

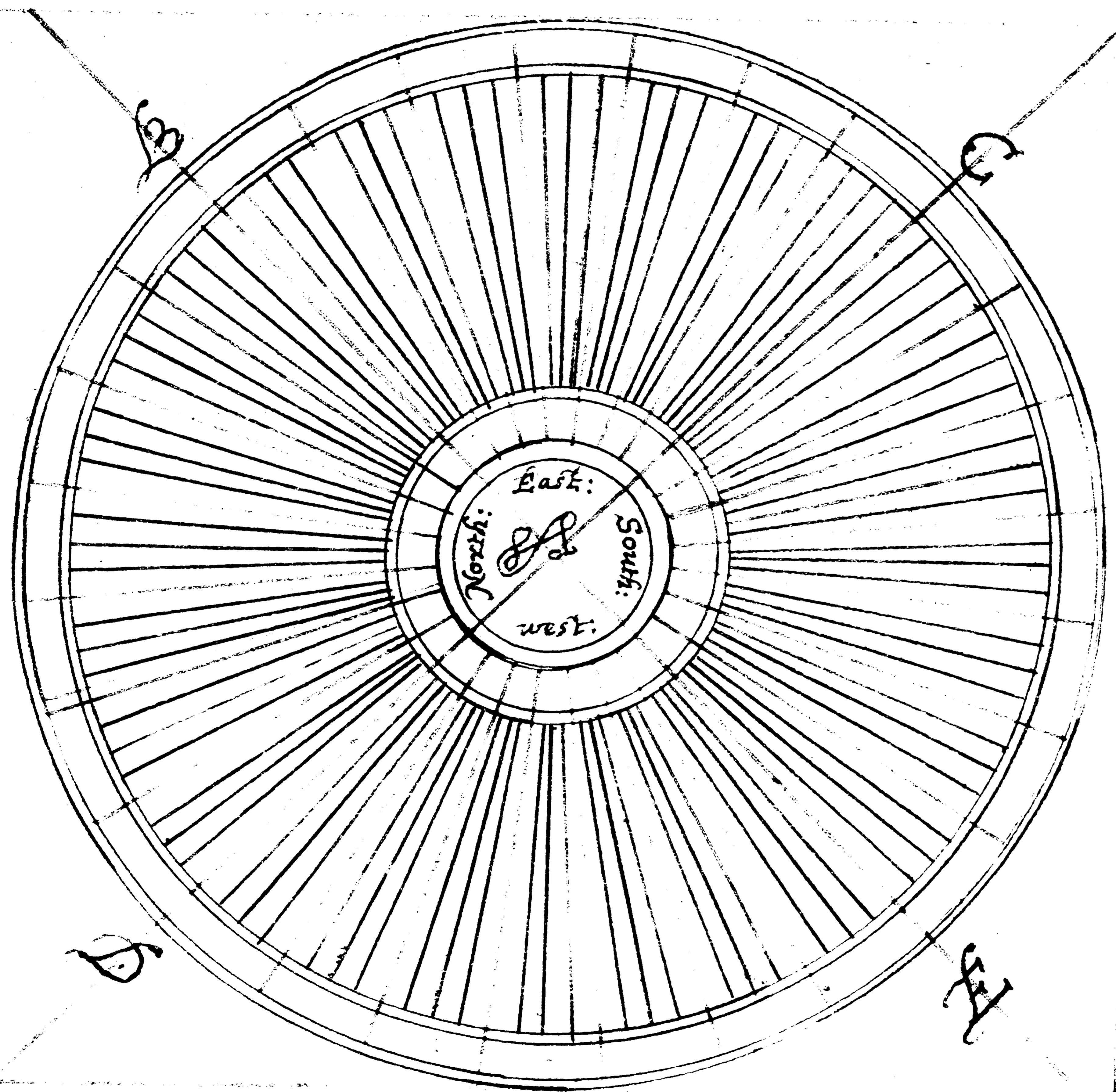
For all good is from God alone good of whome those things we would desire. It behoues vs in spirit and truth and with a single hart to pray for them. The Conclusion of the Secret of secrets is this. That euey one would be stirred upp to pray for that he desireth And he shall not have a demall. Lett no man despise his owne prayers. For of whome God is desired he can give and inlarge And he will inlarge. we must acknowledge the author of whome we aske humbly our desires. The clement and good father Loues the Sorms of desire as Daniell And quickly heareth them when wee shall be able to overcome the hardness of our harts by prayer. But he will not haue vs to cast Holy things into Dogs. He will not haue his treasures to be contemned or despised of vs. Therefore doe thou most diligently reade and reade againe the first Septen of Secrets And institute and direct thy life and all thy thoughts into those precepts And all things shall be giuen thee in the Lord whom thou trustest.

The first Septene: Aphorisme: 29:

In order to proceede in our study of Magick to generall precepts. we come now unto the particular explication of the premisses.

Spirits are the ministers of Gods word And of the Church and her members. And they are either seruing the creature in corporall things. Partly to the health of the body and minde partly unto destruction. And ther is no good nor euell done without a sure and determinate order and Government. He that desireth a good ende lett him follow it. He that desireth an ill ende lett him also follow it: And that very quickly of the diuine punishment and of the turning away from the diuine will.





Aphorisme: 28:

because all good is from God alone good of whome those things we would desire. It behoues vs in Spirit and truth and with a single hart to pray for them. The Conclusion of the Secret of secrets is this. That euey one would be stirred vpp to pray for that he desireth And he shall not have a demall. Lett no man despise his owne prayers. For of whome God is desired he can give and enlarge And he will enlarge. we must acknowledge the author of whome we aske humbly our desires. The clement and good father loues the Sorms of desire as Daniell And quickly heareth them when wee shall be able to overcome the hardness of our harts by prayer. But he will not haue vs to cast Holy things vnto Dogs. He will not haue his treasures to be contemned or despised. of vs Therefore doe thou most diligently reade and reade againe the first Septen of Secrets And institute and direct thy life and all thy thoughts vnto those precepts And all things shall be giuen thee in the Lord whom thou trustest.

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Even as every one confers his owne scopes with the word of God
And as he were at the touchstone to iudge betwene good and
bad. And lett him know what is to be avoyded. what to be de-
sired. Even as he hath appointed and defined with him selfe
Let him follow it earnestly not with procrastination and
posting of from day to day If thou mearest to hit the ordain-
ed marke.

Aphorisme: 30:

Every one desires the glory of this life. Magistracie. Honours
Dignities. Kingdomes. And that magically. Let them follow the
Every one for his fate and industry and Magicall Science. As
the Melesime history testifies. And of that Magician who
appointed that no Fealson by no meanes should obtaine the
everlasting Kingdome of Naples. And he effected that he
that did reigne in his age should be troubled from his seate.
Such is the power of the watchfull and vigilant Angells of
the Kingdoms of the world.

Aphorisme: 31:

Call out the Prince of the Kingdome and desire the right of him
And aske what thou wilt and it shall be, as long as that Prince againe
shall nott be absolute from obedience by the succeeding Magician
Then the Kingdome of Naples may be restored againe to the Feal-
son. If any Magician would call him out who hath instituted
this order and appointed him unto the recanting his deede.
Also he may restore the lost Cleinodie by Magicall treasure. The
Booke the Gemme and the Magicall Florne the which being had
One may easely if he will institute himselfe Monarch of the
world. But that Jew chose to live among the Gods until the
latter iudgement day before he would chuse the transitory gods
of this worlde. But that mans harte is blinded that under-
standeth.

standeth nothing concerning the God of Heauen and Earth
or thinketh more. But enjoyeth the delights of immor-
tall things unto his eternall destruction. And he shall
be cald out more easely then the Genius of Plotine in
the Temple of Iside.

Aphorisme: 32:

As the learned Romans out of the booke of the Sibbills af-
ter the same manner instituted themselves Lords of the worlde. as
historie testifies. But lesser Magicians are given to the Peere
of the Prince of the Kingdome. Therefore who so desireth a less
office or dignitie lett him call out the Princes Peere And it
shall be done to his desire.

Aphorisme: 33:

Who so desireth onely such dignities as riches. Lett him call
out the Prince of Riches or one of his nobles And it shall be done to
his desire. In that kinde wherein he would wax rich. Either
with Terrestiall goods. Or with Merchandies. Or with the
gifts of Princes. Or with the Metalllicall studie. Or with the
Chimicall. So that he may after this manner be made rich
and obtaine his desires.

Aphorisme: 34:

Every coming out of a spirit is of one kinde and forme and
this hath bin lately a common reason with the Sibbills
and cheife Preists. At this time it is lost thorough ignorance
and ungodlynes in the whole worlde. That which remaineth
is depraved with Superstitious and infinite lyes.

Aphorisme: 35:

The human mind is the only effecter of wonderfull workes, so that she will ioyne herselfe to what Spirit she will. Being commoynd she produceth what shee will. Therefore we must proceede in Magick warily least Measmaid and other Monsters deceive us. who likewise desire the Society of the humane minde. Therefore alwayes lie thou hid vnder the wings of the Highest least thou offer thy selfe to be deuoured by the roring Lyon. For who soeuer desired wordly things. Doth scape very hardly the snares of Sathan

The Sixt Septemre: Aphorisme: 36:

Take heed that you mingle not together Experiments with Experiments. But lett it be single and onely one experiment. For God and nature hath ordained all things vnto a fure and destinated end. As for example. They who cure with Simple Herbs and roots of all men they cure most happily. After this manner the cheifest influences or virtues actually lie hid in the constellacions names and Characters, in Stone and the like which are in place of miracle. The very words themselves being pronounced presently they make both visible and invisible creatures to obey as well those of this our world as those in the waters. Alike vnder the Earth and Olympical. the Supercelestiall. infernall. And lastly. Those in the diuine world also.

we ought to studie especially Simples and the knowledge of such Simples as are deliuered vs of God. Other wise by no other reason or experience can things be laid hold on.

Aphorisme: 37:

Every thing hath his place allotted it decently. Order Reason. manner. which easily rendreth all Learning of the Creatures as well visible as invisible.

That some are Creatures of Light. Others of darknes. Those that are of darknes are subiect to vanity because they haue throwne them selues downe headlong into darknes. By reason of rebellion. Their Kingdome partly is very faire In caducall and transitory things. Because it cannot consist without some virtue. And without sum cheife gifts of God. Partly their Kingdome is very foule and horrible to be spoken. That it aboundeth with all vice and sinns. with Idollatry. Contempt of God. Blasphemies of the true God and his works. with the worshipping of Idolls. Disobedience towards Magistrates. with Seditions. It is full of Murthers. Thefts. Tyrannies. Adulteries. unlawfull lusts. rapins. Lies. periueries. And with desire of Reigning in this mixture the Kingdome of darknes consists. But the Creatures of Light. Commaund as the members of Christ with eternall truth and grace of God. And they are lords of this world. Also they govern the Lords of darknes. Betweene these and those there is an everlasting warre according as God hath ordained this strife vnto the last Judgment day.

In the first deuision thereof. The one sort is of God which he giueth to the creatures of Light. The other is like vnto it. But it is the gift of the creatures of darknes. And this magick is twofold. The one tending to a good end. It is when the prince of darknes endeouours to doe well to the creature. God helping forward. The other to a bad end. It is when God permitteth such to be deceived Magically vnto the promising the bad and vnto their hurt. Or else commaundeth such to be thrust into perdition.

deuision of magick is that one sort perfiteth his works by visible instruments through visible things. The other sort is.

which perfecteth his worke in Inuisible Instruments through Inuisible things. Another Magick worketh with commixt things as well manners as Instruments and effects.

The first is. Some Magick is performed by invocation of God alone. And this is partly propheticall and Philosophicall. Like that Theophrastus used. Another is that which worketh through ignorance of the true God with the princes of the Spirits. Such is the worke of the Mercurials.

That some exerciseth his Magick from the highest God by good Angells descending in the place of God. Such was Balams Magick. Other Magicians exerciseth with the Beeres of the exell Spirits. And such were they who wrought with the lesser Gods of the nations.

That somme men work openly with the spirits face to face which is given but to very few. Others worke by dreames or other signes. As they of owld time wrought by Auguries and Hosts.

That some worke by immortall Creatures. Others by mortall as the Nymphs. Satyrs. Pigmeyes. And the like of other elements.

That the spirits serue some of their owne accord without Art. And some they will scarce serue being called out by art.

of Magick That is the most excellent which which dependeth only of God. The next to that. That which the spirits serue in of their owne accord. The third that which is proper to Christians which dependeth of the power of Christ which he hath in Heauen and in Earth.

1 Thimo 2:39:

That we may learne the Art of Magick.

That we may day and night meditate how one should ascer to the true knowledge of God. As well by the revealed word.

from the beginninge As by the scale of Creation and Creatures and by the wonderfull effects which visible and inuisible Creatures of God doe shew.

it is required that a man descend into him selfe and that he study especially to know him selfe. what mortall thing he hath in him selfe and what immortall. And what is the property of every part. what the diuersity.

that he learne by his immortall part to worship lone and feare the Eternall God And to adore him in spirit and truth. And to doe thos things with his mortall part which he knoweth to be gratfull to god and proffitable to his neighbours.

and first precept of Magick to which whosoever shall prepare him selfe, unto true Magick or diuine wisdom to the conetiny and following of the same that he may be counted worthy the knowledg thereof. whome the Angellicall creatures shall obey not only obscurely but also manifestly and face to face.

Seing ^{that} everyone is cald from the wombe of his mother that he should be occupied in a certaine kind of life, Therefore it is requisite that everyone should thoroughly know whether he be borne unto Magick or no And unto what kind of Magick. which every one shall perceiue which readerth these things and indgeth them galy and by experience shall find in him selfe good successe. For such and so great gifts are not giuen but to the poore in spirit & humble.

he must note whether he can perceiue the spirits assisting him manifestly in the greatest busineses that are to be undertaken. Because if he shall find them to be such assistants. It is manifest he is made a Magician by the ordinance of God, that is, such a person which useth the ministry of the spirits unto the effecting of excellent things. But heare he may sinne. either by negligence or by ignorance. or by contempt. or also by too much supersticion. Also he may sinne by unthankfullnes towards God wherby many excellent men haue drawne vpon themselves destruction.

And he may sinne by rashnes and stubbornes. And lastly he may sinne when the giftes of God are not had in that honour and esteeme as is required and as they ought to be.

Sixty. A Magician hath neede of faith and silence that no secret especially maybe made manifest which the Spirit revealeth to him as Daniel was commanded to keepe secret secrets. For some things are sealed that is not brought forth into publick. So neither was it lawfull for Paul to utter those things he saw in revelation. No man would beleve how much is placed in this one only precept.

Seventy. very great righteousness is required in a magician to come, that is, that he should not undertake any thing that is either ungodly, iniquous or unjust. yea that he admit not any such thing into his minde. And by the helpe of God he shall be defended from all evell.

Chapter 40.

shall perceiue some incorporall agent about himselfe either by some outward sence or inward Then lett him gouern himselfe according to these 7 rules following that he may persue after his magical end.

That he know that such a spirit is ordained him of God. And that he think himselfe to haue him to be a viewer of all his actions and thoughtes Therefore lett him direct all his whole life vnto the prescribed order sett forth in the word of God.

lett him allwaies pray with David. Take not thy holy spirit from me, And confirme me with a principall spirit. And leade vs not into temptation but deliuer vs from all euell. I beseech thee O heauenly father giue not power to the lying spirit. As thou gauest to Ahab that he should perish. But keepe me in thy truth Amen.

lett him accustom him selfe vnto the prouing and trying of the spirits. As the scripture exorceth. For of thorns men—

men gather not grapes. Lett vs try all things and holde fast that which is good and laudable. And lett vs avoid that which is repugnant to Gods will.

Fourthly lett vs be very farr from superstitions. That is to be Superstition in this place. To attribute the diuine to things in which there is no diuine thing. Also it is a chusing of the will to worship God otherwise then he hath commanded. Such are all your Ceremonies of Satanicall Magick. who Impudently would be worshipped as God.

Fifthly. the worshipping of Idoles is to be avoided which with their owne proper macion bindeth the diuine power to Idols or other things where they are not placed of the Creator. In the order of nature. Many such things the euell magicians effect.

Sixty. the crafty deceipts of the diuell is to be avoided whereby he will immitate the power of the creation and Creator that he might bring forth things with a word. Things which are not as though they were. which is only incommunicable of the omnipotent God and the creature.

Seventy. we must stick to the giftes of God and his holy spirit that we may know these things and worship God with all our last and with all our forces.

Chapter 41.

to the 9: last Apotismes of this Tome wherein wee will conclude the whole Magick Gods mercie helping us forward.

Therefore it is to be obserued before all things what we understand by a magician in this worke.

to be a magician to whome by the grace of God the manifest spirituall essence serue vnto the knowledg of the whole vniuersall. And in these contents—

contents of naturer whether they be visible or invisible This description of a magician is evident and is universall.

The evill or cacomagician is he whom by Gods permission the evill Spirits serve unto temporall and eternall hurt bewitching men and turning them from God. Such a one was Simon Magus mentioned of whom there is made in the acts of the Apostles and in Clement whom St. Peter commanded to be put into the Earth seeing he would command himselfe to be lifted up into the Aire as a God by wicked Spirits.

All these are to be referred into this order who are noted in the Lawes of the 12. tables. And their evill deeds are also noted. But we will make the subdivisions and kinds of either Magick in this Tome following. It shall be sufficient in this place that we have made distinction and difference of Good Science and bad. Seeing that the first man desired possession of them both to his hurt. As Moses and Hermes shew.

aphorisme: 21.

We must know in the second place that a Magician is a person predestinated unto this kind of worke from the wombe of his mother. Neither hath any one assumed any thing to himselfe of such things unless he hath bin called to this worke divinely unto a good end from Grace. — unto an ill end that the Scripture might be fulfilled. Offences must come but woe to that man by whom they come. Furthermore as we have warned before lett vs live in this worke with feare and trembling.

Notwithstanding we denie not some kinds of both Magicks to be followed by some with study and dilligence if he be admitted. But unto those cheife kinds he shall never aspiere unto. Yea if he desire those things he will be violated in body and soule without doubt. Such are they who are transferred by Cacomagicall

Cacomagicall works unto the mountaine of Floreb. Or are swallowed up with some Solitudes to whom many evills happen even to bodie and mind. Or at length are deprived of their mind. As such things happen to many by use when as they are left of God. And delivered to Sathan.

The Seventh Aphorisme: 43.

and his works remaine in that state wherein he would have them for he would we should use them with his liberty unto the obedience of his commandements. He hath proposed to them that obey his rewards. But to them that disobay his deserved punishments.

they have knowne the Spirits by free will through pride and contempt of the Sonne of God. And they are reserved to the day of wrath. There is a very greate power left to them in the creation. But notwithstanding it is limited and all waies they are compeld by the bridle of God to keepe their bounds. But a magician of God which sounde the wisdom of God or the informed of God by the hand of God is brought forth to all eternall good, and meane things, or also cheife corporals.

is the power of Sathan by reason of mans great sinns. And therefore great things have bin done by Saramicall magick. yea greater things then any one will beleve.

though they subsist in their limits notwithstanding they are beyond all humane capassery for as much as they aime at the corporall and transitory things of this life as many histories of the Ancients testify. And we have dayly examples. For conclusion both kinds of magike differ among them selves. This passeth over into eternall goods and useth temporall things with thanksgiving. That is solicitous about eternall things but applyeth himselfe wholly to corporall that he may enjoy freely all his lusts and delights unto the contempt of God and of his wrath.

Aphorisme: 44:

The passing out the commune life of men unto the magical life is nothing else but sleeping from the same life unto the same life - watching for what things happen in common life to ignorant and unskillfull men. They happen much more to the learned and willing. /

A Magician understandeth when his minde thinketh of himselfe when it deliberateth, reasoneth, constitutes, and defines some thing to be done. He obserues when his thoughts wander from the assisting separated essence. And proueth by what order that assisting essence is separated. /

As a man unskillfull in Magick is carried as a beast is with affections up and downe. And knoweth not by the word of God to overthrow the counsell of his enemies And to fore keepe himselfe from the snares of the Temples. /

Aphorisme: 45:

The chief precept of Magick is to know what every one ought to receiue unto his use from the assisting Spirit. And what to refuse. For the Psalmist saith. wherewithall shall a yong man cleanse his way By ruling himselfe according to thy word. To keepe therefore the word of God least the euill one should catch it from thy heart is the cheife precept of wisdome. It is lawfull to receiue and admit those suggestions which are not against the glory of God and loue toward the neighbors. without demanding from what spirit such a suggestion came. yet we must take heed that we busie not our selues to much about unnecessary things according to Christs admonition. Martha Martha thou art sollicitous about many things but Mary hath chosen the better part which shall not be taken from hir. Be we ruled alwaies by the saying of Christ. First seeke the Kingdome of God and the righteousness thereof and the rest shall

shall be cast unto you. The rest. That is all things fitting for this little world of ours. Food and Raiment and necessary arts for our life. / 20

Aphorisme: 46:

Warning so becommeth a man as constancy in words and deeds And when the like reioyeth with the like. No men are more happy then such because the holy Angells are conuersant about such men. And haue them in their custody. But on the other side men are turned away to nothing euen as Chaffe is turned with the wind. And for them we haue chosen this. 46. Aphorisme. For as euery one hath carried himselfe euen so he hath alured to himselfe the Spirits of his nature and condition. But one exhorteth very truly that no man wold goe beyond his calling herein. Least he should allure some maligne Spirit unto himselfe from the uttermost parts of the world by whome he might be deceiued and drawne unto his finall hurt. This precept is very manifest. For Midas when he would conuert all things into Gold. Drew unto himselfe such a Spirit that he might be excellent in his doing but he was deceiued by him and he died by famishment and hunger. Glad not God in mercie corrected his foolishnes. The like happened in our time to a yong woman about Frankfurt at Odera. So that she snatched money from every thing and deuoured it. O then would to God men would way with them selues this precept and not take Midas his history and the like for fables. Then surely they would be more diligent in moderating their affections and thoughts and not be vexed continually with the Spirits of the Gouden mountains of utrope. Lastly lett vs obserue dilligently that we cast out such presumptions out of our minds by the word of God euen while we are fresh and haue not made a custome of the word diuine to please our idle empty minde. /

Aphorisme: 47:

Whoever is faithfully conuersant in his vocation he shall haue the Spirits his constant ~~and~~ fellowes of his Study who will supply —

supply all successe to him. For if he haue also any knowledg in magick they count it not greivous to shew themselves to him and to talke familiarly with him, and in diuers of the same ministeries where to they are addicted in good things to the good unto saluation. In bad things to the bad unto all euill and hurt. Examples of this sort are not wanting in the whole world that such things haue happened them. Theodolus is an example among good men before the victory of Arbogast. Among the bad Brutus before he was slaine when as he was followed by Cæsars genius or spirit and was promised that he might be so serued as he had done to the father of that country and his owne father.

10th 10th me. 48:

Magick is the reuelation of that kind of spirits of what sort the magick is. So the nine Muses of Hesiod calls for 9. kinds of magick as he manifestly testifies of himselfe in his Theogonia. Vises his genius called Homer in Pliogogogia the spirits Helmet concerning the hier things of the minde. God himselfe called Moses out of the Bush. Thus the three Magicians who came seeking Christ at Hierusalem were doubtles called vnto this vocation, the Angell of the Lord being their guide. And Daniell was called by the Angell of the Lord. It is not thus that any one shoute glory. For it is not of him that willetch nor of him that rumeth. But either of God that sheweth mercy. Or of some other spirituall fate. From hence all Magick springeth whether it be good or bad after this manner. Tages the first teacher of the Romanis magick sprang out of the Earth. Diana of the Ephesians sheweth as it were from Heauen his worship. And so Apollo and the vniuersall religion of the Gentiles was received from the same spirits neither as they Maas inuentions as the Saduces hold.

10th 10th me. 49: and 10th me.

of this Hagoge be the same that is spoken of

of aboue by vs. for as much as there is one God from whom is deriued all good: And againe seeing there is but one Sinne to wit Disobediens to Gods will and Commandements from whence proceds all euill. So the feare of the Lord is the beginning of wisdom and is all the profite of Magick. For obedience to the will of God follows the feare of God the presence of God and his holy spirit. And the ministeries of the holy Angells follow this his will and all good things out of the neuer draune dry treasures of God.

The unprofitable and damned Magick springeth from Satan when we leaue the feare of God from our hearts and suffer him to reigne among vs. There presently the prince of this world the God of this age hath appointed such a one of his Kingdome that hee might find just a one proffitable for his Kingdome. Thus he taketh the Godles Magician even as a silly fly is taken in the Cobwebb of a Spider. And so Satan deceiueth them hunting them into his nets of desires vntill he bring them into the matter of eternall fire he eleuats and carrieth them vpp on high that they might haue the greater falle. Bring about gentle reader thy eyes and minde vnto the holy histories and also to the profane and gather all things of the Magicians according to the double Science or knowledg of good and euill. which things that they maybe the better discerned we haue hereafter placed the division and subuersion of Magick or Science in which whosoener will he may contemplate what is to be followed. what to be avoided. And according as euery one shall labour in that competencie and serue life that is giuen him.

The knowledge of Gods word and a life directed according to his word.

The wisdom of God.

The knowledge of the Government of God by Angels which the Scripture calleth watchmen and to understand the misteries of Angels.

The wisdom of man.

The knowledge of naturall things. The prudence of human things.

The contempt of the word of God and to live after the will of the Diuell.

The wisdom of Devils.

Ignorance of the government of God by Angels. To despise the custody of Angels or to be fellows with the diuills.

The will.

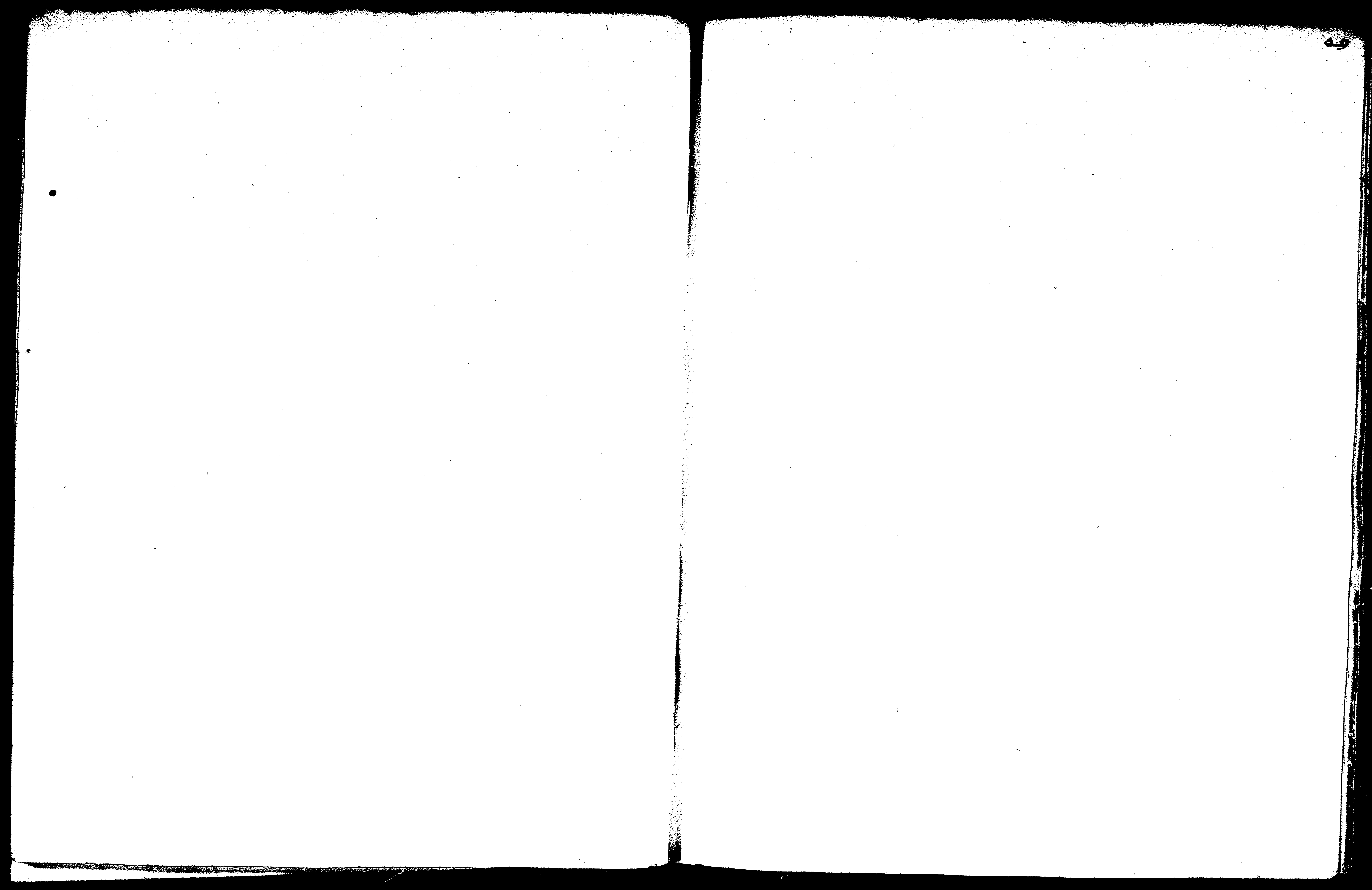
The will.

The Spirits

The Science of venifices in nature and to use them. Prudence in all euill arts vnto the hurt of mankind. And to use them in of God and to the losse and destruction of men.

Finitis: 00:

Handwritten marginal notes on the left side of the page, including the word 'of good' and 'of will'.



Morning and Evening read the prayer of appoin-
ted for the day together with the Helms for
the day and the Botany. 30 31

Call the common invocation in Agrippa
for each day of the week and the Angel
appropriated to that day commanding
the angels to be in his office on that day.
Do not forgetting the Angel to be
Christall naming them in their proper
invocation. and say that 3 times and
though you see it some times nor appearance
yet will come from particularly each
hour by himself. then the gods all
will come.

After 7 days performing the above said
rites joining the with proper fumet before
you begin your work and in the middle
after: and find not.

3 days before the rising call 3 times
a day and look toward that part
of the world that that plant grows
the proper plant delight in when you
invoked the gods.

12 hours before the rising or full moon
for your desire and at the moment of
uphol.

Then reade the 9th Psalm: 00:

1. Who dwell under the defence of the most high shall abide under the shadow of the Almighty.
 2. I will say unto the Lord Thou art my hope and my strong hold. My God in him will I trust.
 3. For he shall deliver thee from the snare of the Hunter and from the noysome Pestilence.
 4. He shall defend thee under his wings And thou shalt be safe under his feathers His faithfulnes and truth shall be thy Shield & Buckler. Thou shalt not be afraid for any terror by Night Nor for the arrow that flyeth by day.
 5. For the Pestilence that walketh in the darknes Nor for the sickness that destroyeth in the noone day.
 6. A thousand shall fall before thee and ten thousand at thy right hand. But they shall not come nigh thee.
 7. Yea with thine eyes shalt thou behold and see the reward of the ungodly.
 8. For thou Lord art my hope. Thou hast sett thine house of defence very high.
 9. There shall no euell happen unto thee Neither shall any Plauge come nigh thy dwelling.
 10. For he shall give his Angells charg over thee to keepe thee in all thy wayes. They shall beare thee in their hands. That thou hurt not thy foot against a Stone.
 11. Thou shalt goe upon the Lyon and Aspid. The young Lyon and the Dragon shalt thou tread under thy feet.
 12. Because he hath sett his love vpon me Therefore shall I deliver him I shall sett him vpp because he hath knowne my Name.
 13. He shall call vpon me And I will heare him. yea I am with him in trouble. I will deliver him and bring him to Honour. With long life will I satisfy him. And shew him my saluation.
- Glory be to the Father. And to the Sonne. And to the Holy Ghost. As it was in the beginning is now and ever shall be world without end. Amen.

Prayers of Benediction: 00:

pour out heare thy mercifulnes and vouchsafe by the holynes of thy goodnes to blesse concecrate and sanctifie me As thou blessedst Abraham Isaac and Jacob. Grant me I beseech thee Almighty God thy blessing to make me holy. God the Father blesse me. God the Sonne blesse me. God the Holy Ghost blesse me. I beseech the holy and blessed Trinity three persons and one God in unity blesse me O Glorious God with thy blessing everlasting.

oh mercifull Lord Jesus Christ Some of the everliving God blesse me with thy blessing everlasting.

give me vertue and power to blesse sanctifie and make me holy by the Sonne Lord Jesus Christ and by the comming of the Holy Ghost proceeding from the Father and the Sonne. Thou that art three persons and one God in substance to thee I doe make my vocation and prayers. blesse me with thy blessing everlasting.

Jesus Christ give vertue and power unto me in making the signe of the holie I may be made holy and sanctified in every operation And by the power of the Holy Ghost which liest and comest with the Father and the Sonne one God blesse me in this thy worke beginning and in all my works now and ever.

which art the maker and creator of all things visibe and invisibe Inspire me with thy blessing Euen as thou didest blesse all the world So blesse oh Lord I humbly beseech thee And sanctifie me thy creature in all holynes and blessed life lauding and praysing thee with all thy holy and blessed Angells now and ever.

Jehouah. Jehouah. Jehouah. The time was which time is. And the time to come. O Adonay Agla. Jehovahammator. Lux lux lux. In nomine Patris. Et filij. Et Spiritus Sanctus. Amen. receive my Prayers.

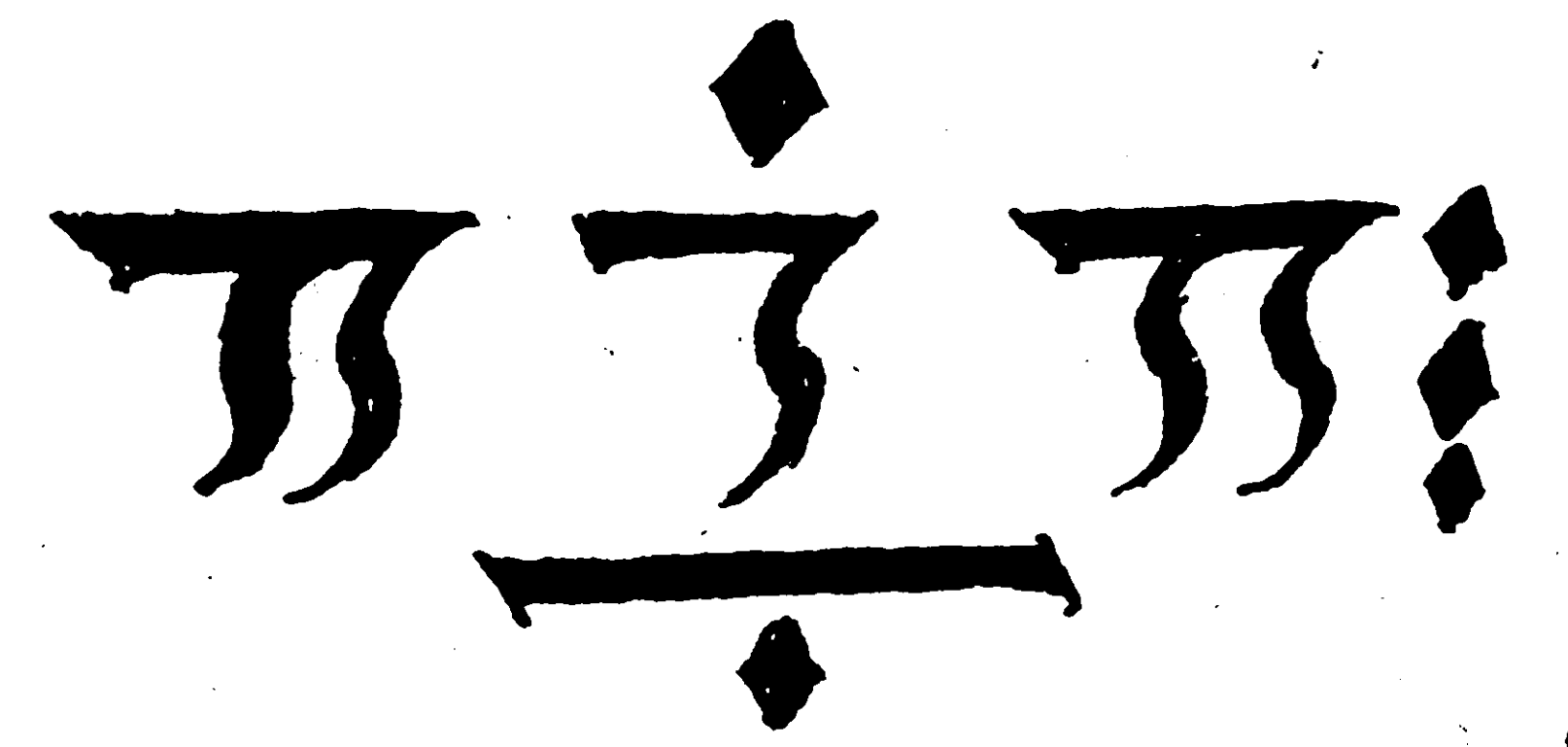
Signum Domini in Solonibus



Pater :

Filius :

Spiritus Sanctus



Filius :

Spiritus Sanctus

Pater :



Who art Jesus Nazarenus Rex Iudiorum
Filij Dei Misereve mei: ∞:

Reade the: 80: Psalme: ∞:

Thou that leddest Joseph like a Sheepe Shew thy selfe also Thou that fittest vppon the Cherubins.
 Before Ephraem Benjamin and Manasses stirre vp thy strength and come and helpe vs.
 Turne vs againe O God Shew the light of thy countenance and we shall be whole.
 O Lord God of hostes how long wilt thou be angry with thy people that prayeth.
 Thou feedest them with the bread of teares and giuest them plentiousnes of teares to drinke.
 Thou hast made vs a very scife vnto our neighbours and our enemies laugh vs to scorne.
 Turne vs againe thou God of Hostes shew the light of thy countenance and we shall be whole.
 Thou hast brought a vine out of Egypt Thou hast cast out the heathen and planted it.
 Thou madest roome for it and when it had taken roote it filled the land. The hills were covered with the shadow of it and the bowes thereof were like the goodly Cedars trees.
 She stretched out hir braiches vnto the Sea And hir bowes vnto the river.
 why hast thou then broken downe hir hedg that all they that goe by pluck of hir Grapes.
 The wilde Bore of the wood doth roote it vp and the wilde beasts of the field deuour it.
 Turne the againe thou God of Hostes looke downe from Heauen beholde and visit this vine.
 And the place of the vineyard that thy right hand hath planted and the braiches that thou madest so strong for thy selfe.

It is —

16. It is burnt with fire and cut doune And they shall perish at the rebuke of thy countenance.

Let thy hand be vpon the man of thy right hand And vpon the some of man whome thou madest so strong for thine owne selfe.

And so will not we goe back from thee O Let vs live and we shall call vpon thy name.

Turne vs againe O Lord God of Hostes shew the light of thy countenance and we shall be whole.

Glory be to the Father and to the Some and to the Holy Ghost
As it was in the beginning is now And ever shall be world without end.

The 45: Psalm:

1. My heart is inditing of a good matter. I speake of the things which I have made vnto the King.

2. My tongue is the penne of a ready wrighter.

3. Thou art fairer then the children of men full of grace are thy lipps because God hath blessed thee for ever.

4. Gird thee with thy sword vpon thy thigh O thou most mighty according to thy worship and renoune.

5. Good luck haue thou with thine honour. Ride on because of the word of truth of meeknes and righteousness and thy right hand shall reach thee terrible things.

6. Thine arrows are very sharpe And the people shall be subdu'd vnto thee euen in the midst among the Kings enemies.

7. Thy seate O Lord endureth for ever. The scepter of thy Kingdom is a right scepter.

8. Thou hast loved righteousness and hated iniquity wherefore God euen thy God hath anoynted thee with the oyle of gladnes above thy fellows.

9. All thy garments smell of Mirrhe Aloes and Cassia out of the Iuory pallaces wherby they haue made thee gladd.

10. Kings daughters were among thy honorable women vpon thy right hand did stand the Queene in a vesture of Goulde wrought about with diuers colours.

11. Harken O daughter and consider incline thine eare. forget also thine owne people and thy fathers house.

12. So shall the King haue pleasure in thy beautie. for he is thy Lord God and worship thou him.

13. And the daughters of Tyre shall be there with a gift like as the rich also among the people shall make hir supplications before thee.

14. The Kings daughter is all glorious within hir cloking of wrought Golde.

15. Shee shall be brought vnto the King in rayment of needle worke the virgins that be hir fellows shall beare hir company and shall be brought vnto thee.

16. With ioy and gladnes shall they be brought and shall enter in to the Kings pallace.

17. In steede of thy fathers thou shalt haue children whome thou maist make princes in all lands.

18. I will remember thy name from one Generation vnto another Therefore shall the people give thanks vnto thee world without end. Amen

Glory be to the Father. and to the Some. and to the Holy Ghost.
As it was in the beginning is now and ever shall be world without end. Amen.

Prayer wherby to haue sight of the Angels:

O Eternall and incomprehensible God Creator of Heauen and Earth God of all things visible and invisible Most mighty Jehouah By whose mighty power and vertue all things are and haue their effects and operations. vouchsafe O most mighty Maiesty for Jesus Christ his sake my sauiour and redeemer In whome I trust And in whose Incarnation + Holy nativity + Passion + Resurrection

And Glorious Assention of thy humble servant. Both
 faithfully beleave. To forgive me all my sinns secret and knowne And
 regenerate my harte And replenish my soule with the grace of the
 Holy Ghost That I maybe made worthy of a most unworthy sin-
 ner To see thy holy Angells appearing unto me. To minister and to
 reveale unto me The hidden secrett of thy holy and blessed Science Sea-
 led up in the Characters of life In Moses thy Prophets And to our anci-
 ent fathers whose lives were holy Declaring unto them by holy An-
 gells thy messengers the hidden misteries of holy Science. Since
 the beginning of the worlds creation for the honour and glory of thy most
 holy and blessed name. which with thy Seale shuttest up this Secret
 in the darke bosom of deepe oblivion from the nations of the Earth.
 O mighty Jehovah whose seate is the highest Heaven and
 the Earth thy footstool My loving Lord God and Creator Purifie
 my Soule and Conscience. And rectifie my minde and thoughts.
 And mundifie my body Soule and spirits of all Impurities And
 open unto me Though unworthy creature This thy secret mystery
 And through thy mercie Give unto me an understanding heart
 Perceiving those things which thou teachest me. O Lord send downe
 the Comfortor from above to direct in all truth In this thy infinite
 treasures. Instruct me in thy holy and blessed Science The which I
 seeke for my comfort and consolation. But not my will but thine
 be done in all things for the honour and glory of thy most holie
 and blessed name So my will be ever to fulfill thy will in all
 things Lett therefore O most Glorious God Thy blessing and
 Benediction come vppon me thy creature. Through Jesus
 Christ thy only begotten Sonne our Lord and only Saviour And
 the Holy Ghost our most sweete comfortor. Amen
 All Honour. Glory. Prayse. Power. Might. Maiesty. Domi-
 nion. Rule. and Authoritie. Ascribed. world without
 end.



Jehovah Jesus Nazareus Rex Ju-
 deorum filij Dei Misere mei: 00:

Reade this parte of the first Chapter

was sent from God unto a Cittie in Galile

named Nazaret

To a virgin affianced to a man whose name was Joseph of the house of David. And the virgins name was Marie.

And the Angell went in unto hir and said Haile thou that art freely beloved the lord is with thee Blessed art thou amongst women. And when shee saw him she was troubled at his saying and thought what manner of salutation that should bee.

Then the Angell said unto hir feare not Mary for thou hast found fauour with God.

For loe thou shalt conceive in thy wombe and beare a Sonne. And shalt call his name. Jesus.

He shall be great And shall be called the Sonne of the most high And the lord God shall give unto him the throne of his father David And he shall reigne ouer the house of Jacob for ever and of his kingdome shall be none end

Then said Mary unto the Angell how shall this be seeing I know not man.

And the Angell answered and said unto hir. The Holy Ghost shall come vpon thee and the power of the most high shall ouer shadow thee Therefore also that holy thinge which shall be borne of thee shall be called the Sonne of God.

Then Mary saide Behold the handmaid of the lord Be it vnto me according to thy word.

My soule doth magnifie the lord and my spirit hath reioyced in God my saviour.

For he hath regarded the lowlines of his Handmaiden.

For behold from henceforth all Generations shall call me blessed

For he that is mighty hath magnified me And holy is his name.

40
And his mercy is on them that feare him throughout all Generations. He hath shewed strength with his arme He hath scattered the proude in the Imagination of their Thoughts. He hath put downe the mighty from their seate and hath exalted the humble and meeke. He hath filled the hungry with good things And the rich he hath sent empty away. He remembering his mercy hath holpen his seruant Israell as hee promised to our forefathers Abraham and his seede for ever.

The Father. And to the Sonne. And to the Holy Ghost. in the beginning is now and ever shall be world without end.

Ps. 103: 1-4

O my soule and all that is within me Praise his holy name. Praise the lord O my soule and forgett not his benefits. which forgiveth all thy sinnes And healeth all thine infirmities. which sauech thy life from destruction and crownech thee with many and louing kindnes. which satisfieth thy mouth with good things making thee young and lusty as an Eagle. The lord executeth righteousness and Judgment for all them that are oppressed with wrong. He shewed his waies vnto Moyses his works vnto the Children of Israell. The lord is full of compassion and mercy long suffering and of great goodnes. He will not allway be chiding Neither keepeth he his anger for ever. He hath not dealt with vs after our sinnes Nor rewarded vs according to our wickednes. For looke how high the Heauen is in comparison of the Earth. So great is his mercy also toward them that feare him. looke how wide also the East is from the west. So farre hath he sett our sinnes from vs. yea looke as a father pittiech his owne Children Euen so is the lord mercifull

mercifull to them that feare him.

For he knoweth wherof we be made He remembreth that we are but dust
The dayes of man are but as Grass for he flourisheth as a flower
of the filde

For as soone as the winde goeth ouer it it is gone The place ther
of shall know it no more.

But the mercifull goodnes of the Lord endureth for ever and ever up
pon them that feare him And his righteousnes upon children Children
Euen upon such as keepe his couenant And thinke upon his
commandements to doe them.

The Lord hath prepared his seate in Heauen And his Kingdome
ruleth ouer all.

O praise the Lord ye Angells of his ye that excell in strength ye that
fulfill his commandements And hearken vnto the voice of
his word.

O praise the Lord all ye his Hosts ye seruants of his that doe his pleasure

O speake good of the Lord all ye works of his in all places of his do
minion. Praise thou the Lord O my soule.

Glorie be to the Father and to the Sonne And to the Holy Ghost
As it was in the beginning is now and ever shall be world
without end. Amen

Te Deum Laudamus: v.

O God we knowledg thee to be the Lord.

All the Earth doth worship thee the father everlasting.
To thee all Angells cry aloud The heauens and all the pow
ers therein.

To the Cherubin and Seraphin continually doe crye.

Holy Holy Holy Lord God of Sabaoth.

Heauen and Earth are full of the maiesty of thy glory.

The Glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble Armie of Martyrs Praise thee.

The holy Church throughout all the world doth knowledg thee. 38

The father of an infinite Maiesty.

The Honorable true and only Sonne.

Also the Holy Ghost the Comfortor.

Thou art the King of Glory O Christ

Thou art the everlasting Sonne of the father.

when thou tookest vpon thee to deliver man Thou diddest not
abhor the virgins wombe.

when thou haddest overcome the sharpnes of death Thou diddest
open the Kingdome of Heauen to all beleeuers.

Thou sittest on the right hand of God In the Glory of the father.

we beleeue that thou shalt come to be our Iudg.

we therefore pray thee helpe thy seruants whom thou hast
redeemed with thy pretious blood.

make them to be numbered with thy saints in glory everlasting

O Lord save thy people And blesse thine heritage.

Gouerne them and lift them up for ever.

Day by day we magnify thee

And we worship thy name ever world without end.

vouchsafe O Lord to keepe vs this day without sinne

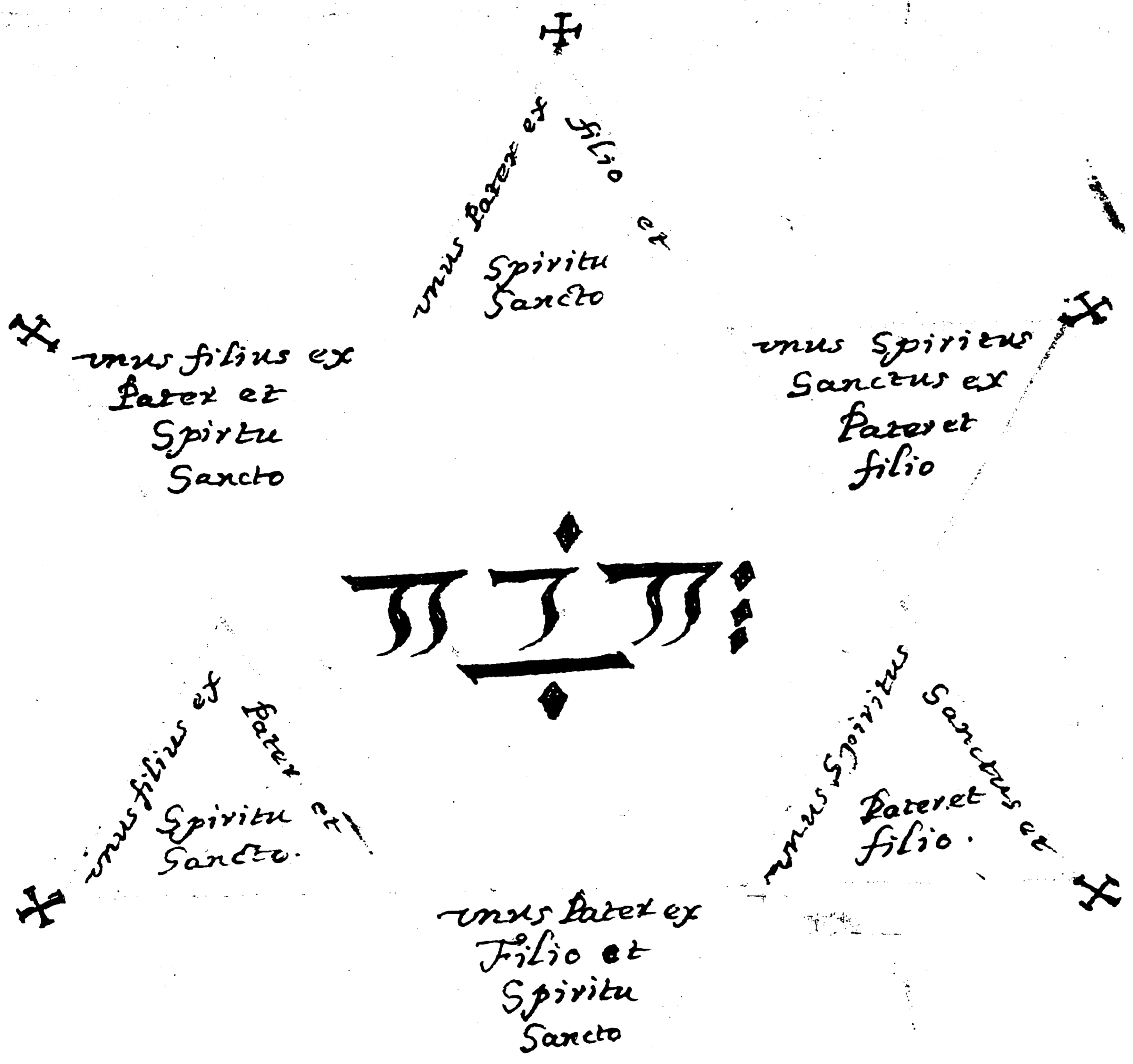
O Lord haue mercy vpon vs Haue mercy vpon vs.

O Lord lett thy mercy light vpon vs as our trust is in thee.

O Lord in thee haue we trusted lett vs neuer be confounded.

Glorie be to the Father And to the Sonne And to the Holy Ghost
As it was in the beginning Is now and ever shall be world
without end. Amen

in Pentaculo Pentecostis:



Jesus Nazarenus Rex Ju-
deorum Filij Dei Misere mei: 0:

To call three good Angels into a Cristall Stone or
 ...
 In the name of the Father
 and of the Sonne and of the Holy Ghost.
 devoutly say this prayer following on thy knees.
 O Lord God Almighty which said lett light bee
 made and it was done. Oh Holy and most Holy Lord God
 The Father and the Sonne and the Holy Ghost and the Spi-
 rit of living fire Doe beseech thee to lett there be so much light
 Only and Only sufficient light that I may see and not bee
 lett O holy Lord God give unto me thy unworthy servante
 power to see Three of thy good Angells in this Cristall Stone.
 or Glass Sweete Jesu give me wisdom and Grace to see
 Almighty Father and everlasting King of all Glory which
 didest send the Holy Ghost upon the Apostles. vouchsafe to
 send thy holy Spirit upon me And with thy holy hand blesse
 me Open my senses that I may see thy Holy Angells. Only
 and only blessed which hast created me to thine owne Image
 and Likenes And redeemed me with the precious blood of thy
 deare Sonne Give me grace and power to see Three of thy good An-
 gells in this Stone which may shew unto me the truth of all
 such questions as I shall demand. Grant this O Heavely fa-
 ther for Jesus Christ his sake To whome with the Holy Ghost
 be all honour and Glory now and for evermore.
 Then say as followeth. O you good Angells of God Only and On-
 ly come hastily and carry not make your personall appearance visi-
 ble to my sight in this Cristall Stone. In the name of our Lord
 Jesus Christ whersoever you be In Heavens In Earth In
 the firmament Or elsewhere soever. Come heither in faire
 Angells forme and shape Enter into this Cristall so bright
 and cleare That I may perceiue and see you. Come In
 the name of the Father and the Sonne and the Holy Ghost
 and carry not. Come. Come. Come.
 This must be repeated 3. times they appeare not at the first or 2.

O you good Angells of
God welcome are you In the worship of the blessed Trinitie pray-
ing and desiring you to shew me the truth of all such questi-
ons as I shall demaund of you And nothing but the truth
as you will answer it at the day of doome before your God and
mine

You good Angells we thanke you And
licence you to depart for this time Being prest and redy to
come againe whensoever I shall call you. Goe in peace
In the name of the Father And of the Sonne And
of the Holy Ghost Amen.

O Domine Jesu Christe Rex Glorie per virtutem illo-
rum qui hoc nomen invocant Et per po-
restatem et misericordiam tuam Domine mitte mihi
indignum famulum tuum Tres Angelos bonos veros
iustos optimos et excellentissimos Angelos tuos vere-
ratis Ex parte tua dextera in medium istius specu-
li aduisum mihi indignum famulum tuum verum
iudicium aperiunt mihi et verum iudicium faci-
ant mihi de re nobis dubeo et in certa absque ali-
quo dolo vel fraude

40
O Lord God Almighty most mercifull
father and King of Heauen which hast created all things In
Heauen Earth Hell and elee wheare which wast before all
worlds and art Perminent And after the world continueth for E-
uer. O Holy Father I beseech thee for Jesus Christ his sake thy
deere and only Sonne our Lord To send unto me Three of thy good
Angells from thy right hand of Glory. True sayers and spea-
kers visiblee to appeare in this Cristall Stone Or Glasse to
the visiblie sight of this Childe Maide and virgin And to shew
us the truth of all such questions as we shall demaund. Grant
this O Lord God Almighty which livest and Reignest ever one God world
without end.

on the forehead of the Childe with the Thumb
of thy right Hand ^{natur noster: uerbo: abid:}
Patris et filij et Spiritus Sanctus
wright on the midst of the Stone Or
Glasse with Oyle Olline ^{conspic:} this Name.

betweene thy leggs Thou sitting in A
Chaire And lett him say after thee. Lords Prayer
Beeleeve These names following. On Eley Eloy
Eley Messias: Sothet: Emanuell: Sabaoth:
In the name of the Father: And of the Sonne: And
of the Holy Ghost: Amen.

O Lord Jesus Christ King of Glo-
ry by vertue of those whome they call Hermely and by
thy power and mercy Send unto us Three of thy good
Angells from thy right hand of Glory Into the midst
of

Of this Crystall Stone or Glasse To the visible Sight of this Childe
maide and virgin Lett them make true answers True Judgment
and true appearance Reuealing unto vs all things doubtfull
and vnertaine without all falshoode fraud or deceit Grant
this Sweete Iesus I most humblie pray and beseech thee

must be repeate three times If the Angells ap-
peare not at the first or second time Three bright
Angells with Crownes of Goud on their heads appeare to the Childe
who will answer And shew thee by the Childe any thing thou shalt
requier.

You Angells of God welcom are ye in the worship of the blessed and
Glorious Trinitie praying and desiring you that you will shew
unto vs the truth of all such questions and things as we shall this
day aske or demand of you Lett them be answered faithfully iustly
and truly without all fraude guile deceit or delay As you
shall answer the Contrary at the dreadful day of Doome before
you God and mine you Angells of God Lett vs have the truth
And nothing but the truth In the name of Iesus.

as shall be shewne you hereafter.

If you be lying false and vntrue Angells which are come to delude
and mock vs The Seruants of the euerliuing God. Cursed be you
before the Maiesty of God. And the Malediction and curse of God
that Father God the Sonne And God the Holy Ghost be vpon
you And euery one of you To blaspheme Curse and excommunicate
you and euery one of you Into euerlasting paines of Hell fite
presently and immediatly vnles you depart and trouble vs no
more fiat fiat fiat Sobait Amen In nomine
Patris et filij et Spiritus Sanctus Amen.

As if they be false Angells they will
then say the former prayer againe Three times if neede bee.
They will not depart.

will not depart the Glasse
or Stone untill the Sonne be sett ee you licence them
If you call them at the Sonne Rising they will all that day be redie to
answer your demaunds untill the Sonne setting of the same day.

Domine Iesu Christe Rex Glorie per virtutem illorum
qui hoc nomen muocant Et per potestatem
et misericordiam tuam Domine Mitte nobis tres Ange-
los bonos veros iustos optimos et excellentissimos Ange-
los tuos veritatis Ex parte tua dexteram in medium is-
tius Speculi ad visum istius Pueri virginis verum iu-
dicium appareant, et verum iudicium faciant isto
puero virgini de te nobis duceo et in certa absque ali-
quo dolo vel fraude

To call the Angells to your
self by this Experiment Only altering the Plurall number to the singular
As you may perceiue by the latter prayers Both which prayers
only differ in that

But Prayer and a good beleefe preuaileth much For faith
is the Key to this and all other works And without it nothinge can be
effected: should not be above 12. yeares of Age when you enter him
or hit For you may worke as well with a mad Child as with a boy.
either Angell or spirit Except you presently
send them about som speedy busines you must licence them to depart
As your spirit of Prophecie and such like when you call for them to
have long conference with them.

There is a friend of mine Cal'd. A. B. of C. in the County of D. that I have not seene nor heard of a long time Tell us ye Angells of God how he doth whether he be in health or not Or whether hee be dead or alive Then they will tell you Then you may say you Angells of God shew vs the said A. B. and what he is doing whether he be in House of feild or in what place he is and what he is now doing Shew vs the truth in the name of Iesus. Then they will shew you But they will name no place Except you name it first. Therefore make you demands thus you Angells of God tell us truly In the name of the holy and blessed Trinitie how far of is the place where this A. B. is Is it .5. 6. 7. 8. 10. 20. or miles of Tell us in the name of God Then they will tell you Then say is it East. west. North or South from this place Then they will tell you Then say is it such a place They will answer it Is or it is not If they say it is not name som other place or till you have named it and they have told you it is the place. They will shew the Child the iourne House Signe if it have any the very roome and what furniture Pickers or is in the roome And what else you will Demaund.

Shew unto vs the truth of this question In the name of the Holy Blessed and Glorious Trinitie. A. B. of C. In the County of D. Had his Horse broken up and lost such and such things. Or lost such and such things from such a place uppon such a day. or. You Angells of God shew vs the Theefe or Theeves that stole these Goods. Then they will shew the Theefe or Theeves That the Child shall tell you of what Complection what stature. what ye arrell. And what blemish any of them have. or. If you will know their dwelling you must enquire as before. whether East. w. N. or South. or Likewise you may Demaund. what. where. and how they have bestowed the Goods.

A Trefe or a peece of the Earth wher you mistrust Treasures to be hidden. Having the Trefe or peece of earth in your Hand. Tell us truly in the name of the Holy Blessed and Glorious Trinitie whether In the Ground or Roome from whence this Trefe or peece of earth was taken Therbe any treasure hidden or no. Tell us truly in the name of Iesus. If they say ther is. Then say Tell us truly what it is whether it be Coyne Plate Jewells Booke Household stuffe or what it is They having told you say you Angells of God tell us truly whether it lye just under where this Trefe was taken up or how far from that place a foote. 2. 3. 4. 5. 10. 20. foote or how far. They having told you say Is it East. w. N. or S. from the place from whence the peece of Earth was taken. They having told you say you Angells of God shew vs the place And open the Ground and shew vs in what fashion it lyeeth and what it is All which they will shew. Also how deepe it lyeeth. or you must worke for Coles Lead. Timm Iron. Copper mines or they will tell you how deepe and how the colours of Earth will alter in every foote. 2. or 3. or. For these and such like this will suffice.

uppon such a day naming the day. A. B. of C. in the County of D. Lost such and such Cattail naming them forth of a Ground or led. E. within the sayd parish of C. from whence they were Stolen or are strayed. If you cannot name the day yerraine when they were lost Name the day when they were last seene And the day they were mist and percede as before. In the name of the Holy Blessed and Glorious Trinitie what are become of these Cattail se they Stolen or Strayed They will tell you Then say how far of are they one mile. 2. 3. 4. 5. 10. or 20 miles Or how many miles of are they They having told you say Is it East w. N. or South they will tell you Then say is it such a place or. As is before sufficiently taught Then say you Angells of God shew vs the Party or Parties that hath Stolen the Cattail If they be Stolen or they be not Stolen Call to see the place where they are. or. But how to make them returne home againe Shall be hereafter.

There is a man called by the name of A. B. dwelling
in the Towne of C. in the Parrish of D. dwelling in such a streete in the said
towne of C. being of such a Trade or Profession. Or there is a woman
called by the name of E. B. the wife of A. B. dwelling in the par-
rish of C. in the County of D. being of such a Trade or profession.

Is dangerously sick he complains of extreme pain in his
Side, his Back, his Belly &c. Or he was taken lame in his Leggs. Armes
or in such and such members.

This A. B. shall live or dye. If they say he shall dye Aske how longe
it wilbe. &c. If they say he or shee shall recover Aske whether you
shall doe it and whether it must be done by Physike or not If they
say by Physike First aske what disease it is naming what disease you
think it is Till you have found it Then whether such a medicine will
recover him or not If they say it will not name some other that you
know to be fitt for the disease. &c. Till you have found what will
doe it then aske how longe it wilbe before he shall be recovered &c.
he may be recovered without Physike Say you Angells of

God helpe us to such a principall Angell or Spirit as shall reco-
ver this A. B. and tell me you Angells of God In how long
time he will doe it Then they will tell you And the Angell or Spi-
rit will appeare to the Child If it be an Angell that appeareth
say as followeth *Angell of God* welcom art thou In the
worship of the holy Lord of Heauen And the blessed and glorious
Trinity Praying and desiring thee That thou wilt recover and per-
fectly make whole A. B. of C. In the County of D. of such a profession
who is greivously tormented, layned, or Greined, &c. In such an
such a part of his bodie And hath bin so this long &c. Thou Angell
of God doe this that I have saide faithfully Justly and truly
without all fraude guile deceit or delay by such a time Na-
ming the time the Angells before told you As you shall an-
swere to the contrary at the dreadfull day of boome before you
God and mine. *Je* Thou good Angell of God wilt thou
doe this thing for me faithfully Justly and truly. He will

say he will Then say Thou Angell of God In token that thou wilt
doe this thing for me Crosse thy Hande and Kisse them and Swore it
by the mighty power of the greare God of Heauen. That being
doone Say *At this time I doe*
Licence thee to depart *of the Father And of the*
Some And of the Holy Ghost so be it *If it be A*
Spirit that Appeare Thou must binde him as followeth.

Open thine Eares and heare and be obe-
dient and doe my will faithfully Justly and truly without all fraude-
Guile deceit or delay upon paine and perill of thy present and
everlasting damnation. I the servante of the everliving God the
maker and Creator of all things visible and invisible. I doe binde thee
charge thee and command thee Thou Spirit By the mighty pow-
er of God the Father. God the Sonne. And God the Holy Ghost
Being three persons in Trinitie And but one God in unity. which
thou knowest is the power of all powers And the sum of all things
By all that this our God and Heavens father is able to doe w-
thou knowest is all in all nothing impossible unto him And by
thy head and ruler and by all that thou art subject unto I binde
thee charge thee and command thee Thou Spirit upon paine
and perill of thy present and everlasting damnation.

without all fraude guile deceit or delay doe
all that lyeth in thy power to the uttermost To recover the health
of A. B. of C. In the County of D. &c. who is greivously payned
naming his greife Thou shalt I say recover perfectly the health
of A. B. without all fraude guile deceit or delay by such a
time upon paine and perill of thy present and everlasting damnati-

Thou Spirit that this be faithfully justly
 and truly doone and performed By Heauen by Earth by Hell by the
 Sea and by all the vertues and powers therein contained And by
 the mighty Infinite and incomprehensible power wherby God
 the Father did make and create Heauen Earth Hell Sea the
 me and all Creatures And I beseech the liuing God the maker
 and Creator of all things visible and Inuisible That thou maye
 est be confounded deprived disgraced disdignified and cast
 out from the state office and dignity that thou now standest
 in Into everlasting paines of Hell fire presently and
 immediatly unless thou doest fulfill my commandment
 in all respects as I haue saide. So be it.

In nomine Patris Et filij Et Spiritus Sanctus

being Inuocated say
 charge you In the name of the Holy Blessed and Glorious Trinitie that
 you fetch me heere a principall Spirit of Prophecie that may faithfully
 iustly and truly tell me of all things that is past And of all
 things that is doone at this present And of all things that are to come
 whosoever I shall demand of him lett him be as mighty an Angell
 or Spirit of Prophecie as any of the Prophets had in former time.
 If it be an Angell giue him his welcome and inuocate
 him as before.

Thou Spirit of Prophecie heare appeared open thine Eares and heare
 That thou be redy prest
 faithfully iustly and truly to tell me all such things as I shall aske or
 demand of you Either of things Past Things present or things to come
 without all fraude guile deceipt or delay vpon paine and perill of
 thy present and everlasting damnation

I doe bind thee hereunto thou Spirit of Prophecie
 Amen. In nomine
 Sobait. Et Spiritus Sanctus Amen.

Patris Et filij

your demands to the Angells as before said. Say
 bring vs such a principall Spirit As may cause
 these Cattails to retorne to the place from whence they were strayed
 Stolen or went away And tell us in what time he shall doe it They
 hauing told you and brought the Spirit into the Glasse Bind him. Vis
 Reading out the first part of the Bond
 Looke out such and such Cattails
 Then say.
 being the Goods of H. B. of C. in the County of E. That were Stolen
 Strayed or went away out of a Ground or a Common or called E. On such
 a day or night Or they were seene such a day And were mist such a day
 betweene which two dayes they were gon forth of the foresaid Ground
 call E. Thou shalt seeke out these Cattails whersoever they be vpon
 the face of the whole Earth Thou shalt not suffer fledg bitch nor no-
 inclosure whatsoever to stay these Cattails until thou hast brought
 them vnto the place from whence they were Stolen Strayed or went
 away Thou shalt doe all this that I haue saide by such a Time
 I doe bind thee hereunto thou Spirit

your demands to the Angells And the Spirit appeared
 and the first part of the Bond pronounced Say as followeth.
 goe to the Thiefe that hath stolen such and such
 things being the Goods of H. B. of C. in the County of E. And were stolen
 from such a part of his House being in the same Towne of C. On such a day
 Thou shalt I say goe presently and immediatly vnto the Thiefe that hath stolen
 these Goods And thou shalt so haunt him So vex him And so torment
 him with such Ouglie Odious fearfull and most dreadfull sights and
 apparitions As if Twenty Diuells In the likeness of Raring Lyon and Boing
 Beares were affwaies harnting and following him as if they were carrying
 him away In such Horrible fearfull and Dreadfull sights Harntings
 and apparitions That no creature is able to indure or behold Thou shalt so
 vex him both in body and minde no suffering him to take any rest. Ea-
 ting Drinking Sleeping waking Plying working Or whatsoever un-
 till.

untill such time thou cause him to bring the stolen goods againe unto the place from whence the were stolen. Or to such a place as thou shalt force this theefe so to doe by such a time.
So I doe bind thee hereunto thou spirit &c.

your demands answered The Spirit appeared And the first part of the Bond repeated say as followeth.
and immediatly looke out A. B. being the some C. E. of B. in the County of E. And was servant to F. G. of H. in the County of J. of such a Trade. Or of such a profession who is run away from his master upon such a day And hath carried away such and such things with him. Or went away from his wife upon such a day &c. Or hath done such an exploit and is fled &c.
seafe out the said A. B. wether soever he shall be upon the face of the whole Earth thou shalt so haunt him vex him and torment him with such ugly odious fearfull and dreadfull sights and apparitions as if twenty Devils in the liknes of Ramping Lyons or Roring Bears were always haunting and following him as if they were carrying him away with such horrible fearfull and dreadfull hauntings and apparitions that no creature is able to indure or behold Thou shalt so vex him both in body and minde not suffering him to take any ease rest or quiet day nor night Eating Drinking Sleeping walking Playing working or what soever untill such time that thou cause him to returne to the place he went away from And to bring those things with him againe that he carried with him &c.
that I have said faithfully Justly and Truly
out all fraude guile deceipt or delay So that this thing may be effected and performed by such a time

may easily be perceived how to make demands for any Experiment witchcraft excepted which now shall follow.

45
for one particuler person Say There is a man or woman called A. B. of C. In the county of E. That upon such a day was suddainly taken In such and such maner. Naming the time and the maner of the parties sickness And the place it took him in if it maybe knowne Tell us you Angels of God what was the cause of this mans sickness or infirmity. was it witchcraft For no. If they say it was witchcraft Then say ye
In the name of the Holy lie Blessed and Glorious Trinity I charge you to call us the witch or witches with their assistants by what name or title soever they are called which doth molest and trouble A. B. of C. &c. Call them I say in to this Glasse being appeared say as followeth If there be but one witch and one spirit.

And thou spirit of witchcraft and sorcery Assistant to this hellish and cursed Creature by what name or title soever thou art called which doest hale pull terrifie and torment the body carcas and limes of A. B. of C. in the county of E. &c. Open your eares and heare and be obedient and doe my will faithfully justly and truly without all fraude guile deceipt or deley upon paine and perill of your present and everlasting damnations. I the servant of the everliving God the maker and creator of all things visible and invisible. I doe bind you Charge you and command you And each of you severally and jointly by the mighty Power of God the Father. God the Sonne. And God the Holy Ghost being three persons in Trinity and but one God in unity which you doe know is the power of all powers and the sum of all things By all that this our God and Heavenly Father is able to doe which you doe know is all in all And nothing impossible unto him And by your heads and rulers and all that you are subject unto I doe bind you charge you and command you and either of you upon paine and perill of your present and everlasting damnations That you nor neither of you neither that any other wicked witch spirit or Fairie for you by you or by your meanes doe at any time hereafter to the end of the world medle or make any more or any farther at all in any kind of respect.

respect with A. B. of C. in the County of D. but that you lett this poor
cristean man. A. B. be in peace quiett and rest without any vexations
molestations hurts Greifes Gripings takings halings pullings Headach
Stomachach Bellyach Backach Boneach Limach Tremblings quiver-
vings Shakings Heatings Burnings Prickings Shuermgs Ragsms pain-
ges paines Greifes lamings Swellings Pinings Consumings Kils-
ings Tortures Torments Stiches Temptations vexations mole-
stations hurts or damages in any sort or wise howsoener. I doe binde
you charge you and commaund you and either of you severally and
ioynely hereunto by Heauen by Earth by Hell by the Sea and
by all the vertues and powers therein contained And further more
I binde you severally and Joynely by the mighty infinite and incompa-
rahensible power wherby God the Father did make and create Heauen
Earth Hell Sea you me and all creatures That thou dost restore
the health unto A. B. which you gave not That is to say That e-
very part and parcell of the body head and Stomake of A. B. what
soener you or either of you have impaired the health full state
of by any kind of waies or meanes whatsoever may be made pre-
sently perfectly whole and well in all kind of respects. By such
a time. And I beseech the living God the maker and Creator of all
things visible and Inuisible that you and either of you may be
confounded deprived disgraced disdignified and cast out from the state
office and dignity that you now stand in Into everlasting paines
of Hell fire presently and immediatly unlesse you doe fulfill my
commaundement In all respects as I have said. So be it
Amen In nomine Patris

and Cattails wher they are more witches
then one and many Spiritt then work as followeth and say.
There is a man caled by the name of A. B. of C.
in the County of D. and also E. wife to the foresaid A. B. and F. the son
to the said A. B. et. Also such and such of his servants or Also his
Cattails dyeth the manner of their sickness the like
of ther Cattails et and say Tell us in the name of
the

The Holy Blessed and Glorious Trinitie what is the Cause of these harms
tha hath hapened to this A. B. and his family and his Cattails Is it witch-
craft ye or no If they say witchcraft. you may aske if you will how man-
ny of the wiches And for what cause et Then call as is before taught for
the wiches and ther assistants. If you please you may speake to have the
prime witch that was the setter on of the rest to stand by his selfe. et
All being answered And the wiches with their assistants appeared. Say
And you Spirits of witchcraft and

Sorcery Assistants to these Hellish and curced creatures And you fayry spi-
rits Elpher or Pigmes Or by what other stile name Title or Addition soe-
uer you are cated which doe hale pull terrifie and torment the body
Carage and Limbes of A. B. of C. et And also of E. his wife. et
and heare and be obedient and doe my will faithfully
justly and truly without all fraud guile deceipt or delay vppon paine
and perill of your present and everlasting damnations. I the servant
of the everliving God the maker and creator of all things visible and In-
visible I doe binde you charge you and commaund you and every one of
you severally and Joynely by the mighty power of God the Father God
the Sonne and God the Holy Ghost being Three persons in Trinitie And
but one God in unity which you doe know is the power of all powers and
the sume of all things. By all that this our God and Heavently father is
able to doe which you doe know is all in all and that there is nothing im-
possible unto him And by your heads and vuler And all that you are
subiect unto I doe binde you charge you and commaund you And every one
of you severally and ioynely vppon paine and perill of your present and
everlasting damnation That you nor none of you Neither that any other
wicked witch Spirit or Fairy for you by you or either of you or by your-
meanes doe at any time hereafter to the end of the world Medle or make
any more or any farther at all In any kind of respect with A. B. of C. either
with his wife his Children his Servants his Goods his Cattails That is to
say with any of his Horses his Oxen his Kine his Bullocks his Sheepe
his Lambes or any thing unto him apercaining throughout the whole lott
of his inheritance but that you lett them be in peace quiet and rest
without any vexations molestations hurts Greifes Gripings takings
halings pullings Headaches Stomachaches Bellyaches Backaches.
boneaches.

boneaches limbaches Tremblings quiverings Shakings heatings bro-
nings prickings shakings tagings pangis paines greifas lamings swelling
pinings consumingings Killings tortures tormentes Stiches Temptations vex-
ations hurts or daingees In any sort or wise howsoever

charge you and command you and every one of you Generally and joyntly
hereunto by Heaven by Earth by Hell by the Sea and by all the ver-
ties and powers therein contained

and
every one of you Generally and Joyntly by the mighty infinite and
incomprehensible power wherby God the Father did make and cre-
ate Heaven Earth Hell Sea ~~the~~ mee and all creatures

you doe restore the health unto the said. A. B. his wife his children
his Servants his Goods his Cattails That you care not So that the
said A. B. his wife his children his Servants his Goods his Cattail
whatsoever you or any of you have impaired the healthfull state
of maybe made presently and perfectly whole and well in all kind
of respects. By such a time.

The maker and creator of all things visible and invisible that you
and every one of you maybe confounded deprived disgraced disfig-
nified and cast out from the State office and dignitie that you
now stand in Into everlasting paines of Hell fire presently and
immediately unlesse you doe fulfill my commandementes In all
respects as I have saide. So be it

In nomine Patris et filii et Spiritus sanctus. Amen

Our helpe is in the lord and in his holy name I
lord heave our prayers. The lord is with us So be it.
nor be sorrowfull because god is our father

fear the lord our God and reverence him only To whom be all honours
virtue power and Glory both now and evermore
which upon the name of the lord shall be saved. So be it
the lords prayer the recede.

and Invoke thee Omnipotent God which art
King of all things Eternal Governour of all the world uncorrupt unspot-
ted undefiled Invisibile wonderfull most faultles unreprehensible
Almighty ruler Great and holy Adonay Eloy Sabaoth
God of Gods and father of all Glories and most renowned vertues The
truth it selfe High King father of our lord and Saviour Jesus Christ
Give thy benediction and blessing unto me thy humble servant
And to all things that I take in hand to bring to passe at this time
through thy most Holy and blessed name Grant this O Heavenly
father for Jesus Christ his sake thy only Sonne And our only sa-
viour To whom with the Holy Ghost be all glorious Glory praise
power might maiesty Rule Dominion and Authority world
without end

thy humble servant I beseech thee O my lord God
and Saviour Jesus Christ And have mercy upon me thy humble ser-
vant I humbly beseech thee. Thou art my helper and my refuge O
lord Jesus Christ. In thee only have I trusted and in no other
neither will at any time hereafter trust in any other besides thee.
Helpe me therefore O most mighty God which art Alpha et
omega The first and the last whose vertue and aide I most humbly de-
sire and hartily requier Have mercie upon me O my God have mer-
cie upon me and blesse me with thy blessing everlasting.

In nomine Patris et filii et Spiritus sanctus. Amen

O Omnipotent and unresistable Jehovah who by the death of thy naturall Sonne our blessed Saviour Iesus Christ didest breake the head of the Serpent and destroy the pouere of the Serpent I humbly pray thy deuine Majesty to purge and free this place and Crystall stone (or Glasse) from all infernall power to inhibit and discharge all apostat and deluding Spirits from euer daring to approach neere my person Or this place or presuming to appeare in this Crystall stone (or Glasse) To me thy unworthy seruant for whome thy most blessed Sonne shed his most precious blood To whome with thee and the Holy Ghost I yete all honour laude praise glory power might Majesty Dominion rule and authoriti now and for euer more world without end Amen

The: 51: Psalme:

1. Have mercy vpon me O God after thy great goodnes According vnto the multitude of thy mercies. Do away mine offences.
2. Wash me thoroughly from my wickednes and cleanse me from my sinne.
3. For I knowledg my faults and my sinne is euer before me.
4. Against thee only haue I sinned and done this euill in thy sight. That thou mightest be iustified in thy saying And cleare when thou art iudged.
5. Behold I was shapen in wickednes and in sinne hath my mother conceived me.
6. But loe thou requirist truth in the inward parts And shalt make me to vnderstand wisdom secretly.
7. Thou shalt purge me with Hyssope and I shall be cleare Thou shalt wash me and I shall be whiter then snow.
8. Thou shalt make me heare of ioy and gladnes That the bones which thou hast broken may reioyce.
9. Turne thy face from my sinnes and put out all my misdeeds.
10. Make me a cleare heart O God and reneue a right spirit within me.
11. Cast me not away from thy presence And take not thy holy spirit from me.
12. O giue me the comfort of thy helpe again. and stablish me with thy free spirit.
13. Then shall I teach thy wayes vnto the wicked. And sinners shall be conuerted vnto thee.
14. Deliuere me from blood guiltes O God thou that art the God of my health And my tongue shall sing of thy righteousness.

Believer.

Thou shalt open my lipps O Lord and my mouth shall shew thy praise. For thou desirest no sacrifice elee wouldest giue it the but thou delightest not in burnt offerings. The sacrifice of God is a troubled spirit a broken and a contrite heart O God shalt thou not refuse O be favorable and gracious vnto Sion Build thou the wales of Iherusalem. Then shalt thou be pleased with the sacrifice of righteousnes with the burnt offerings and oblations. Then shall they offer yong bullocks vpon thine alter. Glory be to the Father.

The: 46: Psalme:

God is our hope and strength a very present helpe in trouble. Therefore will not we feare though the Earth be moued And though the hills be carried into the mids of the Sea. Though the waters thereof rage and swell and though the mountains shake at the tempest of the same. The rivers of the flood thereof shall make glad the cittie of God The holy place of the tabernacle of the most highest. God is in the midst of her Therefore shall he not be remoued. God shall helpe his and that right early. The heathen make much adoe and the Kingdomes are moued But God hath shewed his voice and the Earth shall melt away. The Lord of Hostes is with vs The God of Jacob is our refuge. O come heither and behold the works of the Lord what destruction he hath brought vpon the Earth. He maketh warres to cease in all the worlde he breaketh the bow and knappeth the speare in sunder. and burneth the charrests in the fire. Be still then and know that I am God I will be exalted among the heathen and I will be exalted in the Earth. The Lord of Hostes is with vs The God of Jacob is our refuge. Glory be

The: 91: Psalme: 2:

Who dwelleth under the defence of the most high shall abide. You shall find this psalme written in Page: 35

Therefore can I lack nothing.

He shall feede me in a greene pasture And leade me forth be-
side the waters of comfort.

He shall conuert my soule and bring me forth in the paths of
righteousnes for his name sake.

yea though I walke through the vally of the shadow of death
I will feare no euill for thou art with me Thy rod and thy staffe com-
fort me

Thou shalt prepare a table before me against them that trouble
me Thou hast anoynted my head with oyle And my cup shall be
full.

But thy louing kindnes and mercy shall follow me all the days
of my life And I will dwell in the house of the Lord for ever
thy father and to the Some and to the Holy Ghost.

As it was in the beginning is now and ever shall be wroth without
end

When thou prayest this prayer following Three times with great deuotion
If the Angell appeare not at the first or second repetition.

Honour Sacred and indiuisible Trinitie God the father
God the Some and God the holy Ghost vppon the bended Kneefe of
my soule and body I doe most humble and hastily implore thie
sacred Maiesty at this present If it be thie holy will to giue and
graunt vnto me thy humble Seruant The immediat visible
vocal and audible presence and ministrie of one of thy blessed per-
seuering holy Angells In such an amiable peaceable constant
and unchaingable forme and manner as thy heavenly mercy
and wisdom towards me knoweth my fraile nature most ca-
pable of without any hurt or astonishment offered or done to my
mind or body to minister vnto me to shew and reveale vnto me
thy unworthy seruant all such questions and things as thy hum-
ble seruant shall demaund of him And I most humble beseech

thy Sacred Maiesty to prepare and make the faculties of my soule
and body with sufficient Grace and power from thee to receive and
use aright this thy so greate a blessing for which I am or humble
Iure vnto thee Graunt this O heavenly father for Iesus Christ
his sake thy deare and only Some And our Lord and only Saviour
vnto whome with the Holy Ghost I yete all honow laude-
praise Glory power might Maiesty dominion rule and authority
both now and evermore. Amen.

When he is appeared If his appearance be not perfect
The Angell which I
author be that visible vocal and audible Angell which I
have praide for Shew thy selfe aparently to the visible sight
of me The seruant of the everliuing God without all fraude
guile deceipt or delay as thou shalt answer to the contrary at
the dreadfull day of doome.

When perfectly appeared demaund his name the which be-
ing obtained say thus naming his name that blessed
perseuering holy Angell for whome I have prayed vnto
the Great God of Heauen and Earth. If he answer He is
Thy say Blessed and welcome art thou O That comest to me
in the name of the Lord.

Then say this prayer following
O Unchangeable and unferchable Iehouah Lord and disposer of all ho-
ly Angells I giue thy Sacred Maiesty most humble and hartie
thanks for thy greate mercy and Speciall fauour towards me
thy unworthy seruant In licencing and comending this thie
blessed Angell to appeare to the sight of me thy humble-
seruant In the forme and in the manner and vnto the end
petitioned I most humbly beseech thy deume Maiesty for-
ther to licence and commaund this thy said holy Angell So
fully and perfectly to dilate and manifest himselfe To me
thy humble Seruant as out of thy mercy and wisdom thou
art pleased shall at all times suffice for this blessed worke.
which

which in thy name and feare I have begun and desier to continue
I say to the Angell Thou holy and blessed Angell In the
name of Iesus Christ by vertue whereof thou appearest I des-
sier thee to give me plaine and true answers of my questions
doubts and demaunders to the plaine understanding of me the
the servant of the ever living God. I say this my ever
O thou most Glorious infinite and Heavenly Lord God what is
man that thou regardest him Or the Some of man that
thou visitest him Man is as a thing of nothing his time
passeth away like a shadow In particular I confesse my
selfe to be but dust and ashes a worme and no man the very
matter and subiect of thine eternall wrath and indignation
yet thou feedest me with thy good things and givest me
mercy in steede of Judgment to drinke Thou dost ac-
cumulate and multiplie thy benefitts upon me And
in particular is thy speciall favour of the immediat
visible vocall and audible presence and ministry of thy blessed
Angell O favour which thou hast demed to the sones of men
For those benefitts and this what shall I say and render unto my lord
but that Thou art my God and I will praise thee Thou art my God
and I will exalt thee I will take the cuppe of Salvation and call
upon the name of the lord I will pay my vowes unto the lord in the
presence of all his people The which that I may doe I humbly crave
thy assisting grace O heavenly father for thy Christe sake to whom
with thee and thy sacred Spirit I give all honou and glory pow-
er praise maiesty and dominion now and for ever Amen
If you desire give the Angell licence to depart
Thou good Angell I thanke thee And for this time I licence
thee to depart To the place apoynted the of God. Goe in peace.
In the name of the Father And of the Sonne
And of the Holy Ghost Amen.

How you shall call for a good Angell.

you will call for any of the Angells of the dayes of the
weeke or any other Good Angell that you know his name The
three Angells being Invoked and appeared. I say
O thou most Glorious infinite and Heavenly father maker and Creator of all
things visible and invisible I thy unworthy servant doe
beseech thee of thy fatherly goodnes and mercie That thou wilt
vouchsafe to give leave and licence to thy holy and blessed Angell
Gabriell or any other Angell you will name to make his appearance
in the middert of this Glasse or Crystall stone, to the visible sight
of me thy unworthy servant of this childmaide and virgin
now when I shall call him with comition from thee to answer
me faithfully iustly and trulie unto all such questions as I shall
demand And to doe all such things as for me as I shall desire of
him to doe Grant this O heavenly father for Iesus Christ his
sake our only mediator and Advocate.

In the name of the Father And of the Sonne And of the
Holy Ghost Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Gabriell welcome art thou in the worship
of the holy lord of Heauen And the blessed and Glorious Trinitie
Praying and desiering thee that thou wilt answer me faithfully just-
lie and truly unto all such questions as I shall demand of thee
And to doe all such things for me as I shall desire of thee to doe
without all fraude guile deceite or delay as thou shalt answer to the
contrary at the dreadfull day of doome. Gabriell will thou doe
what I shall say he will say he will do what I shall say he will do
that thou wilt doe it crosse thy hand and kiss them that being done
make your demaunders. And so I licence him to depart.

which in thy name and feare I have begun and desier to continue
I say to the Angell Thou holy and blessed Angell In the
name of Iesus Christ by vertue whereof thou appearest I des-
sier thee to give me plaine and true answers of my questions
doubts and demaunders to the plaine understanding of me the
the servant of the ever living God. I say this prayer
O thou most Glorious infinite and Heavely Lord God what is
man that thou regardest him Or the Some of man that
thou visitest him Man is as a thing of nothing his time
passeth away like a shadow In particular I confesse my
selfe to be but dust and ashes a worme and no man the very
matter and subiect of thine eternall wrath and indignation
yet thou feedest me with thy good things and givest me
mercy in steede of Judgment to drinke Thou dost ac-
cumulate and multiplie thy benefitts upon me And
in particular is thy speciall favour of the immediat
visible vocall and audibile presence and ministry of thy blessed
Angell O favour which thou hast denied to the sones of men
For those benefitts and this what shall I say and render unto my lord
but that Thou art my God and I will praise thee Thou art my God
and I will exalt thee I will take the cuppe of Salvation and call
upon the name of the lord I will pay my vows unto the lord in the
presence of all his people The which that I may doe I humbly crave
thy assisting grace O heavenly father for thy Christes sake to whome
with thee and thy sacred Spirit I give all honour and glory pow-
er praise maiesty and dominion now and for ever Amen
Then make your demaunders unto the Angell Having what
you desier give the Angell licence to depart
Thou good Angell I thanke thee And for this time I licence
thee to depart To the place apoynted thee of God. Goe in peace.
In the name of the Father And of the Sonne
And of the Holy Ghost Amen.

How you shall call for a good Angell: 50

When you will call for any of the Angells of the dayes of the
weeke or any other Good Angell that you know his name The
three Angells being Invoked and appeared. Say this prayer.
O sweete God and Heavely father maker and Creator of all
things visible and invisible I thy unworthy servant doe
beseech thee of thy fatherly goodnes and mercie That thou wilt
vouchsafe to give leave and licence to thy holy and blessed Angell
Gabriell or any other Angell you will name to make his appearance
in the middert of this Glasse or Crystall stone, to the visible sight
of me thy unworthy servant of this childmaide and virgin
now when I shall call him with comition from thee to answer
me faithfully iustly and truly unto all such questions as I shall
demand And to doe all such things as for me as I shall desiere of
him to doe Grant this O heavenly father for Iesus Christ his
sake our only mediator and Advocate.
Then call the Angell as folloeth. + Gabriell + Gabriell +
+ Gabriell + Come hastily and tarry not + In the
name of the Father + And of the Sonne + And of the
Holy Ghost + So be it + Amen +
When he appeareth say Gabriell welcome art thou in the worship
of the holy Lord of Heavens And the blessed and Glorious Trinitie
Praying and desiring thee that thou wilt answer me faithfully just-
lie and truly unto all such questions as I shall demand of thee
And to doe all such things for me as I shall desiere of thee to doe
without all fraude guile deceite or delay as thou shalt answer to the
contrary at the dreadful day of doome. Gabriell will thou doe
what I shall say he will say he will do. Gabriell in token
that thou wilt doe it crosse thy hand and kiss them that being done
make your demaunders. And give licence him to depart.

recipe Lapidem Christalem vel Beclam. The cleaver the better. Lay it on the Altar on the same side that the Gospell is readen on. And lett the Priest say a Masse on the same side of the Altar. And when the Masse is saide stand as nigh the Altar as you may Then say this consecration following

Christalum vel Beclam per virtutem omnipotentis dei per Sanctum Sacramentum quod celebratum est iuxta te per istum Emanuelem qui lectus est super te Et per ista nomina Adonay Adox Emmanuel Onele et Onele Terragramator Anela Et per omnia diuina nomina ineffabilia per virtutem Regis Salomonis qui inclusit spiritum in vase vitreo ut quia in te scripta In nomine Patris et filii et Spiritus Sancti nullus spiritus vel Angelus inclusus non habeat potestatem eundo me iusti negotio, nisi falendi aliquo modo sit virtus. sed deducet et nobis demonstrabit. et quibus in que integratus fuit et si adiutus fuit per eum qui venturus est iudicare vivos et mortuos et seculum per ignem.

puriam quem infra etatem Christianam amorem Et non ultra
you shall write on the stone or Glasse with Oyle or Wine the names Onele vel Onele. For Onele will shew the deeds how it was done. And Onele what thou shalt aske of him the master shall say softly to him selfe on the stone or Glasse

3. times as followeth.
Eloy Eli Eli Lamasabathani Adonay Terragramaton Alpha et Omega principium et futurum
In nomine Patris et filii et Spiritus Sancti Amen
fiat fiat fiat tibi lux et in nomine Domine nostri Jesu Christi omnipotentis quid dixit fiet lux et facta erat lux

44
51
fiat tibi lux ad videndum Onele vel Onele Angelum et lumine
Insufficientem et das quantum Andivisti istius penam. Et ut non sit
impeditus per te lucem qui in omnia sibi demonstratum ab Angilo
nobis absque impedimento veraciter valet declarum omnipotens
sempiternus Deus qui spiritus Sanctus super Angelos et Apostolos
nos misisti eundem spiritum super hunc peccatum Et mittere
dignetur ipse ore tuo benedicere et illumina sensum eius ad
videndum et audiendum Onele vel Onele exorcisore. Et puerum
per deum vivum per deum verum per deum Sanctum qui te
puerum Et ad felicitatem suam creaturam dignatus est
precioso sanguine suo redimisti exorcisore et etiam per baptismum
quodie manibus sacerdotis recipisti et per Christi, natus unum
tionum et per virginitatem tuam ut non sit impeditus timo-
rem, nisi aliquo modo quia veritatem de quibus curque tibi ab
Angilo per signa monstrata aut verbo declarata absque falla-
sia nobis monstrer ad invicem domine nostrum Jesum Christi
cui est honor in secula seculorum.

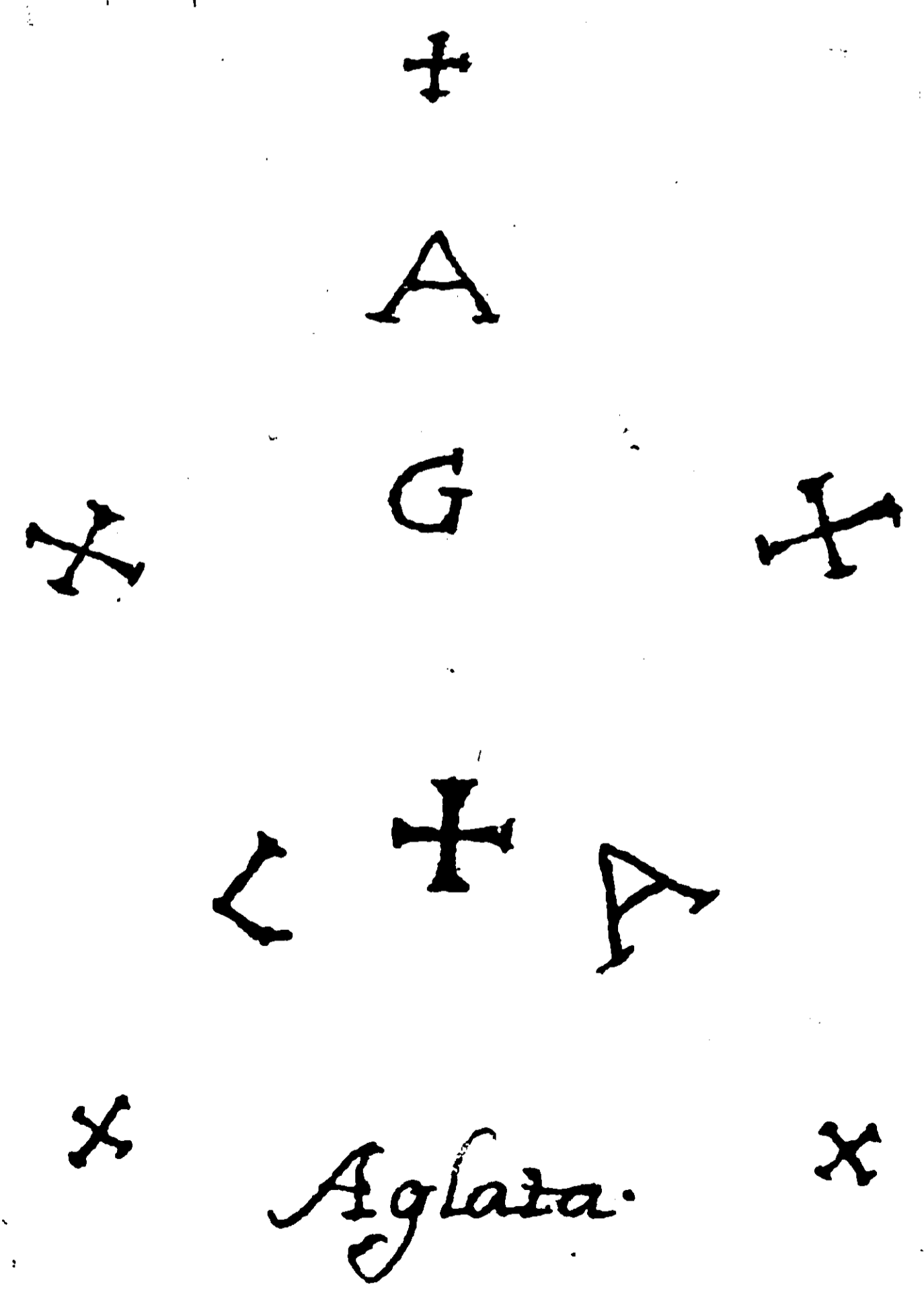
lett the Child say after the Master word by word as followeth
mitte nobis tres bonos Angelos ex parte
tua in istam Lapidem Christalem vel Beclalem qui dicent et demon-
strent nobis veritatem atque dies de quibus interrogacionibus sic
tibus vicibus ut supra Domine Angele principio tibi et interro-
gabo veritatem et appere mihi signa illorum bonorum et omnia
principium atque fine In nomine Patris et filii et Spi-
ritus Sancti Amen et virginitatem meam qua tenus
demonstres nobis de quibus nos interrogabimus veritatem et
per ista nomina Eloy Sabaoth Adonay Terra-
gramaton Alph et Omega Principium et
finis

3. times And when the Child perceiveth any thing in
the stone He must say after the master.
I charge thee and charge thee by the virtue and power of
Almighty God The Father Some Holy Ghost As thou and I
shall give and yelde account at the dreadfull day of Judgment before
thy Lord and mine I thou Angell Onele or Onele Tell me or Shew me
faithfully and truly without any fraude or dissimulation what

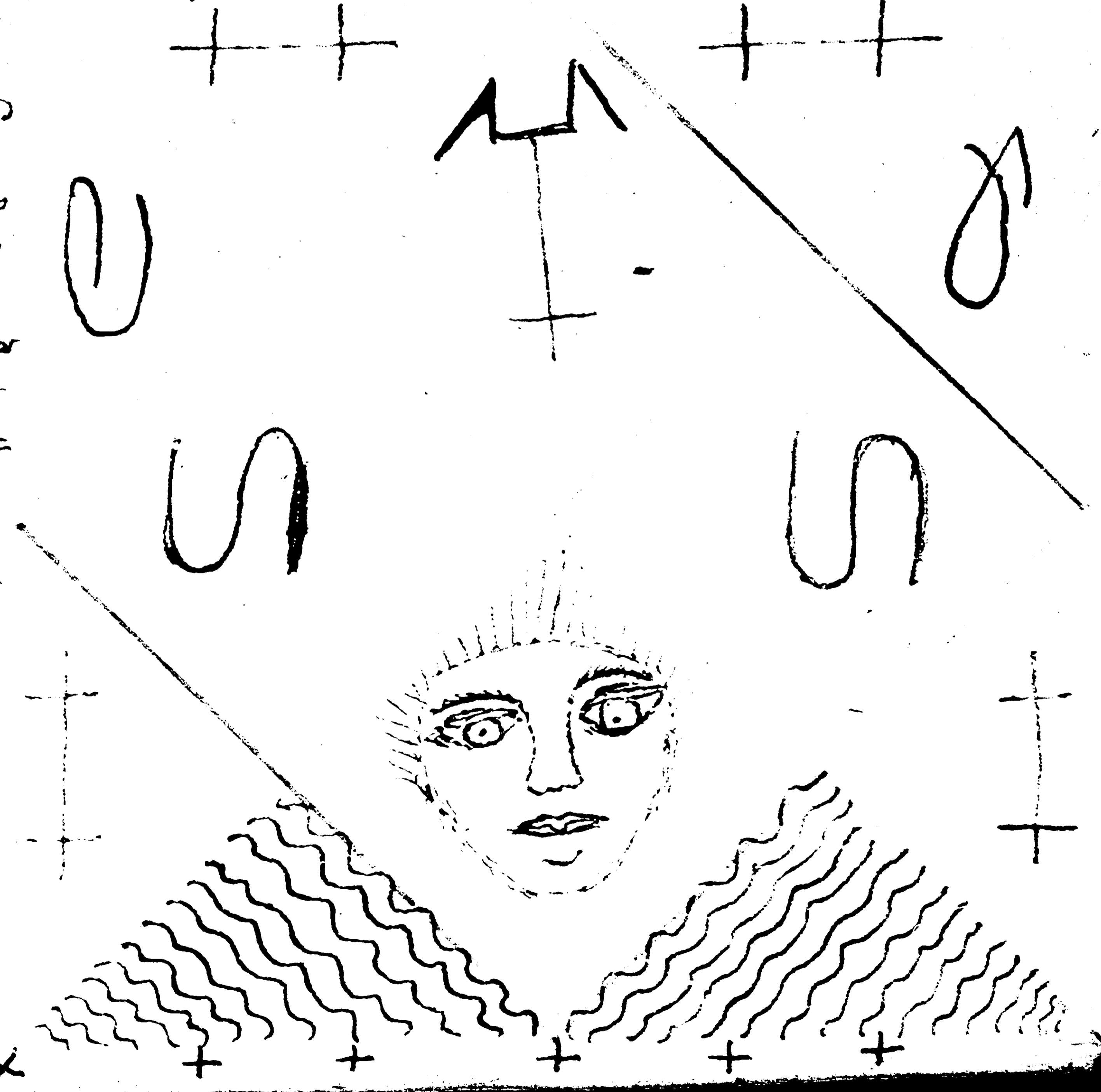
what Man or woman hath stolen or borne away out of the House
of D. On such a day of the month or night. In such an House
of the same day or night such and such Goods. &c. That were
stolen I charge thee by all the virtues and powers of God as afore-
saide That thou tell me and shew me the very truth. How it was
done and by whome And where it is now without any fraude
guile or dissimulation.

must have the Pentagulum following in his hande
drawne in virgin Parchment
you have your desire Say as followeth

I charge you and commaunde you by the virtue
and power of God ~~the Father~~ and the Holy Trinitie That you depart
out of the Stone or Glasse into the place that God hath apoynted for
you And ordayne you to And that whensoever I doe call for you
That you doe come without any tarryinge or delay And without
any truste of man woman or Child or of any other Creature of
God Go in peace Peace be betwene thee and me And betwene
us and you In nomine Patris et filii et Spiritus sancti
Amen fiat fiat fiat



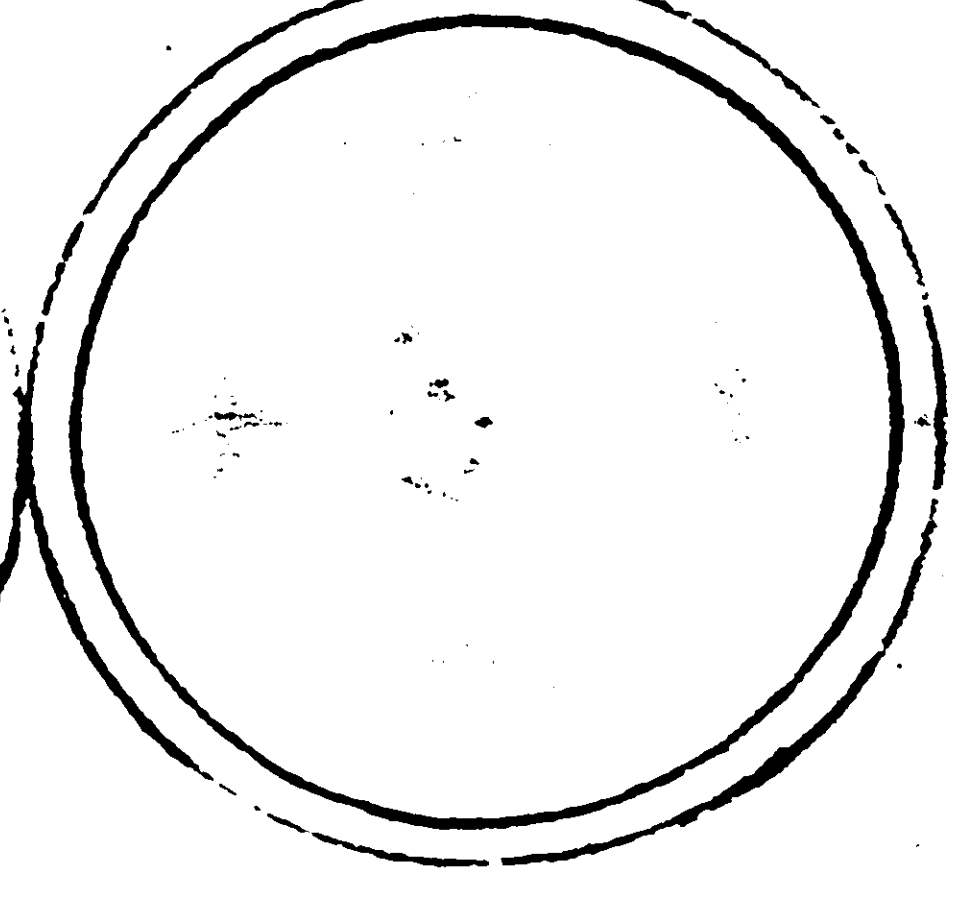
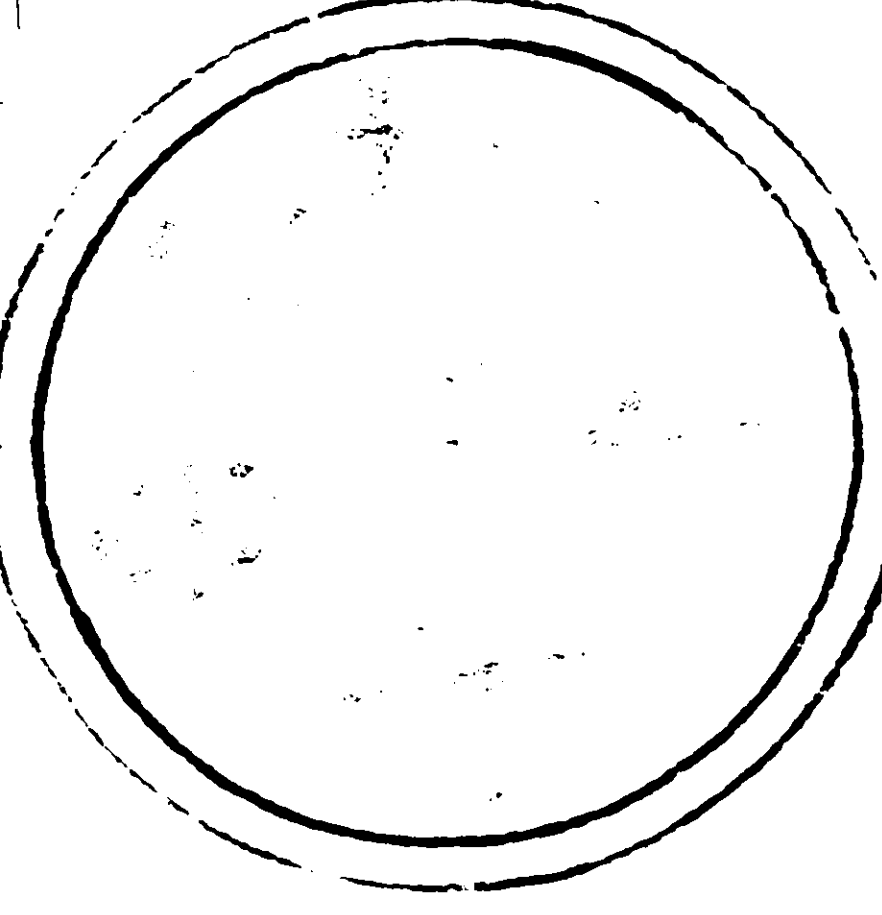
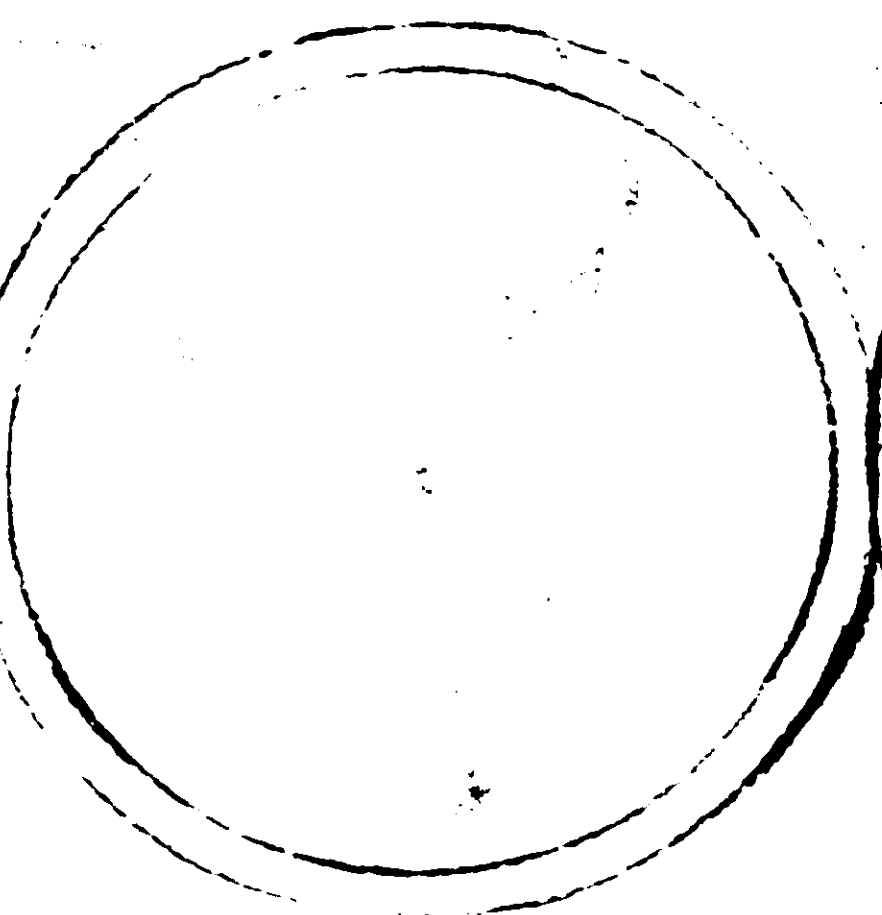
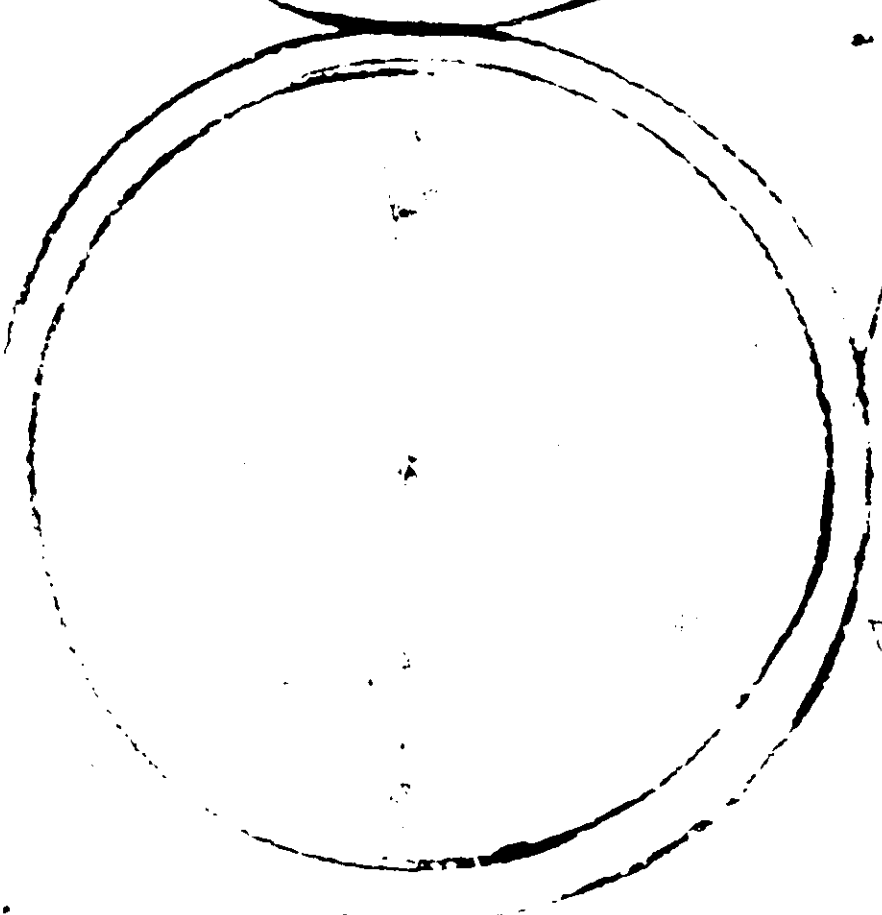
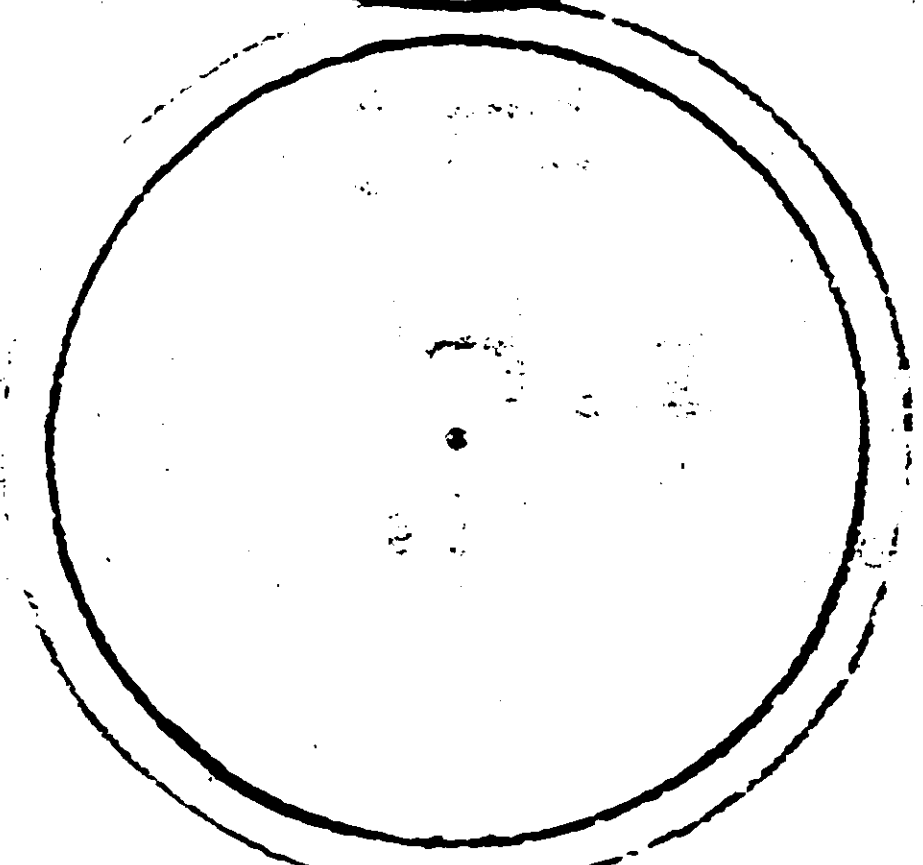
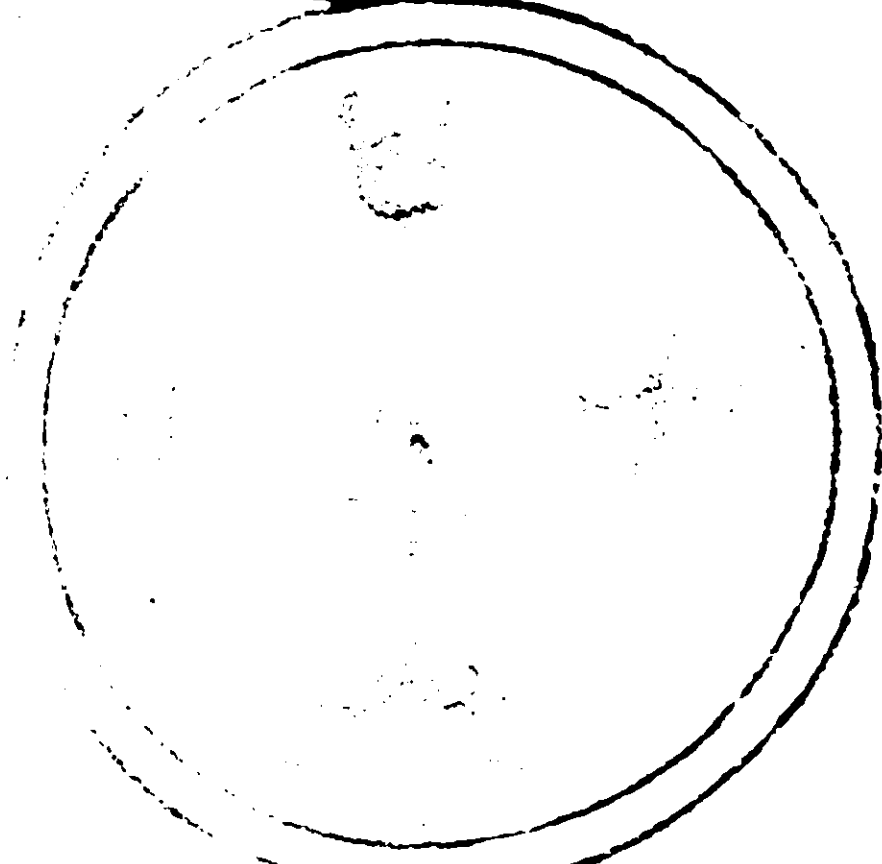
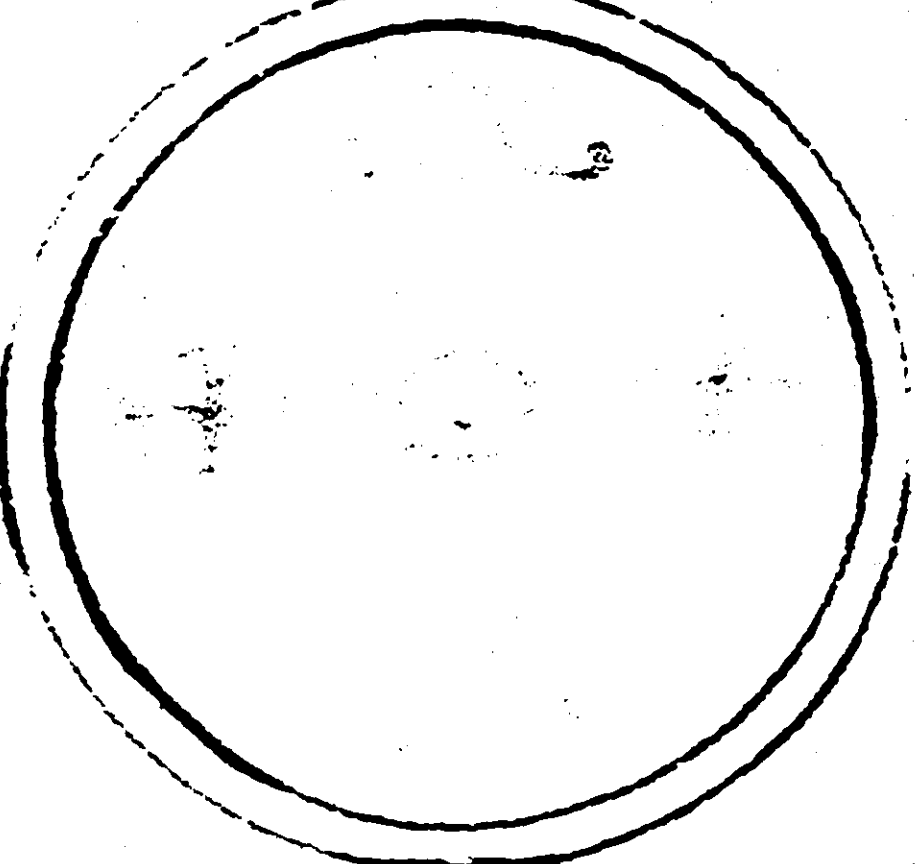
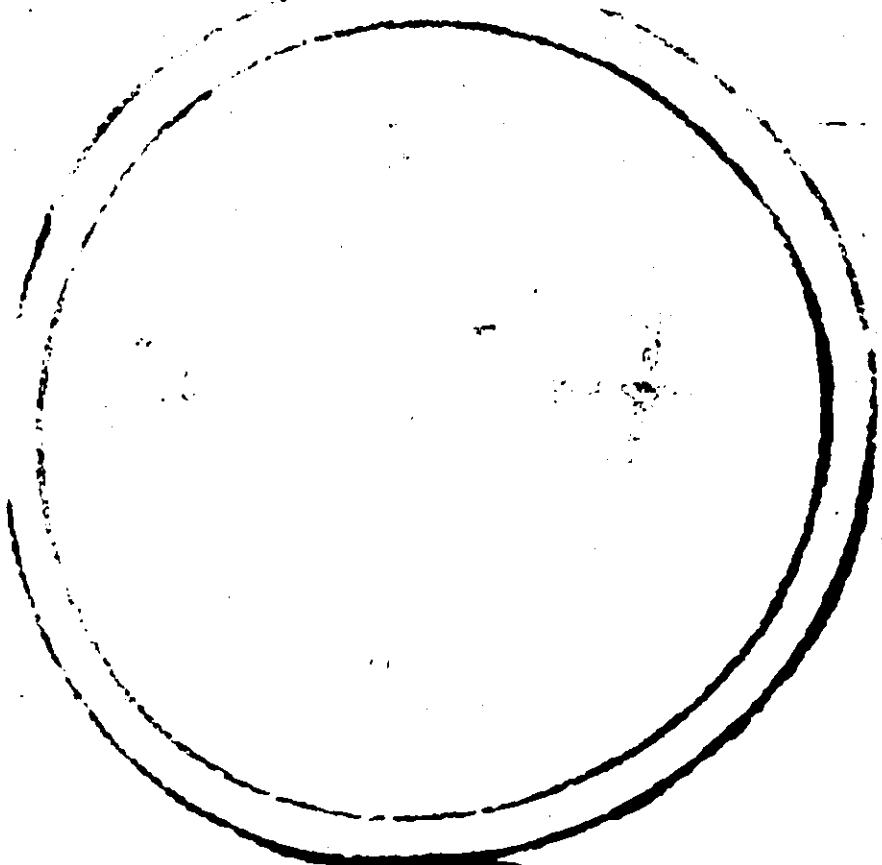
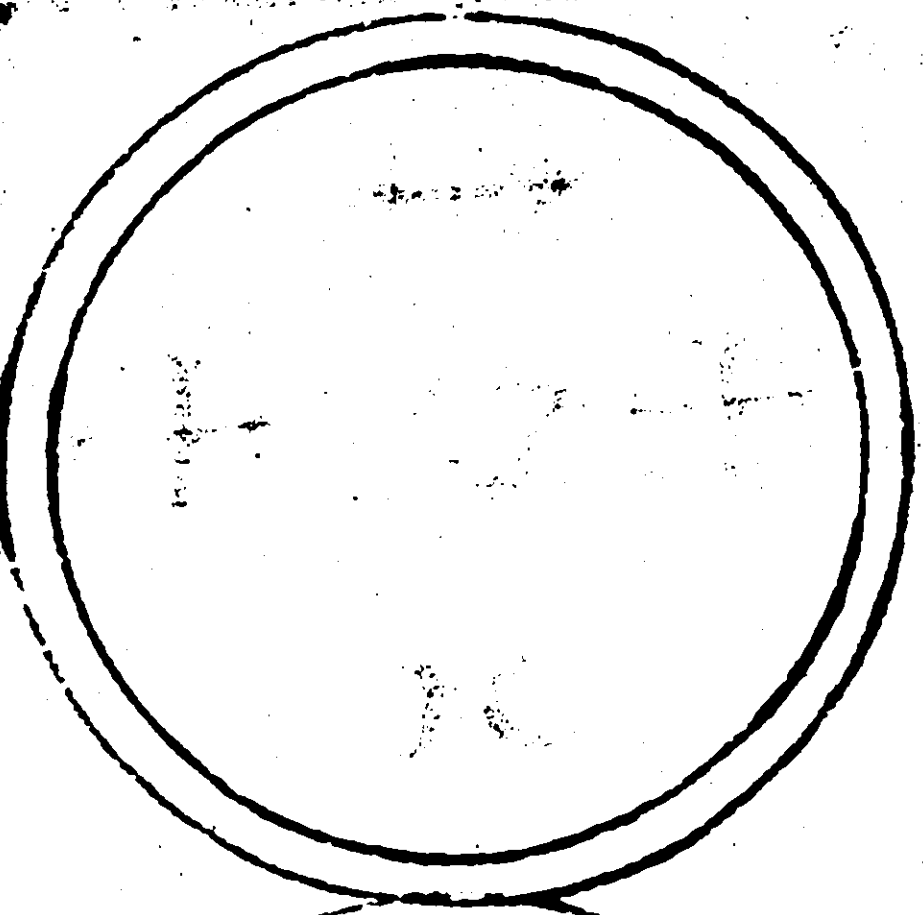
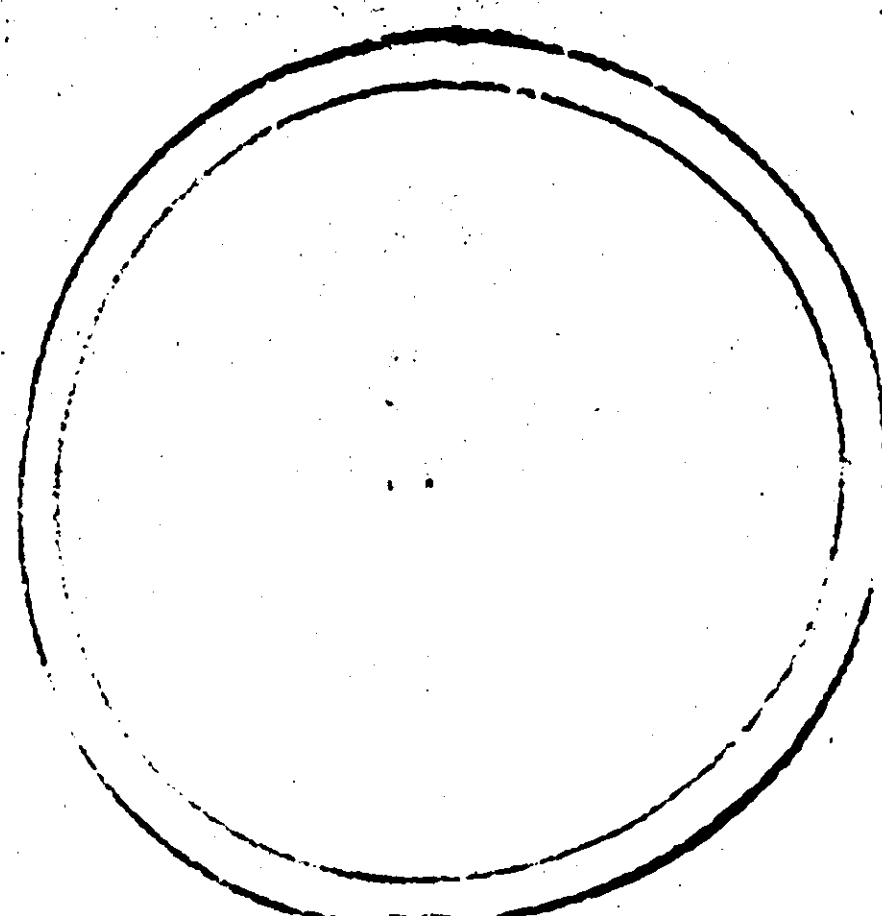
have a virmall Ox a Christall Beere or wine Glasse very
cleane washed Then filled in quarters full of Spring water Then
cover it with a paper wherein must be drawne these lines and Characters
as you see in the figure following. Then having said your prayers devoutly
to God for good successe in what you undertake. If it be a virmall hold it
betwixt your handes so that your fingers hinder not the light. If it be
a Glasse you may lett it stand on his foot. Then Calle as followeth.
Babell Gabriell Rochell Sara Hack Joseph and
Jacob I charge you by their holy names of God Elo Elo
Goby Goby Emanuell Emanuell Tetragrammaton
Tetragrammaton. As you shall answer before Iesus Christ at the
greate and dreadfull day of Judgment for to shew me all that I shall
aske or demaund faithfully and truly within this Glasse without any
deception or dissimulation I charge
you and commaund
you and bid you
that you com into
this Glasse & bring
all that doe belong
unto you for to shew
me any thing that
I shall aske or de-
sire that I may
plainly beholde
it with my mor-
tall Eyes.



God the creator and revealer of all things to whome no thing lies hid we
humbly intreate thy Majesty that thou wouldest vouchsafe to Comitt to
us the charge that hath com this charge that with honor of the fact con
sidering that he may desire to come to worthy remembrance of Jhu
Christ our Lord

Almighty and everlasting God the creator of all hea and things
we humbly pray thee for
by the revelation of thy holy spirit the wouldest commande thy
servants Saboth and the said Eaynell that they
and they my words in some of our time like that the
deeds manifestly com all confessing this time we may give
thanks to thee in thy Church through Jhu Christ thy Sonne who
broke the reigneth with thee with us

of Abraham The God of
Isack The God of Jacob be my defendoz
from all my enemies ~~both~~ visible and
invisible The mighty Thehouah make me
victorious As thou didest David over-
grease Goliath For the good faith he had
in thee O Messias Defend me from
Persecution Tonges As thou didest
Susanna from the Elders behowde
the headles Crosse Fly from ~~me~~ is
all euill Spiritis who the stock of
David And the Tribe of Juda hath
ouertome. Amen Amen.



the names of all the suspected in Paper severally and
put every name written in a peece of Clay And put them into
a basen of faire water saying. as followeth.

thou Earth and Clay By the Father the Sonne
and the Holy Ghost Amen And by all the Holy names of
God Messias Sothet Emannell Sabaoth Adonay
Ezeron Craton Anaferson Theos Orheas Eley Eloy
And by all the virtues of God by Heanen and Earth and by the
Sea and all that be in them And by our blisshed virgin Mary the
mother of our Saviour Jesus Christ And by his humilitie And by
all the holy company of Heanen And by all that God created In
Heanen In Earth and in the Sea or other places And by all the
names of God And by the virtues and merits of all Saints. That
amongst those names hidden within the Clay his name or his
name which hath spoken those things may be knowne by him
that lieth and reigneth worthe without end Amen

I Coniure thee water wherein those names are by the
true and living God And by the virgin Mary mother of our Lord
Jesus Christ and by his virginitie and humilitie And by St Mi-
chaell and Gabrieil Raphael Cherubin and Seraphim and
by all the Saints Angells and Archangells by Thrones Domi-
mons Principats and Potestats And by the fouer Euange-
lists. St Matthew Marke Luke and John And by all holie
Martiers Confessors and Holy virgins of God And by all pow-
er vertues and Joyes of Heanen Also I coniure thee wa-
ter wherein those names are by the Sonne the Moone. and
Stars And by John Baptist the which Baptised our Saviour
Jesus Christ In the floud Jordan And by him that did
walke vpon the Sea And by the virgins And by the
Sepulcher of Jesus Christ And by the dreadfull day of Judgment
And by the greate name of God Tetramaton That we may
have true knowledg of these things that wee desire And
that

And that the name of the man or woman which hath fedre these things ~~shall~~ may rise up of the water. Per ~~ex~~ eum qui venturus est Indecare seculum per ignem amen Then say these Psalmes following. viz

Psalme: 58: Psalme: 43: Psalme: 77: Concluding every Psalme with Glory be to the father &c

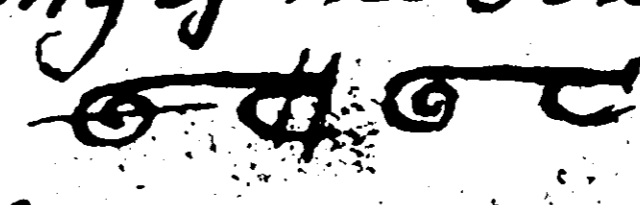
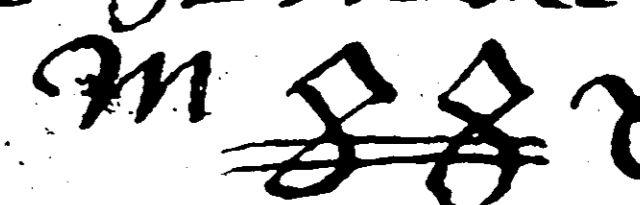
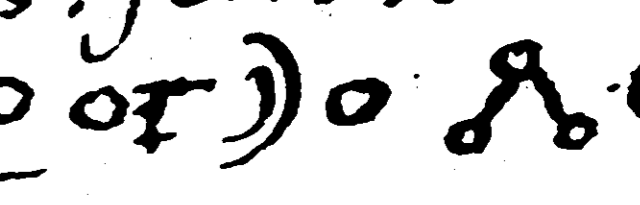
Also say Athanasius Creede. &c

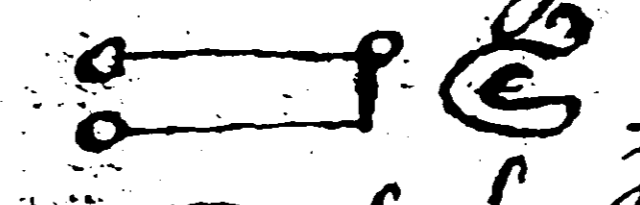
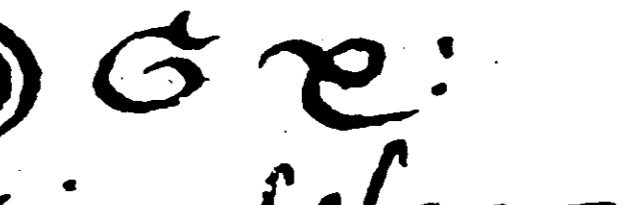
Also Te Deum laudamus. &c

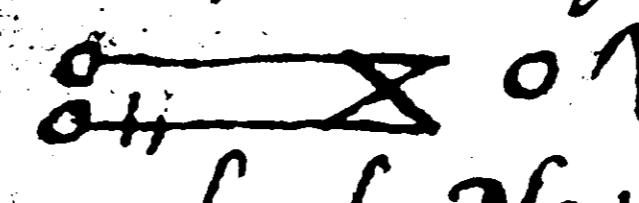

Also In Principio &c

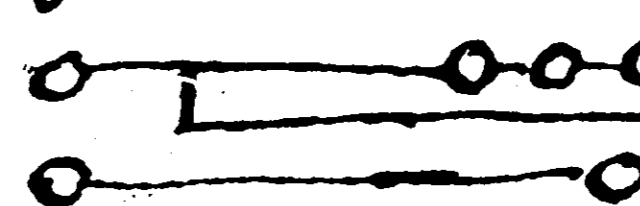
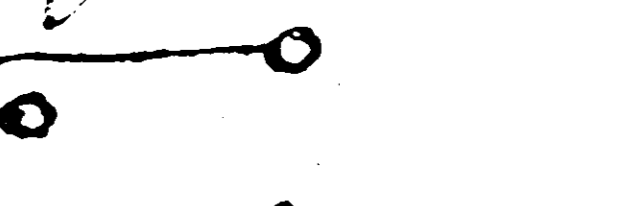
Also the Lords Prayer and The Creede. Say all this. iii. times And no doubt but it wil be done.

that there are .4. Spirits in the Ayre which have power gi-
uen them to hurt the Earth And the Sea. vnder which Kings there are
4. Spirits that have power to shew a Theefe and the Theft The Characters
of every of which Spirits. followeth.

Obayer the King of the South His name is: Jeltion: His
character is made thus.  M  O T O 

Spirit fetues the King of the East His name is SYRON:
His character are:  

is at the command of the King of the west His name is Boytheon
His Characters are.  

obayer the Northerne Kinge and is cated Mayxon or Ma-
xon His character is.  

you must wake in the day of .D. or .4. before
the Rising. And first make your Confession to God the Father

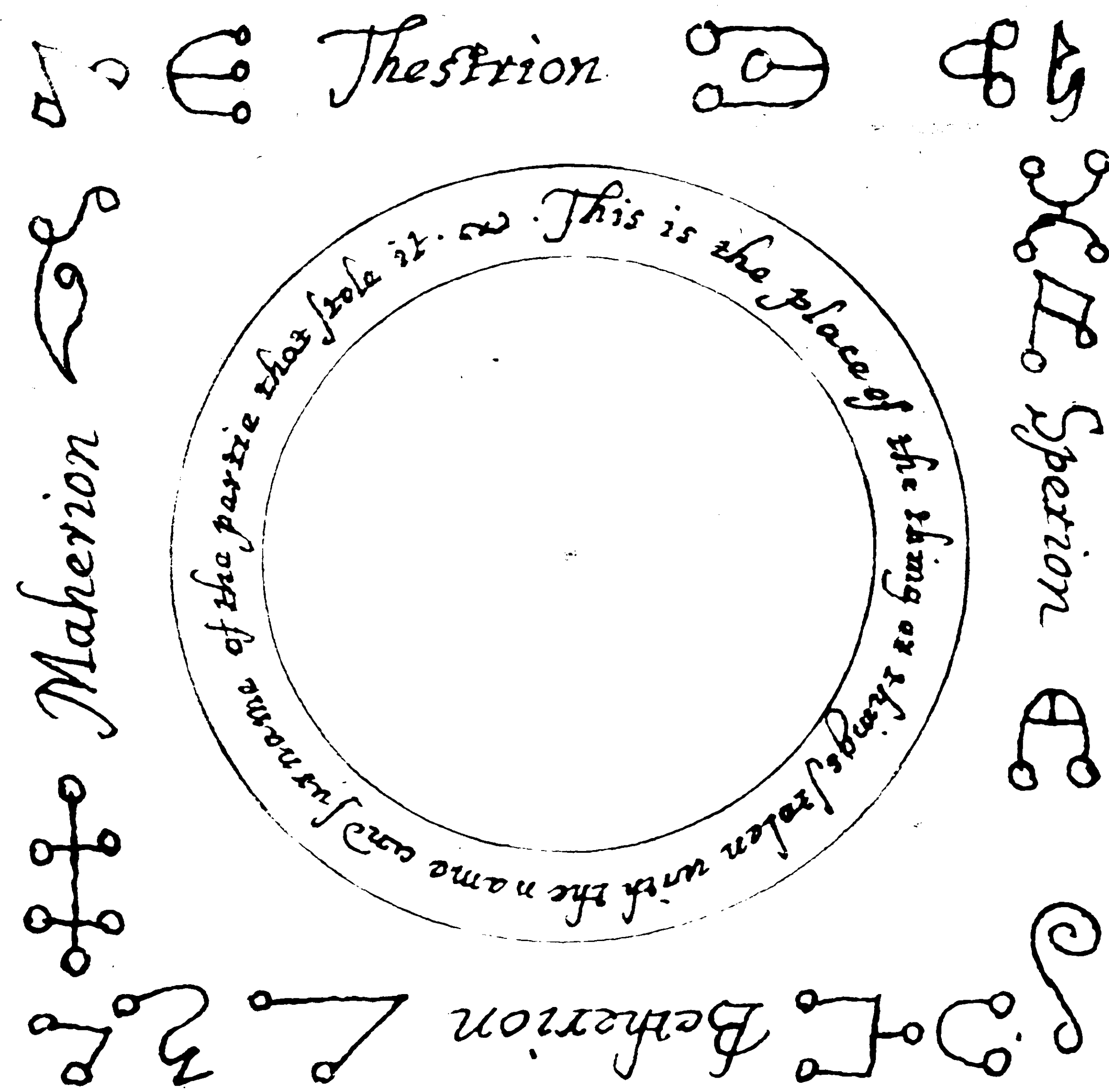
And lett their names of the foresaid Spirits be written in .4. papers Or
Scrowles And the Characters by the names of the Spirits One before an o-
ther as is shewed before Then wright in the middle round Circle the name
Sathan whome the spirits doe obay And the name of the thing or thinges
stolen And the name of him or them to whome the same belong. Then say
this Coniuration following.

Jeltion. Spixon Boytheon Mayxon vel Maixon
quorum nomina & signa hic sunt scripta vos Coniuro & exorcizo
p Deum unum, p Deum verum, p Deum sanctum, p Patrem p filium
& spiritum sanctum, & p sumam & inaiuiduam Trinitatem & p
principem nostrum Dominum Alpha & Omega & p nomina omnia
Domini nostri Jesu Christi p patriarchas & prophetas & p excellentissimū
nomen Deum Tetragramaton & p passionem Domini nostri Jesu Christi
& p admirabilem ascensionem Domini nostri Jesu Christi ubicunq; sitis
in terra in aqua in aere vel in igne ut conveniatis in quo ille vel illa
latro illi vel illa latrones sunt qui (hic nominabis res furatas) cepit
vel ceperunt asportavit vel asportavimus de (hic nominabis locum
ex quo amissa fuerunt) in alium locum & illos faciatis referre predictas
res, in talem locum tali die & tali hora (hic nominabis locum diem &

horam) aliter vos condemnatio p resurrectionem Domini nostri Jesu Christi
 p Mariam matrem eius & p Sanctum Joannem Baptistam reliquas Ceteris dicitur
 atq; duri tormento, nisi illum vel illam, illos vel illas adducatis cum re
 fusata, vel rebus fusatis, in eadem locum, tali die & hora, (Pis no
 minabis locu diem & horam) Adhuc vos omnes Coniuro & exorcizo, p
 beatissimam & excellentissimam virginem Mariam, p omnes Angelos &
 Archangelos, Thronos & dominationes, p omnes Patriarchas & prophetas p quos
 duos Evangelistas, & p duodecim Apostolos & p omnes Martires confessores &
 virgines & p quatuor reges vestros, quod rhimq; sit in terra magna x
 aere x vell in igne. (ut supra)

when C is increasing eithe the 6. 8.
 10. 12. 14. & of his age Till she is 19. dayes owld she is fitt First you
 must say your Coniuration Adversus Orientem. 2. & Adversus
 Austem. 3. & Adversus Orientem. 4. & Adversus Septentrionem
 And in every parte it is to be saide. 3. times.

this Experiment In an other maner As followeth
 The plate must be made of new virgin wax or hand bred th at the
 least. The names and characters as case you see.



Rise before. O rising on the day of. C. or of. 4.
 In thy secret Horse Take of virgin wax about the bignes of thy hand and mak
 therein the figure as before. with the names of the things stolen and his name. &
 And then say with bended knees toward the East this Psalm. *Domine m
 Then the Later Noster. Ave Maria. and
 the Credo in deum &c. Then say *Becher to me a Tower of strength
 against the face of mine Enemies O Lord heare my prayer and lett my City
 come unto thee. Lett vs pray.**

The Some of the everliving God which hath formed mee
 after thy image and likeness And for me hath suffered under Pontius Pilate &
 by the bitterness of thy soule Keepe me. A. B. Keepe me safe thy unworthy
 sinfull servant That doth not dispaire but hope in thee That I be not over-
 come with adversitie or deceit who livest and reignest for ever & ever. an
 God

In the name of the Father & And of the Sonne & And of the Holy Ghost &
 Holy Trinity and inestimable unity I Calle vpon thee and adore thee I de
 sire thee to preserve receive and defend my body and soule now and for ever. an
 by the virtue of thy Holy Crosse And by the virtue of thy passion
 I beseech thee O Lord Jesus Christ the Some of the everliving God And by the mer-
 its and prayers of the blessed virgin Mary And by the merits and Inter-
 cessions of all thy hee Saints and Shee Saints that thou give and graunte me
 thy grace and power over these Spizits. Thestrion. Sperion. Bether-
 rion. And Maherion. That thou suffer me by the virtue and goodnes of all
 Men Saints and women Saints That thou give and graunte me thy grace and good-
 nes over these Spizits That when I shall call vpon them and exorcise them pre-
 sently and without delay they may come out of every parte and may accomplish
 my will and Comandement in all things And may not contemne or sett light
 by me nor my words but may always hearken and obey to Reason of the virtues
 and exorcismes that shall come from my mouth And that they may neither hurt
 nor offend me nor make me afraid But rather may be obedient to mee in all my
 affaires and busineses And may be trusty to me in their workes and in that w
 they shall doe and performe them faithfully And bein bounde by thy power &
 they may performe and accomplish it by the comandement of these Divine things
 and of the Consecrator to the honore of thy name who is ble. ed for ever & ever. an

Thelxion + Spezion + Berthion + and Matherion - whose names and signs
are heare by all the virtues and by all your powers
and by the divine virtue and by that obedience which you ought to acknowledge
God that you be obedient and redy to doe all that I shall commaund you now & forever. an
I commaund you and exorcise you Spiritts Thelxion + Spezion + Berthion +
and Matherion whose names and Signes are heare By the living God and the holy
God and the true God by the Great and indivisible Trinitie and by these names of God -
Alpha + Omega + And by all the names of our lord Jesus Christ which the
Apostles and Prophets have cald upon or invocated And by the most excellent
name of our lord God + Tetragrammaton + And by the passion of our lord Jesus
Christ and by his wonderfull assertion That whosoever you be In the Earth In y
Sea In the fire In the water Or in the Aire you meete together in one place in which
the Thiefe either he or she or they are or may be who have stolen such and such
things being the goods of A. B. of C. in the County of D. They having stolen them or car-
ried them away from such a place in to another That you cause he or she him or her
men or women that have such things to bring it back againe and restore the same
things In to the same place from whence they were stolen In such a day and in
such an hower of the day without faile And that you suffer him or her or them not to
goe or departe from the same place but that you cause them there to stand untill they
shall have licence from me or from any other in my name And if you shall not
doe this Thelxion + Spezion + Berthion + Matherion + I condemne you by the
resurrection of our lord Jesus Christ And by the holy virgin Mary his mother
And by holy John Baptist And by these holy names which are not lawfull to nomi-
nate but in time of greave necessity On + vsion + Adonay + Panteon + On
Ell Eloy + Athanatos + Tetragrammaton + Alpha + w + Emanuell
and Erason + And by all the sanctitie and power of these names I commaund
you to be bound with chains of fire and to be grievously tormented Except you
bring back againe him or her or with the things stolen to such a place In such a
day and such an hower of the same day I Coniure you Spiritts Thelxion + Spe-
zion + Berthion + Matherion + by the wonderfull mighty power of God the Father
and by virtue of all the names of the most high And by the blood of our lord
Jesus Christ and by his sweate and by his teares and by his voice and by the
names with which his hands and feete were bored through and by the Spere
wher with his side was pierced through and by the blood and water which issued
out of his wounds O yee Spiritts Thelxion + Spezion + Berthion
+ Matherion + By the 7 Sacraments of the Church and the casting out of binells
and by all terrible things in Heave and in Earth that whosoever you be In
earth in the fire or else wheare you meete together in one place In which
he or she is which have stolen & until they shalbe sett free by me or by
whome I shall apoint. If you shall not doe this that is abovesaid - Then

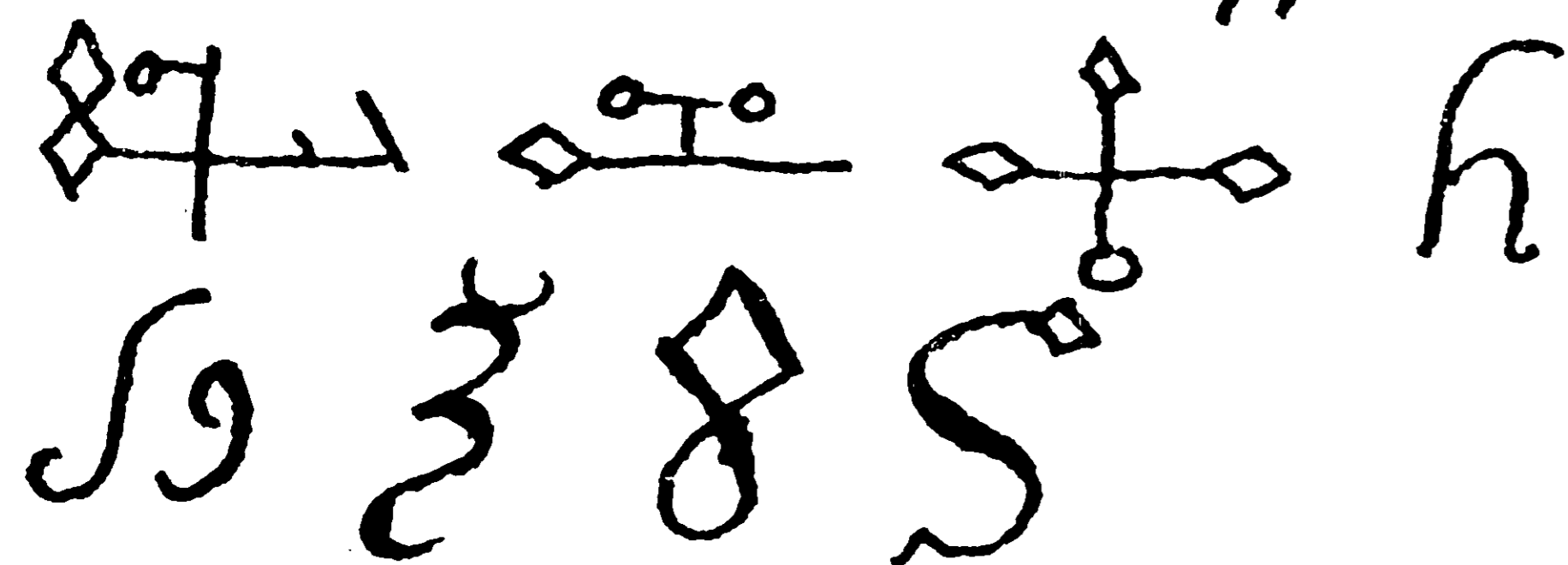
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I Coniure you and advise you O Spiritts Thelxion + Spezion + Berthion +
Matherion not by my weaknes but by the virtue and power of the Holy Spirit
that yee obey me and tremble ye at the performance of my commaundements
Be ye afraid at the body of man. Lett the Image of Christ wherby he hath
created and redeemed and Sanctified. The Saints and Shee Saints commaund you
O holy Trinitie O Jesus Christ the Sonne of the everliving God In whome you
shall finde nothing of your worke for he hath spoyled you of them and hath put
led downe your Kingdome Therefore I Coniure you Thelxion + Spezion +
Berthion + Matherion + By the virtue of our lord and Saviour Jesus
Christ and by his most holy names + Snoxtheon + and by the pure name
+ Stimulaton + and by the most holy name Tetragrammaton +
which is an honorable and available name to Christians and terrible to the
Devills And by the glorious and most blessed virgin Mary And by all the A-
postles Apostles and Prophets and their virtues And by your 4 Kings
whome you ought to obey That is what place sever you be in. Either in
earth in fire &c until I shall give them Liberty. &c
And if you shall not doe this I Coniure you by the resurrection of our lord
Jesus Christ and by the virgin Mary And by holy John the baptist and by
all those holy names of God which a man may not name save in the time of
great necessity or neede On + vsion + Adonay + On + Ell + Eloy + A-
thanas + Tagnagyteon + Tetragrammaton + Alpha + et Omega +
Emanuell + Erason + Sacerdos + ysus + And by all the power and
might of them I commaund and charge you to be bound againe with chains
of fire and to be severely tormented untill you shall bring back againe him or her
he or she with the thing or things stolen of such a man or such a day and at
such an hower as is abovesaid + fiat + fiat + fiat + Amen +
Thou must say this Coniuration 3 more day. In the morning. at
Noone And at O set. Once towards the East. 2 towards the west
3 toward the South. 4 toward the North After the same manor
doe at noone. Likewise at O setting. This bein done and performed thou
shalt see the plate of wax before spoken of in the Earth And in that day
wher in thou seekest it the Thiefe shall come againe with the things stolen
incubredly. Thou shalt make this Experiment & increasing
The figure for this Experiment is

For the accomplishment of the pleasure of the flesh: &c.

In the day of ♀. and in the hower thereof make a Circle stretching forth thy wand And thy face toward the South. Say
I Coniure you Spirits Bagasad. Sathan. Iscarath. by the great God the father & by the great God the Sonne & And by the great God the holy Ghost & And by the most blessed virgin Mary By all the warfare of Hea- ven by the dreadfull day of Judgment I Coniure you Spirittes. & by this signe of vena which heare is So by the flowing of blood from the side of Christ Jesus And by the rent of the vails of the Temple at the passion of our Lord Jesus Christ And by the virginity and fruitfulness of blessed Mary the mother of God And by all the names of Jesus Christ And by that unutterable name of Tetragrammaton & which is Oxen or car- ved vpon my rod And is on my Ring That you make hast to goe to the woman or maide. A. B. And that you make hit so to brenne in my love that neither sleeping nor waking &c. Shee may be at rest untill I obtain what I desire of hit and doe performe my will with hit. God permitting who liueth and reigneth for euer Amen. Or in this wise.

So farre forth as in you lies speedily bring heither such a woman The daughter of A. B. and C. B. without vaine fiction or counterfeiting or Diabollicall Transformation without delay or deceit or gamsaying yea conuay hit heither to me truly Cause hit to enter into this Chamber truly without hurt or annoyance euen vnto hit body Through our Lord Jesus Christ the Sonne of God who liueth and reigneth for euer and euer Amen.

But if the Spirit will not appeare repeat it thrice And hee will come.



a peece of virgin Parchment as broade as your hand and make in it two Images The one of thy selfe the other of the woman or man Then with the diu of the little finger of thy left hand wright on thine owne Image thine owne name. And on the other his or hit name. betwixt the Images wright their three names. Sathan Lucifer Donskton. you must make it so that when you close the Parchment the Images may be right ouer one another. Make thine owne Image on Friday the first hower that . . . goneins And the other the Friday following In the same hower This done put the Images vnter your foote three times a day removing it to the other foote. In the Morning the first hower of the day At 12. a Clock at noone And at night before it be darke Say in at every time. As followeth.

Sathan Lucifer and Donskton which are Princes. By Baxatria which expelled Adam and Eve out of Paradise By his holy Hand and straight way I charge you by the Father by the Sonne and by the Holy Ghost And by the fouer Elements. I charge you by things possible and impossible In the parte and behalfe and by the power which God hath In Heauen In the Earth in the Sea And all deepes And by the holy Trinity And by the pro- per names of God And by his holy name Tetragrammaton I coniure you Sathan Lucifer and Donskton that you goe to A. B. and suffer hit not to sleepe nor to take any rest Nor to eat nor drink nor to stand nor to sit nor to lie in any place quiet In his heart or minde untill shee hath accomplished and done my will whatsoever I request hit to doe. Then say as followeth.

Jesus Christ King of Glory and power. I beseech thee That thou wilt giue them leave and licence and power that they may cause hit brenne in I mentione of me And to forsake all others for the Loue of me. Then say as followeth.

I charge you by all the virtues that euer God made In Heauen In Earth and in the Sea And by the powers of Spirits I charge you by all Angels and Archangells And by all the holie company of Heauen And by the Twelue Apostles. And by all the loue that God Loued them and they Loued God Also I charge you by the blessed virgin St Mary The Mother of our Lord and Saviour Jesus Christ And by the Loue that God Loued hit. I charge you by all Martires Confessors virgins Patriarks and Propheets. and.

and by the Crowne of Thorne wherewith Christ was Crowned And
by the bands wherewith he was bound And by the Crosse wher-
on he suffered And by the Lance that wounded his side
water and blood issued forth. That is to say Blood of Re-
demtion. And water of Baptisme. I Coniure you by the Rodd
of Moyses And by all the holy names of God and our Lord and Sa-
uour Iesus Christ which the patriarks and prophets haue preach-
ed through secrets and signes I Coniure you. Satan Lucifer
and Bonifoon by all virtues and all heauen powers that may
be named. And I beseech the Lord Iesus Christ that I may
haue the love of A.B. whose name and signe I beare vnder
my grace. Fiat fiat fiat. Amen
you must haue five peeces of Cordoe to be put in
the time you be in your worke before it be ended And she will
love you as long as you live.

After the change of the C. make an Image in wax
the next after the name Ikonos And the next after make an other
the word and write his name in his Image and thy name in the other with the blood
of the middle finger of thy right hand. These Images must be made soe as when the
Parchment is written they may be put one vpon the other. Between the
Images write the name Satan Lucifer Denialion. The fourth the
Parchment together the day aforesaid put it vnder the sole of thy foote w-
thy Shues And lett it lie there for 3. dayes. Every day saying this imprecation
I Coniure thee; Satan Lucifer Denialion which are the princes of
Hell which caused Adam and Eue to offend in Paradise and by your most de-
ceyfull wite and craft Coniure you by the Father and the Sonne and the Holy
Ghost. And by the 4. Euangelists. Coniure you by things possible and im-
possible which God hath made in Heauen in Earth below in Hell in the
Sea and in the deepes. Coniure you by the ^{inuisible} ineffable Trinitie by the unprece-
dable name of God Tetragrammaton. Coniure you Satan Lucifer &
Denialion That you goe now vnto A.B. And that you doe not let him
or her to be at rest nor man nor of wayer neyther Sleeping nor waking
nor eating nor drinking Standing nor Sitting or Dreaming but that you
keepe his heart alway and in all places to be fixed on my love and that he or she

be so inflamed with my love as Iron is made hott by the fire and that he accomplish all
my desires in every thing what soeuer to the uttermost of his power and that you
doe performe this Lett him compell you who only by the word of his mouth
that most high hath created all things. Amen. Fiat fiat fiat. Amen
the glorious Kinge I pray and intreate thee to giue them
grace and power to conue. him (or her) to love me without feaining any ex-
cuse so that he may abide continue and increase in my love so that he love
me most vehemently with a love that cannot be loose vnder or broken. An-
Satan Lucifer Denialion by all the virtues and properties
of Christ Iesus our Lord & Coniure you by the Angels and Archangels
Coniure you by the love wherewith God loveth those that are his And by the love
wherewith they have loved him And by the love wherewith Mary the mother of
our Lord Iesus Christ loved him. And by the love wherewith God loved his
I Coniure you by the love wherewith God loved John the Euangelist And by
the love wherewith Christ loved him. I Coniure you by the confessor. mar-
tyrs. virgins. and Innocents and Saints. I Coniure you by the blessed
Mother of our Lord Iesus Christ And by the virginity that
is in him. I Coniure you by the virginity of all virgins And by all the offer-
ings of all martires. And by the merits of all Confessors and Patriarks &
by the merits of Prophets and by their names and deeds. I Coniure you by the
crowne of Thorne wherewith God was Crowned and by the place to which he
was bound. I Coniure you by the holy Crosse on which he was crucified. I
coniuere you by the Speare wherewith his side was pierced through. I Coniure
you by his water and blood by his wounds out of which flowed forth the blood
of redemption and the water of baptisme. I Coniure you by the Rodd of Moyses
and by the name thereof. I Coniure you by all the unutterable names of God
and utterable in which the Patriarks and Prophets haue Preached and he asis-
red them. I Coniure you Satan Lucifer Denialion by all hea Saints and the
pauents of God that, or cause, or be, to burne in my love without ceasing and that
he be inflamed most vehemently with my love that in regard of his heate of love
he shall be able to doo me nothing that I aske or desire. I Coniure you by all
the continuation before said and by the virtue and powers thereof that he or she
whether I be present or absent may love me without ceasing. Fiat fiat fiat.
I beseech thee giue leave to those to perswade A.B. who
name and signe I beare vnder the sole of my foote that he may love me as an
with frankincense and sweete odors and say thou
O ye princes and be ye lifed vpon you everlasting
glories and the King of Glory shall come in. Amen

and all things reformed as before with the names written ones
the heads of the Images and the names beuene. Sathan Lucifer Bellsbub
and put under the sole of the right foote. Three times a day. 3. days together by this
Coniuration. At Rising. At noune. At setting. The 3. day put it away for thy
purpose is p^{er}

Sathan Lucifer & Belsbub which are the prince of hell which have
cast Adam and Eue forth of the Earthly Paradise by our will and cunning. I Coniure
you by the father and the son and the Holy Ghost and by the 4. Elements and by
all things possible and impossible and by the indivisible Trinity and chiefly by the
name of ~~our~~ Alpha & ~~omega~~ and by the most excellent and unutterable name of God
Tetragrammaton. I Coniure you Sathan Lucifer Belsbub that you give me such a
made or damsel A.B. and that you doe not suffer her to be at rest in any condition neithe
day nor night. Neither by any manner of means in what place shee shall be until
she be with my unquenchable love she give her selfe to me of her owne accord. Shee shall
be clothed with Golde Siluer and all her substance & meanes and accompanie me
I beseech thee to give them power and ability to accomplish my will
make her love me Amen +

I beseech you Sathan Lucifer Belsbub by all the virtues and powers which ever God made
and created. I Coniure you by the Angells Archangells and 12. Apostles and by the
wherewith God loved the soule of man by the Confessors by blisse. May the virgin on by
love wherewith Christ Iesus loved his And by the virtue which he infused into his
he separate himselfe from his. I Coniure you by all the virgins Patriarks and Prophets by
the Crowne wherewith God was crowned by the pillar to which he was bound. I Coniure you
by the Coffin or which God was placed. I Coniure you by the Speare with which his side
was opened and by the blood which gushed out of the same And by the virtue of Aton
by the Crowne of Salomon. I Demand of you by all the names of our Iesus
Christ wherewith the Patriarks and Prophets have named him. I Coniure you
Sathan Lucifer Belsbub. by all these virtues and all other virtues that you com
ment such a made or damsel A.B. that she may not be at rest in any maner of way
until she shall accomplish my will but that she be as hot as being inflamed to
the fire and heate of my love. fiat + fiat + fiat +

I beseech thee give them power that they may obay me
so that I may obtaine the love of A.B. whose name is written in the Image which
is put under the sole of my right foote that this may be brought to passe
without any prejudice Crosse dainger or hurt to me + fiat + fiat + fiat + amen

commanderth also the first houre of the day. The second governs the second. And the third the third houre. They having gon over the houers according to the rule order and government of the Planets beginn againe in the same order. But of the names of the houers we must first speake.

Of the names of the Houers of the Day and Night:

The Houers of the Day:		The Houers of the Night:	
1. Yam:	7. Ourer:	1. Beron:	7. Neros:
2. Janor:	8. Tamic:	2. Barol:	8. Jafrac:
3. Nafnia:	9. Neron:	3. Thami:	9. Sasbur:
4. Salla:	10. Fayon:	4. Athir:	10. Aglo:
5. Sadedali:	11. Abai:	5. Mathon:	11. Calerna:
6. Thamur:	12. Natalon:	6. Rana:	12. Salam:

of the Angells and their Seales shalbe spoken in his place. Now lett vs see the names of the times. The year is divided into 4 parts. The Spring. Summer. Harvest and winter.

Spring:	Talui:
Summer:	Casmaran:
Harvest:	Ardarael:
winter:	Farlas:

The Angells of the Spring:

Caracasa: Core: Amatiel: Commisboros: ~;

head of the Signe of the Springe: Epey:

name of the Earth in the Spring

names of the Sunn and Moone in the Spring:

The Angells of the Summer:

Cargutel: Tariel: Caviel:

head of the signe in Summer: Tubiel:

name of the Earth in Summer: Festaimi:

names of the Sun and moone in Summer:

The Angells of the Autumn:

Tarquam: Guabarel:

head of the signe in Autumn: Orquavel:

name of the Earth in Autumn: Tubirama:

name of the Sun and moone in Autumn:

The Angells of the Winter:

Amabael: Clarari:

head of the Signe of winter: Astarid:

name of the Earth in winter: Core:

name of the Sun and moone in winter:

Of Consecrations and Blessings
First of blessing of the Circle:

Let it be that the Circle is rightly perfected. Sprinkle it with holy water and say. Lord I praye for me O Lord with Hope and I shall be cleane Thou shalt wash me and I shall be whiter then snowe.

The Blessing of the Circles:

of Abraham God of Isaac God of Jacob bless these Creatures that they may hold in the force and vertue of their Odors. That the enemy nor Phantasmes may not enter into them. Through our Lord Jesus Christ. Afterwards sprinkle them with Holy water.

The Blessing of the Circle of the Circle:

The Blessing of the Circle:

which we use in fumigations lett it be put in a new earthen vessel and exercise it as followeth.

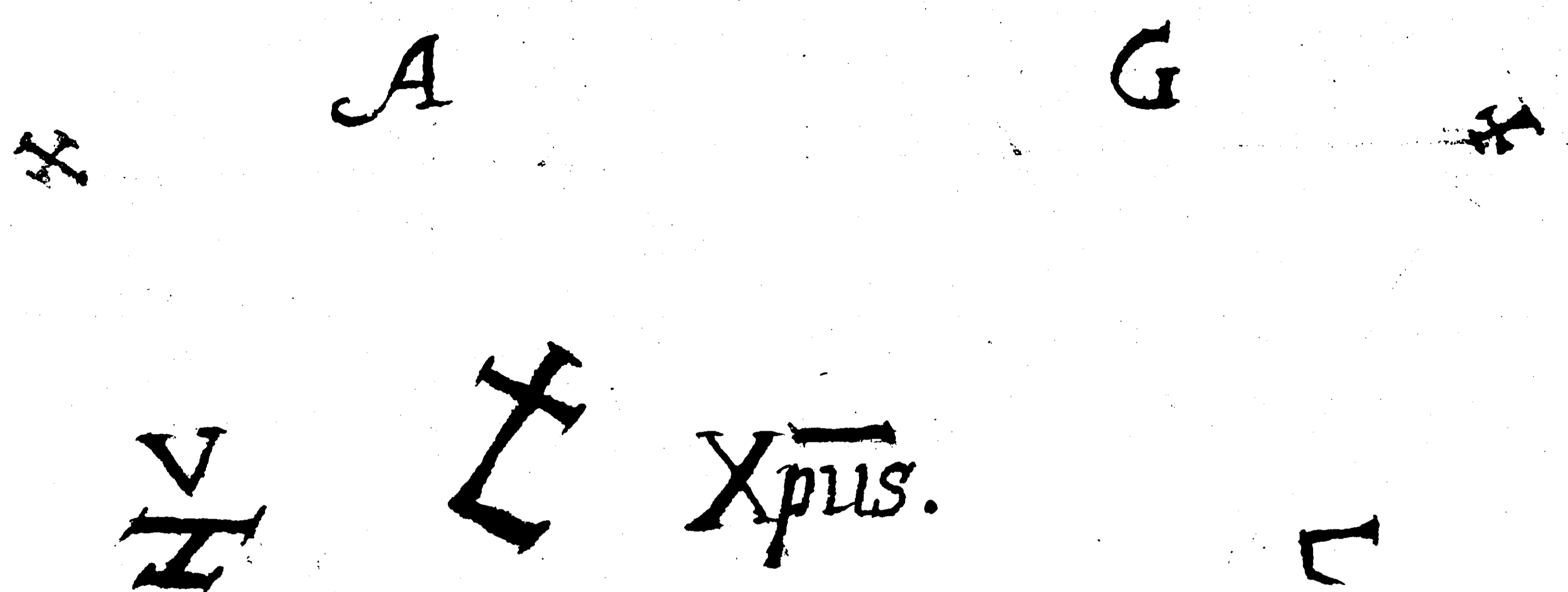
Let it be a Creature of fier by him by whome all things were made that presently thou cast of from thee (or out of thee) every Phantasme that may hurt in any kinde.

Lord this Creature of fier and sanctify it That it maybe blessed to the praise of thy holy name That it may not hurt the lovers on. Through our Lord Jesus Christ.

The Blessing of the Circle:

let it be a Preists Garment If it maybe had If not lett it be clean linnen. Afterwards Take this Pentacle following being made the day and hower of Mercury the Moone increasing In Parchment of a Kiddy skime. But first say a Masse of the Holy Ghost and sprinkle it with Baptisme water.

The Pentacle following:



Almacor, Amides, Theodomas, Amitor, by the merits of thy holy Angells I will put on the vestments of health. That this which I desire I may bring to effect. Through thee O most holy Adonay whose Kingdome endureth thorough all ages for ever.

Of the manner of working:

be in the increase or at full if it may be And let it be
Let the workman be cleane and pure for .9. daies before the
beginning of the worke Lett him be Confessed And take the Sacrament
Lett him have his fumigations assigned to that day in which he worketh
Also lett him have the Holy water from the Preist. The earthen new
vessell full of fier. The vestment and Pentacle. And lett all these
things be duly and rightly consecrated and prepared. Lett one of
the Scollers have the Earthen vessell full of fier and fumigations. An
other carry the booke Another the vestment and pentacle And let
the M^r have a Sword vppon which lett him say a Masse of the Holie-
Ghost And in the middle of the sword lett this name ~~And~~ be
written And on the other side this name ~~And~~ Let him goe vnto
his consecrated place And say all waies Lettanie And lett the
Scollers answer him. And when he commeth to the place where
he would make the circle lett him draw out the lines of the Circle as
as is before taught. And after he hath so done lett him sprinkle
the Circle with Holy water saying Thou shalt purge me with Hyssop
and I shall be cleare Thou shalt wash me And I shall be whiter then snow
having purified him selfe with fasting Chastity and
abstynancie from all luxurie. 9. whole daies before the day of wor-
king being clothed in the day of his worke with cleane apparrell. his
vestment Pentacle fumigations And all other nessesary things
lett him enter the circle And call the Angells from the .4. parts
of the world which gouerne the .7. Planets the .7. daies of the week
the colours and mettalls whose names in their places thou shalt see
And with bended knees Caling vppon and nominating the saide Angells
lett him say /

Angells aboue spoken of be you helpers in my petition and as-
sist me in my matters and prayers.

thou shalt call vppon the Angells that rule the Aire in that
day in which thou makest thy worke and experiment from
the .4. parts of the world and implore all the Spirits and
names written about in the Circle Saying /

64
I desire you and contest you by the seate of ~~St~~ Donay
by Hagios, Ho, Theos, Jscyras, Athanas, Paracletus,
Alpha, and Omega. And by these .3. secret names, Agla.
On Tetragrammaton. That this day you doe faithfully what
I desire in this seigne. Reade a coniuacion assigned to the day in
which thou makest thy experiment As heere after followeth.
But if they be stubborne and refractory and will not obey the con-
iuacion for the day appoynted neither the prayers before made
Then use these following Coniuacions and Exorcismes. /

An Exorcisme of the Seriaall Spirits:

wee that are made after the Image of God. Granted the power of God
and made by his will. wee by the power and strong name of God. El.
strong and admirable doe Exorcise you. Naming the spirit and his order
and command you by him which said the word and it was done And by
all the names of God. And by the name of ~~St~~ Donay El. Elo-
him, Elohe, Zebaoth, Elion, Escirihie, Jah, Je-
tragrammaton, Saday. The Lord God high we exorcise you
and powerfully command you that you appeare presently to vs
here nigh the circle In faire forme to wit humane and without
any deformity or tortuosity. Come all yee such because we command
you by the name .y. and .v. which Adam heard and spake. And by
the name of God. Agla. which Lot heard and was made safe with
his family. And by the name Joth. which Jacob heard from the
Angell with him and was deliuered from the hands of his brother Esau
And by the name Anephexeton. which Aaron heard and spake and
was made wise. And by the name Zebaoth. which Moyses named
and all the Riues and Moores of the land of Egypt were turned
into blood. And by the name. Esciriche Criston. which Moyses
named and all the riues brought forth frogs which ascended
into the Houses of the Egyptians destroying all things. And by
the name Elion. which Moyses named and ther was such haile
such as was not from the beginning of the world. And by the
name -

name Adonay which Moses named and there appeared locusts upon the land of Egypt which ate up that which the host left. And by the name chemes amathia which Josuah called and the Sun stayed his course. And by the name of Alpha and Omega which Daniell named and he destroyed Bell and slew the Dragon. And in the name of Emmanuel which the 3 children Sidrach Misach and Abednego in the hot fierie furnace sung and were deliuered. And by Hagios and the seate of Adonay. And by O Theos Jscytos, Pphanatos, Paracletus, And by these 3 secret names Agla, On Tetragrammaton. I aduise and contest: And by these names and by all other names of our Lord God almighty the living and true God who for your fault cast you from Heauen into the Infernall place of Hell. we exorcise and strongly command by him who spake the word and it was done. And whom all creatures obey. And by that fearfull Judgment of God. And by the sea of Glasse which is in the sight of Gods maiesty sliding and powerfull. And by the 4. diuine Creatures thos beasts. I. going before the seate of Gods maiesty having eyes before and behinde. And by the fier standing about his throne. And by the holy Angells of the heauens. I. And by the Church of God: And we exorcise you by that cheife wisdom of the Almighty God that you appeare here to vs before this circle vnto the doing of our will in all things as it shall please vs: By the seate of Baldachia. And by this name Primeumaton which Moses named. And Dathan Corath and Abiram were swallowed up in the dems of the Earth. And in the virtue of this name. Primeumaton compelling the whole host of Heauen. we curse you and deprive you from all office and place and your ioy euen to the pitt of Hell. And putt and bind you againe vnto the last day of Judgment into eternall fier euen the lake of fier and brimstone unlesse you presently appeare here before vs before the circle vnto the doing of our will In all things. Come by these names. Adonay. Zebaoth. Adonay. Amioram. come.

64
65
Come Come. Adonay. Saday. The most powerfull and dreadfull King of Kings commands you whose power no creature is able to resist. And vnles ye obey and appeare before the circle affably and that suddainly. Lett your ruin be weeping and miserableness and remaine ye for euer in the unquenchable fier. Come therefore in the name of Adonay. Zebaoth. Adonay. Amioram. come. come why tarry ye make hast. Adonay commands you. The King of Kings. El. Shy. Titeip. Azia. Elm. Len. Misnosel. Alchadan. yay. vaa. Ei. Haa. Eye. Eye. A. El. El. El. a Shy. Haa. Haa. Haa. va. va. va. va.

Handwritten scribbles or a faint signature.

I. Janeha, Latisten, R bur, Janeha, Latisten, Escha, Aladia, Alpha and Omega, Leyste, Oristan Adonay. my Heauenly and most Clement father. haue mercy on me. Make bright in mee this day the forme of thy power that I sinner may haue licence thine unworthy Child against these most stubborne spirits that I thou willing may bee made a beholder of thy diuine works. And maybe made shining with all wisdom and alwaies Glorifie and doe worship to thy holy name humbly. I beseech thee and call vpon thee that these spirits by thy indgment whome I call vpon being convicted and bound may come being called and giue true answers concerning those things I shall aske them. And that they may giue vs and deferr not those things which shall be commanded the by me or vs not hurting any creature not raging nor hurting neither me nor my fellowes nor any creature nor frying no man but graunt they may be obedient to my petitions in all things which I shall command them. Let him stand in the middle of the circle holding his hand nere the pentaculum. Let him say that are called by the pentacle of Salomon giue me true answers. / Afterward -

Afterward say. By the seats of Beralanense By the
seats of Paumachia and Apologia, By the Kings and Mag-
nanimus powers and Prepowerfull Princes. By the Ge-
nirus of Liachida. the minister of the seat of Hell: Pri-
mac, this prince in the ninth bond of the Apologian seat. I call up-
pon you And by calling I coniuere you And being aided with the virtue
of the high Majesty I powerfully commaund you by him which saide
and it was done And whome all creatures obey And by this ineffable
name Tetragrammaton. 𐤀 𐤁 𐤂 𐤃. Jehonahim whome is all ages of
all works at whose voice the Elements faile the Aire is shaken. The
Sea goeth back The fier goeth out The Earth trembleth And all the
company of Heauen. Earth, Hell quake and are troubled and falle
downe That presently and without delay all occasions being laide
aside ye come from all parts of the world and answer vs reasonably
concerning all things I shall aske you and that you come peacefully
and talkably, which we desire and manifest your selves without delay-
ye are coniuere by the name of the living eternall living and true God
Helioren. And you perfecting our commaundements persist all waies
and vnto the end and intention I have be ye visible to vs and affable
and speake with a cleare and understanding voice vnto vs without
equivocation or doubtfull ambiguity.

And you say thus:

As for things being rightly performed there will appeare infinit
visions and phantasmes playing on Organs and all kinds of muscical In-
struments And it is made of the Spirits that they might compell
the maisters followers by feare out of the Circle because they can doe no-
thing against the maister. After these things thou shalt see infinite
bowmen with an infinite number of Horrible beasts which seeme as
if they would deuour thy followe but not withstanding feare
nothing. Then the Priest or the maister holding his hand on the
Pentacle lett him say.

As you iniquitie depart hence by the virtue of the power of God and
then the Spirits are constrained to obey the maister And his fellows
shall see them no more.

75
After this the Exorcist holding his hand neere the Pentacle shall say.
Behold Salomons Pentacle which I have brought before your presence. 66
Behold the person of the Exorcist in the middle of his Exorcisme who is wear-
poned well from God without feare Circumspect who hath invocated and
called powerfully by force of Exorcising you. Come therefore with speed
In the virtue of these names. Aye. Saraye. Aye. Saraye. Aye
Saraye. Doe not defer your coming by the eternall names of the living
and true God. Eloy. Archiman. Rabax: And by this present
Pentacle which powerfully commaundeth vpon you And by the
virtue of the Heauenly Spirits your maisters and the person of the
exorcist you are coniuere to come quickly And obey your Maister who
is called. OCTIMONOS.

being finished ther will be a hissing in the 4. corners of the
world and thou shalt see immediatly great motions and when thou
seest it say.

why delay you what doe yee. prepare your selves
and obey your maister In the name of the lord Bathat or Sachat
overthrowing above. ALBAC. coming above ALBEOR. above
ALBEREX.

they will come in their proper formes and when
thou shalt see them nigh the Circle Shew thou the Pentacle covered
ouer with holy fine linnen and uncover it. And say.

your conclusion be not made disobedient. And suddainly
thou shalt see them in a pleaceable forme And they will say so
thee Hste what thou wilt for we are prepared to fulfill all
thy Commaundements because the lord hath yoked us vnder
vnto these things.

when the Spirits are appeared then say.
Spirits and most noble Kings for we have
called you by him to whome every knee boweth of things in Hea-
uen earth and Hell. In whose hands In whose hands the King-
domes of all Kings are neither is there any thing which he
is not able to doe. Also for as much as we binde you that
ye-

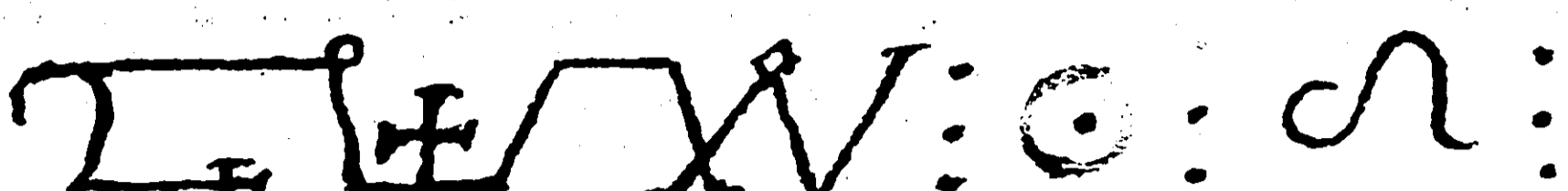
you remaine affable and visible here before the circle as long as
 my pleasure is And so constant And not without my licence
 to departe. untill you perfect my will by true speech without
 any deceit by the virtue of that power who hath given
 the Sea his bounds that she cannot passe. so with God the
 highest the King and Lord who created all things
 Then Command what thou wilt And it shall be done. After
 these things licence them to depart. Thus.
 In the name of the Father of the Sonne and of the Holy
 Ghost. Go unto your places: And peace be betwene us
 and you. Be ye prepared to come againe being called.
 These are the things which Peter of Albano said
 concerning the Elements or Grounds of Magick.
 And that thou mayest the more easily know how to
 make the Circle. Let it be thus. As suppose we should
 make it in the spring time the first hower of the Sunday
 then shall it be as in the figure following you may be-
 hold.



Now we shall see that we should serch out dilligently
 the wecke wherein we worke with every day particular-
 ly And the Spirits which Governe them which now
 shall follow in Order And first of the Lords day

Considerations for Sunday:

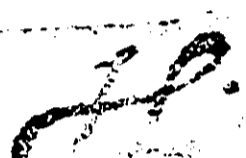
And his Seale. His Planet And the
signe of the Planet And the name of the fourth Heauen.

Michael: : Mether:

The Angels of the Sunday: ~:

Michael: Dardiel: Harrapel:

The Angels of the Fire reigning the Lords Day: ~:

Varcan the King: : Jus: Andas: Cynabal:

And that these Angels are under Js The North

of the fourth Heauen Reigning on the Lords Day whom
it behooveth to call from the partes of the world.

From the East: ~:

Samael: Baciell: Arel: Gabriel: vionatraba:

From the West: ~:


Anael: Pabel: vrael: Burchat: Suceratos: Cap bili:

From the North:

Aiel: Aniel: or: Aquiel: Masgabriel: Sapiel: Matuyel:

From the South:

Flabudiel: Machafiel: Charfiel: vriel: Naromiell: ~:

for Sunday is: : ~:


A Coniuration for Sunday:

Honoure and confirme vppon you O ye strong and holy Angels of
God In the name of Adonay. Eye. Eye. Eye. which is he which
was is. and shalbe. Eye. Abrahe. And in the name of Saday
Cados. Cados. Cados. Sitting high above the Cherubims. And
by that great name of that God strong and Powerfull and Ex-
alted above all Heavens. Eye. Saraye. The maker of Ages-
who hath created the world The Heauen Earth. Sea and all
that in them is In the first Day And hath Sealed them by his
holy name. Phaa. And by the names of the Holy Angells who
rule in the fourth Heavt And serue before the most powerfull
Salamia. That great and honored Angell. And by the name
of the Starr which is the Sun. And by his Signe And by the
great name of the living God And by all the forsaide names I con-
iure the. O. Michael. thou great Angell who art in authority the
Lords Day And by the name of Adonay. The God of Israell who
created the world and what soeuer in it is. That thou maiest la-
bour for me And fulfill all my petition according to my will
and desire in my busines and cause.
Tell him further for what
thy cause and busines. Tell him further for what
thing thou undertookest this coniuration.

The Spirits of the Fire on Sunday are under the North wind
and their nature is to obtaine by request. Gold. Gems. Car-
buncles. Riches. Grace. and beneuolence. To vnloose the enmiti-
of men. To giue honours to men. To bring in Infirmities or to
take them away but how they appeare is spoken of elsewhere.

Considerations of Moonedays:

The Angell of the Moone as his Image or seale his Planet
and signe of the planet And the name of the first Heauen:

Gabriel:  Gabriel:

The Angell of the Moone is:

Gabriel: Michael: Samael:

The Angells of the Aire reigning on Mooneday:

Arcanthe King His Ministers Bilet: Mafsabur: Abuzaha

The wind under which these Angells of the Aire are is the west wind

of the first Heauen reigning on Mooneday whome it
behoveth to call from the lower parts of the world.

From the West:

Gabriel. Gabrael. Madiel. Deamiel. Janael.

From the West:

Sachiel. Zaniel. Habaiel. Bachanael. Corabiel.

From the North:

Mael. vrael. valnum. Baniel. Balay. Numastrau.

From the South:

Cuvaniel. Babriel. Darquiel. Flanun. Anayl. veruel.

The conjuration for Mooneday is. Elpes:

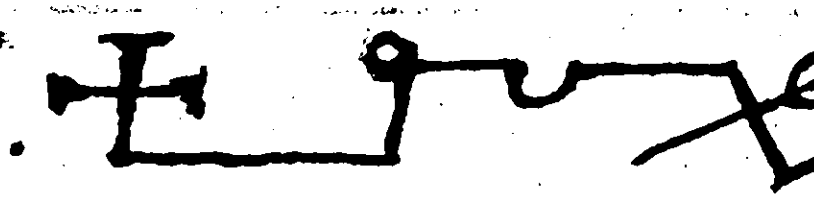
Elpes Conjuration on Mooneday:

70
69
I conjure and confirme upon you you strong and good Angells. In
the name of. Adonay. Adonay. Adonay. Eye. Eye. Eye.
Cados. Cados. Cados. Achim. Achim. Ja. Ja. the strong
Ja. who appeared on the mountaine of Sinai with the glorifica=
tion of King. Adonay. Saday. Zebaoth. Anathay. ya.
ya. ya. Maximata. Albim. Feia. who created the Seas
Lakes and all waters on the second day Some above the Hea=
vens some on Earth. He hath sealed the Sea by his high name
and ^{has} the bounds that he hath given him. She cannot passe And by
the names of the Angells which rule in the first Heavens who
serve. Ouphamiell. that great Angell. precious and
honoured And by the name of the Stars which is the Moone
And by the forespoken named I conjure upon you. O. Ga=
briell who art in authority on Mooneday that for me thou
maist labour and fulfill all my petition according to my
will and desire in my busines and cause. Et

The Angells of the Aire of Mooneday are under the west
winde which is the winde of the Moone. Their nature is to
give Silver To carry things from one place to another to give
swift Horses To tell secrets of persons whether they be se=
crets present or past. But how they appeare is mani=
fested elsewhere.

Considerations for Tuesday:

The Angel of Tuesday His Seale His Planet And the Signe ruling the Planet Also the name of the Fifth Heauen.

Samael. :♂:Υ.Μ.: Machon.

The Angels of Tuesday: ∞:

Samael. Satael. Amabiel.

The Angels of the Aire reigning on Tuesday ∞:

Samax. King. His ministers Carmax. Jsmoli. Passran.

The sign under which these Angels of thaire are is the ♄

The Angels of the fifth Heauen ruling on the Tuesday whome it beho- ueth to call from the four parts of the world.

From the East:

Friagne. Grael. Damael. Calras. Arragon.

From the West:

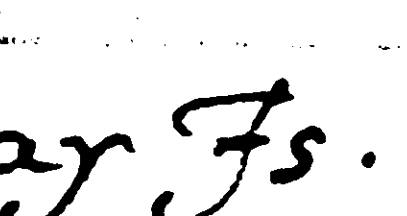
Lama. Astagna. Lobquin. Soncas. Faxel. Jsiel. Jziel.

From the North:

Rahumel. Jlymiel. Rayel. Seraphiel. Marthiel. Jvaciell.

From the South:

Sacriel. Janiel. Galael. Osael. viannel. Zaliel.

The perfume for Tuesday Js. :♂:Υ.Μ.: ∞:

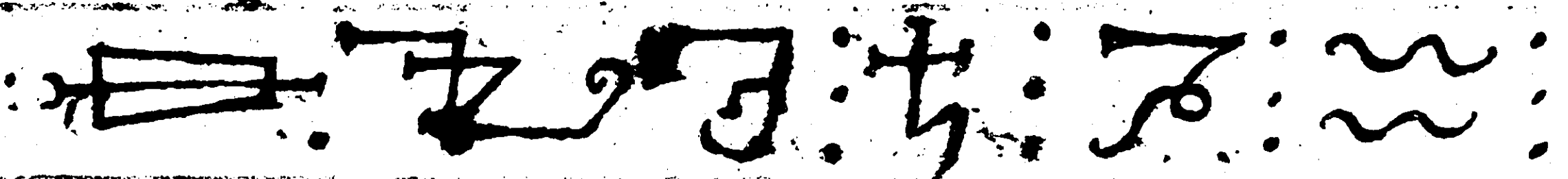
A Coniuration for Tuesday:

Coniure and confirme vpon you O you strong and holy An- gells by the name of. ya. ya. ya. He. He. He. Fly He. He. He. Fla. Fla. Fla. va. va. va. An. An. An. He. He. He. El. He. Elibra. Elom. Elom. And by the names of that God who made the water to appeare dry and caled it Earth And brought forth Trees and Herbes from it And hath sealed it with his precious honored and Holy name that is to be feared. And by the name of the Angell ruling the fifth Host who serue Alcimoy. the great Angell strong powrefull and honored. And by the name of the strong powrefull and honored. And by the name of the strong powrefull and honored. And by the foresaid names I coniure thee thou great Angell Samael who hast authority to rule the day of Mars And by the names of. Adonay the living and true God that thou labour for me and fulfill all my petition according to my will and desire in my busi- nes and cause. etc

The Angels of the Fire on Tuesday are under the East wind their nature is to make battaile. Mortalities. Slaughters. and burnings. And to give. 2000. Soldiers at a time Also to give death. Infirmitie. or health. But how they ap- peare loke elsewhere.

Considerations for Saturns day.

This is the Seal of Saturn. His Seale his Planet And the Signe ruling that Planet.

Cassiel: 

Angells of Saturns day.

Cassiel. Machatan. -vriel:

The Angells of the Aire ruling on Saturns day.

Maymon the King. his ~~...~~ Albumalith. Assaibi. Balidet.

The ~~...~~ under which the foresaid Angells are is. The South

It is said in the considerations of Thursday That beyond the fift Heauen no Angells of the Aire rule Therefore use the same prayers.

Amen

O great and high God honorable through all the world I beseech thee

Amen

O God both Glorious and just And of great Clemencie I beseech thee most holy father that I may fulfill my petition my worke and my labour this day and perfectly understand it Bring thou this to passe which liueth and Reigneth for euer world without end

Amen

O mighty God and without beginning I beseech thee.

O God and mercifull God.

The prayer for Saturns day is.

A Conuention for Saturns day:

I conuene and confirme vpon you. Caphriel. or Cassiel. Machatori. and Seraquiel strong and powerfull Angells. by the name of Adonay. Adonay Adonay. Eie. Eie. Eie. Alchim. Alchim. Alchim. Cados. Cados. Fua or Fma. Saclay. Ja. Sav. The lord the creator of Ages who rested on the seventh day And by him who gave his Children Israell an Inheritance. That they should keepe and sanctify it holy That they might remunerat him in another age. And by the names of the Angells serving in the seventh host Boel the great Angell and powerfull prince And by the name of the Stars which is Saturne And by his holy Image And by the foresaid names I conuene the Caphriel. who hast authority the seventh day which is the Sabbath day That thou labour for me and fulfill my petition according to my will and desire in my busines and cause. etc

The Spirits of the Aire on Saturday are under the South wind. Their nature is to sow discords hatred and euill thoughts To giue lead at their pleasure To slay something To cutt of some member. But how the appeare is elsewhere shewne.

In this booke of the hidden philosophie we have not declared so compen-
diously as copiously the beginning of Magicke it selfe and the reasonableness.
And how experiments are sifted out and composed that they might bring forth
all wonderfull effects. The truth is because they are delineated there more by con-
templation then by practice. Also some are not so compleate. Some are spoken
figuratively (as it were in a riddle) that sometimes those things which with great
study dilligence and curious serching out we have obtained are expounded
to all ignorant vulgers. Therefore in this booke we have finished the hidden phi-
losophy which is as the complement and key of the booke of all Magickall workes.
And we will give thee the precepts and most ioyfull experiments of the unde-
filed truth and unvanquished magickal discipline of the holy Gods: That
when thou readest these booke of the hidden Philosophie thou mayest
desire to know these things greedely. Therefore reade this booke and
thou shalt triumph of the truth: wherfore touch it within the
secrets of thy religious brest and it will pearce with silence. But
conceale it with a constant taciturnity.

that the names of the intelligencers governing
every one of the Planets are ordayned after this manner for the letters be-
ing gathered from the figure of the world from the rising of the body of
the Planet according to the succession of the Signes by single degrees.
And by those single degrees affected by the Planet it selfe made by
the degree of the ascendent. After the same manner the names of the princes
of the evill Spiritts are received by a retrograde or back degree order.
Governing under all the Planets by making extension against the
succession of the Signes from the beginning of the Seventh house
But the name of the supreme intelligence whome many iudge to be
the soule of the world is gathered from the foure bounds of the figure
of the world according as I have delineated the reason. And by the
opposite manner is gathered the name of the great Diuill about the
four

four cadent corners. Likewise thou shalt gather the names of the great spirits governing the powers of the aire above the four corners of the succeeding houses. So that a casting out is made that the name of the good spirit may be picked out according to the succession of the signes beginning from the degree of the ascendent: But to find out the name of the evil spirit doe the contrary.

That the names of the evil spirits are drawne out by the tables. The names of the good as well as of the bad spirits. So that notwithstanding if we enter into the table with the name of the good spirit of the second order we shall find out the name of the evil spirit of the order of the times and governours. But if we enter the table with the name of a good spirit of the third order Or with the name of an evil spirit the governour what way so ever they are picked out. either by this table or by the heavenly figure the names which proceede from these wilbe the names of the evil spirits the ministers of the inferior order.

That as often as we enter into this table with the good spirits of the second order the names themselves are drawne out of the second order. And if under them we draw out the name of the evil spirit it is that of the superior order of the Governours. And it is the same if we enter with the name of the evil spirit of the superior order. But if we enter this table with the names of the spirits of the third order Or of the spirits the ministers as well good as bad. The names of the spirits the ministers of the inferior order wilbe picked out.

men not of little authority after this manner would enlarge their tables in latine letters so that by the same tables as also by the name of the office or of any effect the name of the spirit as well good as bad was found out. Likewise as above it is delivered by taking the name of the office or effect in the collumne of the letters in his line under his Starr. And the grave author of this is Trismegist. who when he delivered his calculation in the Egyptian letters he could not referre them foolishly to other letters of other tongues by reason of the assigned to the signes. But of all men who who have handled to find out the names of the spirits he was the first that was extant

the force and secret and dignity of a maister consisteth in disposing of the vowels how rightly and truly the holy names of the -

the spirits are found out which may bring to passe the name of the spirit Or and to whom the right name is appointed. And this artificie is thus performed. First in plaeming the vowels of these letters which by calculation of the heavenly figure are found out, unto the names of the spirits of the second order good and bad Governour and Governours shall be picked out. And this is thus performed in the good: The Starrs being considered which ordaine letters and place them in order. First the degree of the eleventh house is subtracted from the degree of the Starr which is the former in order. And that which then remaineth is cast away from the degree of the ascendent. And where that number ceaseth there is part of the vowel of the first letter. Begin therefore to cast away the vowels of those letters according to his number and order. And that which shall happen in the place of the Starr which is the former in order that vowel is attributed to the first letter. From henceforth thou mayest find part of the second letter by subtracting the degree of the Starr which is the second in order from the former Starr and what remaineth cast away from the Ascendent. And this is part from which thou mayest begin to cast away vowels and what shall happen above after the Starr that is the vowel of the second letter. And so consequently thou shalt fetch out the vowels of the following letters. Always subtracting the degree of the Starr following from the degree of the Starr next going before. And all castings away and numerations must be made according to the succession of the signes in the names of the good spirits. But in the names of the evil spirits where in the good the degree of the eleventh house is taken. In them the degree of the twelfth house is taken. But the numerations and projections or castings away are all done with the succession of signes taken their beginning from the degree of the tenth house. But in all these things extracted by the tables the vowels are placed after another manner. For first the how many number of letters is taken appointing the name it selfe. And so it is numbered from the beginning of the collumne of the first letter or under which the name is extracted. And the letter into which this number happeneth is referred unto the first letter of the name extracted by taking a distance -

distance of the one from the other according to the order of the Alphabet. But the number of that distance is cast away from the beginning of his Column and where it ceaseth there is the part of the former vowel. Therefore cast away the vowels themselves from it in his number and order and in the same column: And what shall happen above the first letter of the name that shall be attributed to it selfe. But thou shalt find the following vowels by taking distance from the foregoing letter unto that that followeth. And so consequently according to the Succession of the Alphabet. And the number of the distance is numbered from the beginning of his column; And where it happeneth there is part of the vowel sought for. Therefore cast away the vowels from it as it is spoken of above and those which shall happen above his letters are attributed to the same. But if some vowel should happen above a vowel. Let the former give place to the latter: But understand this only of the good Spirits: And in the bad thou mayest proceede the same way: unless thou makest numberings by a contrary and returned order, And against the succession of the Alphabet And against the order of the columns to wit of the Ascendent.

The name of the good Spirit of every man called his Genius which we have taught to find out in the third booke of the hidden Philosophy according to that reason not of little authority, neither is it of a small foundation. But now we will shew thee some other way assayed not with vaine reasons. Of these one is by taking five places of the Hylegions in the figure of nativity which being noted the characters of the letters in their order and number from the beginning of Aries are cast away. And those letters which fall into the degrees of the said places according to the order and dignity of them being disposed and combined doe make plaine the name of the Genius: There is also another way. All mute letters taken that is dominating Stars above the five said places. And let a projection or casting out be made from the degree of the Ascendent by gathering the letters falling above Allmattel which being placed according to their dignitie in order ordaine the name of the Genius or Spirit of such a man: There is yet another way in much custome with the Egyptians by making an extent from the degree of the Ascendent by gathering the letters. The second Allmattel of the eleventh house which house they call the good Binell which being placed according to their dignitie doe ordaine the names of mens Spirits. But after the same manner we find out the evil Genius or Spirit of man But that projections are made against order And

and succession of the signes And wherein the good we cast forth from the beginning of Aries. In the bad we number from the beginning of Libra: where in the good we number from the degrees of the Ascendent. In the bad we cast away from the degree of the Seventh house. But according to the Egyptians the name of the Genius is gathered after Allmattel of the twelfth house whom they call the evil Binell. And all these rites which we have delivered from us to others being wrought in the third booke of the hidden Philosophy may be done by the characters of any language: Seeing in all these as above it is said There is a mystical and diuine number, order, and figure. From whence it cometh to passe that the same Genius or Spirit of man may be called by diuers names. But others from the name of the same Spirit good or bad are extracted by tables formed unto this.

Therefore the heavenly characters consist of lines and heads. There are six heads according to the six magnitudes or greatnes of the Stars unto which also the Planets are reduced. The first magnitude keepeth a square or cross with the Sun. The second with Iupiter holds a circular point. The third with Saturne, a halfe circle triangle round or sharpe. The fourth keeper with Mars one line passing through another or a squared right or crooked. The fifth with Venus and Mercury a Circle or a rayed point ascending or descending. The sixth with the Moone black points all which thou mayest behold in the table following. Therefore placing the heads according to the situation of the Stars in the figure of Heauen. Then the lines are prolonged according to the conuenance of their natures, And this thou must understand of the fixed Stars. But in the erections of the Planets the heads being placed according to their aspect among themselves the lines are prolonged.

Stars	Heads	Lines
1. ☉	✳	⊕
2. ☽	○	—
3. ♃	☾	△
4. ♄	☿	□
5. ♀	♁	○
6. ☿	♂	△

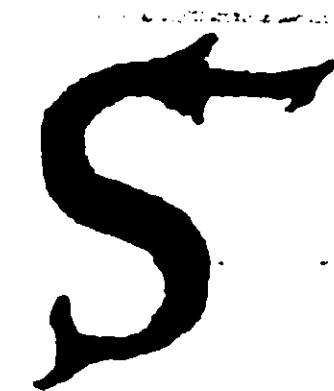
But when a Character is to be formed of any heavenly Image ascending in any degree or face of the Signes which consist of the Stars of the same Magnitude and nature. Then placing the number of those Stars according to their situation and order their lines are drawne out like the signified image that it may be done copiously.

The Characters which are drawne out according to the name of the Spirit are compounded by this table following by giving to every letter of the name that which agreeth to it selfe in the table: Like as it is easily manifest. But in this there is not a little difficulty when as to write the letter of the name into the line of figures or letters that we might know what figure or what letter is to be taken. But this may be thus knowne: For if a letter should happen in the line of letters, Consider how many this letter is in the order of the name as the second or third: Then how many letters the name it selfe contains, as five, or seven: And multiply these numbers together among themselves, and triple the product. Afterward the whole being gathered together, cast away from the beginning of the letters according to the succession of the Alphabet: And into which of the letters that number happeneth that is it that ought to be put in the Character of that Spirit. But if some letter of a name happen into the line of figures: Thus shalt thou doe. Take the number how many this letter is in the order of the name, and multiply it by the number how many this letter is in the Order of the Alphabet, and being gathered together divide it by nine. The residue sheweth the figure or number to be placed in the Character. For it may be placed either with a Geometrical figure, or with an Arithmetical figure of number which notwithstanding ought not to be nor many or to exceede the nine corners.

The Character follow.

These figures are to be placed either over or before the eye, the
Of 666

A letter Strucke. Joining to. Separated.



The Characters of the good Spirits:

A Single Payne.



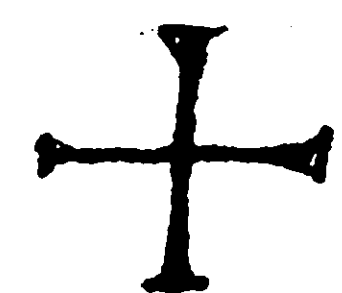
A line Standing upright.



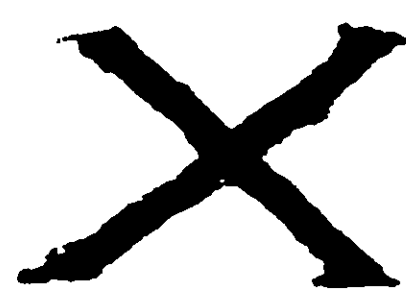
A crooked line Bowlike.



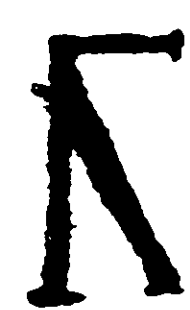
A right setting betweene.



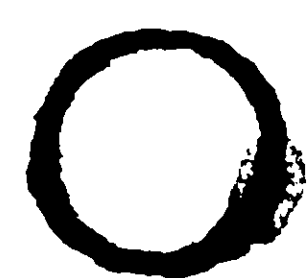
A single crooked Crosse.



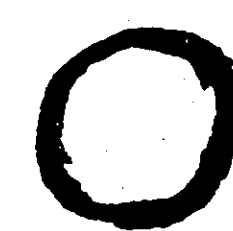
A right turning on the right hand.



A whole figure.



A Round.



Lying alonge.



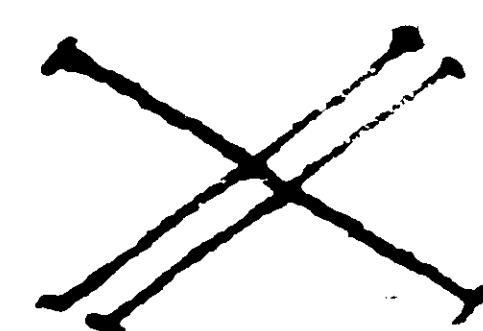
wave like the water.



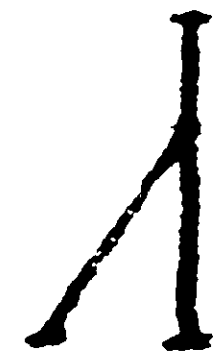
An Inherent.



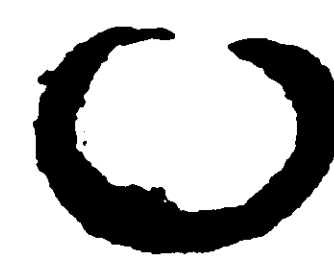
Mingled.



On the left hande.



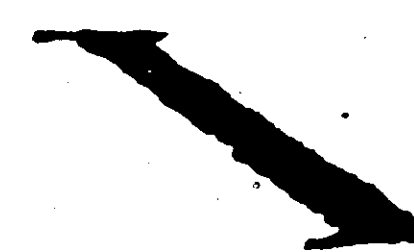
A Benimished.



A Starred.



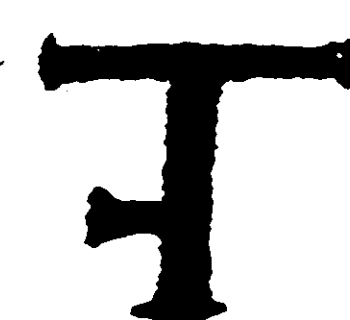
Lying on one side.



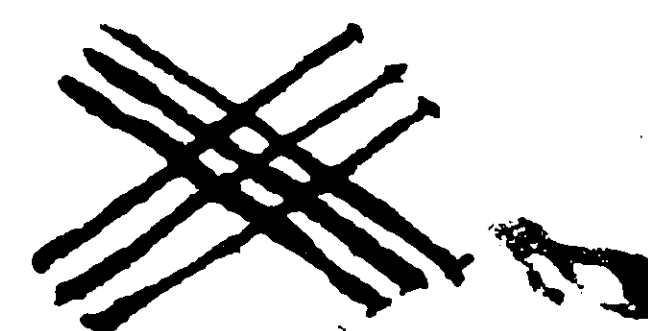
Teeth like.



An adherent reversed.



Manifeste.



In neither.



A halfe figure.



The Characters of the Evil Spirits:

A Right line.	A Crooked.	A bending backe.
		
A Single figure.	Penetrans.	Broken.
		
A right letter.	Retrograde.	Turned upside Downe.
		
A Flame.	The winde.	A River
		
A Masse Or Lump.	Rame.	Clay.
		
A flying beast.	Creeping Beast.	A Serpens.
		
An Eye	A Hande.	A Foote.
		
A Crowne	A Crest.	Hornes.
		
A Scepter.	A Sworde	A linke Or Torch.
		

The Characters which are taken by the revelation of the Spirits have afterward their vertues: Because they are certaine little signes lying open or dayning the harmony of the same divinity: Or they are signes of making a covenant and promise of faith or obedience: And those Characters cannot be sought out by any other way. And furthermore they are Characters which are some certaine familiar figures and images of the evil Spirits under whose forme they are wont to appeare and meete with those that call for them. And these Images are found out by the Table following, according to the reason of the letters which ordaine the name of the Spirit himselfe. So that if any letter be accounted or reconed manyfold in the same Spirit the Image of him possesseth the sovereignty or Lordship, the rest after their manner by mixtuse, so that those that are the former orders the superior part the head of the body is attributed to them according to their figure: But the last occupy the feete and leggs; So the middle letters shew something to be like the middle part of the body: But if any contrary shall happen, that letter which is the better in number lett it prevail. But if things be equal they shall be mingled together: Moreover if the same name shall obtaine some notable token or Instrument from the table of Characters the same also shall obtaine it in the Image. But we shall be able to know the dignities of the evil Spirits by those tables of the Characters and Images. For to what Spirit soever shall happen some notable token or instrument from the table of characters the same possesseth the dignity. If it shall be a Crowne it sheweth a Kingly dignity. If a Crest it shews a Captaines honour. If hornes it shews fellowship. If without them the Scepter or Sword shews rule and authority. Likewise thou shalt find by the table of Images who carrieth before him a Kingly dignity. Judg from the Crowne comes dignity. From instruments Authority. Lastly they who are very good in humane figure they are more worthy then they who agree in the images of beasts. Further more the Horseman excell footemen. And thou shalt judg the excellency of the spirits according to all their mingled dignities. Notwithstanding know this that the Spirits of the inferior order of what dignity soever they be alwayes are subject to the Spirits of the superior order. And so it is not inconvenient that Kings and Captaines should be under and minister to them that are before them of a higher order.

The familiar formes of the spirits of Saturne: ♄:

They appeare as with a very long and slender body. with a wrathfull countenance, having foure faces, one in the hinder part of the head, another in the forepart of the head and both of them beated like a birds bill: In either of their knees appeare halfe faces: They are of a black colour shining that one may see through them: Their motion or moving is the stirring of winds with the shape of an Earthquake. Their signe is white earth. whiter then any snow.

But their particular formes are:

A Bearded King riding on a Dragon An Old Bearded man An Old woman with a staffe A Hogg A Dragon An Oule A Black Garment A Hooker Bill The Juniper bush.

The familiar formes of the spirits of Jupiter: ♃:

They appeare with a Sanguin and Cholericke body of a middle stature with an horrible motion. with a mild visage. and faire speech. Of a Greene colour. Their motion is a brandishing or glittering with Thunder Their signe is They will appeare neere the circle. man who shall be deuoured by Lyons in shape.

But their particular formes are:

A King riding on a Hart with a glittering sword A Man clothed with a long Garment A Maide with a lauren Crowne decked with flowers A Bull A Hart A Peacock A Bleu garment A sword The Box tree.

The familiar formes of the spirits of Mars: ♀:

They will appeare with a long body cholericke and with most ill fauored and deformed Lookes. Of a browne colour as it were somewhat red with floures almost like a floure. and with the nosles of a Griffon. They bellow like mad bulles. Their motion is made as it were like unto bussing fier. Their signe in shape is lightning and Thunder neere the Circle.

But their particular formes are:

An armed King riding on a wolfe An Armed man A woman holding a sheild on his thigh A Buck Gore A Floure A Flare A Red Garment Woolle.

The familiar formes of the spirits of Venus: ♀:

They will appeare as with a very large and greate body. Sanguin and fatte with a Golden colour about the dyed blond. Their motion is the glittering of Heauen. and their signe is to trouble or more sweate in him that catcheth them.

But their particular formes are:

A King having a Scepter riding on a Lyon A King wounded A Queene with a Scepter A Bird A Lyon A Cock A Garment of a Saffron colour or Golden A Scepter Jayled

The familiar formes for the Spirits of Venus: ♀:

They appear with a faire body of a middle stature amiable and pleasant in countenance of a whize or Greene colour Gilt from above. Their motion is like to a most cleare Starr. For their signe Maides wilbe seene playing without the Circle who will moue the caller into play.

And their particular formes are:

A King with a Scepter riding on a Camel. A Maide fairely appareled. A Naled maide. A Shee Gate. A Camell. A Shee Doue. A whiz Garment or Greene. A Flowers. A Swayne herbe.

The familiar formes for the Spirits of Mercury: ☿:

They will appear as with a body of a middle stature. Cold. moist. faire. with an affable speech. In a humane forme like to an armed Soldier of a colour shinning thorough. Their motion is like to a silver cloude. for their signe they bring horrour to him that calleth them.

And their particular formes are:

A King riding on a Beare. A faire young man. A woman holding a Colander or Strainer. A Dogg. A Shee Beare. A Eye Bird. A Changable colored garment. A Rodd. A Staffe.

The familiar formes for the Spirits of the Moon: ☾: 81

They will appear as with a very great body large soft and flegmatick of a colour like to a black and darke cloud with a swollen countenance with red eyes full of water with a bald head and bores teeth. Their motion is to the great forme on the Sea. For their signe they will appear a great Rainene the Circle.

And their particular formes are:

A King being a Bowman riding on a Buck. A litle Boy. A woman hunter with his bow and arrow. A Cow. A litle Deere. A Goose. A Greene or silver garment. A Arrow.

Now lett vs speake of the holy Pentacles and Seales. Now the Pentacles them selues are as some certaine holy signes to preserve vs from euill ents and helping vs to bind and exterminate the euill spirits and alwing the good spirits reconciling them to vs. The pentacles consist of the Characters and names of the good spirits of the Superior order. Or of the Sacred pictures of the holy letters or revelations: with verses found out either of the Geometricall figures and holy names of God composed according to the purpose of many. Or of all those together. Or of many of them compounded and mixt. But those characters w are profitable for vs for the ordayning of the pentacles are those characters of the good spirits. Especially of the good of the first and second order. Sometime also of the third And of this kind of Characters which most cheifly is called holy. Then those characters which above we have called holy. Therefore whatsoeuer character of this sort appointed lett vs compose it about with a double circle. In which lett vs wright about the name of his Angell. And if we would ad some diuine name to that spirit agreeable to his office. It shall be of greater power and efficacie. And if we would lead about some corner figure to him according to the reason of the numbers. That all may be done.

which the name is derived. And this is the forme of the pentacles according to their distinct manners which we may multiply and mingle together into a greater efficacy and to the intention and extension of virtue among themselves with others. As if prayer should be made for the destruction of enemies. we must remember how god destroyed the face of the Earth in the deluge of waters. Sodom and Gomorrah by raine of fire and brimstone. The Host of Pharaoh in the red Sea and the like. If there be any other case found in the holy Scriptures. So by praying against the danger of waters. Let us remember the safeguard of Noah in the deluge. The Children of Israels safe passage over the red Sea. And also Christ walking with dry feet upon the waters. And preserving the shipp being in danger to be drowned and the like. Lastly when with these we call upon some holy names of God. To wit those which are significant to our desire and those which are preffitable to the purposed desire. As for the destruction of enemies we call upon the names of the wrath. vengeance. feare. Justice. and the strength of God. But for the avoiding of some perill or evil. we call upon the names of Gods mercie. defence. saluation. fortitude. Goodnes and the like names of God. Also when we pray God to graunt us that which we desire. That name we may set betweene some good Spirit one or more whose office is of that we desire. Also oftentimes we humbly beseech God to send some evil Spirit to constrain men whose name also we insert or place betweene: And this is rightly done, if the worke tendeth to evil or into reuenge. punishment. or destruction. Furthermore if any versicle in the Psalmes or other part of Scripture be found agreeable to our desire we place that betweene in our prayers: But make a prayer unto God: Sometimes it wil be convenient to make a prayer after that to the executor whose ministerie we desire in our former prayer whether he be one or more. whether he be an Angell or Starre whether a Soule or one of the heroicall men. And such ought the prayer to be compounded according to the delineated rules by us in the second booke of our hidden Philosophie. where we have spoken of the compounding of Enchantements.

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is when we Coniure by naturall things. The second is composed of the series of religion. As by Sacraments. Miracles and the like. The third is ordained by deuine names and holy Seales. And by these bonds not only the spirits. But also whatsoever Creatures else are bound: As the living creatures. Tempests. Fiers. Plagues. And the force of armes. &c. Oftentimes we use the aforesaid bonds not only after the manner of con- iuration but also by way of Prayer and thanksgiving. Furthermore it availeth to conuince much of the life sort if so be they are found agreeable to holy Scriptures: As in the conuincation of Serpents. we remember the curse of the Serpent In the Terrestriall Paradise. The lifting up of the Serpent in the desert. And also that versicle. Thou shalt walke upon the Aspe and Basiliske. &c. Superstition is of very much force in these by the translation of some Sacramentall rite to that which we intend to binde or hinder. As the rite of Excommunication, of burials, funeralls, and the like.

that we shoulde speake of consecration which is made by a man. And instruments necessary for this Art in all things. And this virtue is perfected especially in two things: To wit. By the vertue of the person himselfe consecrating. And by the vertue of the prayer it selfe by which consecration is made. For in the person there is required holynesse of life. and power of hallowing which both are attained by Dignification or by being made worthy and by instruction in the beginnings or principalls of religion: Afterward this is also required that the person himselfe know undoubtedly and of a firme beleefe that this virtue and power is in himselfe. But of part of the prayer it selfe by which consecration is made there is required the same holynesse which is either in the prayer it selfe: As many holy prayers which are found in holy Scripture or such as are appointed by the ordination of the church from vnto of the Holy Ghost: Or there is holynesse in a prayer not by it selfe. But by commemoration or remembering againe of holy things. Or the commemoration of the holy Scriptures, histories, workes, miracles, effects, graces

Graces, Promises, Sacraments and Sacramentall things and the like: it will be seene to attaine to the consecrated things. Some similitude properly or improperly. And hereto the invocation of the holy and divine names with the signing of the holy Seales and the like, which tend unto Sanctification and Satisfaction to God: As are the holy waters, Sprinklings about, the Anoyntings of the holy oyle, Sweate Suffumigations, these added to a religious life. Know this also that in every consecration the blessings and consecrations of water, oyle, fire, and fumigations, with the wax or Lamps, those blessed lights goe before. For without light no Sacrament is rightly performed. This also is to be knowne and firmly to be observed that if a thing be consecrated in profane things into which some pollution may happen, then the exorcisme and Satisfaction of those things ought to goe before the consecration: which things as they are effected by virgins are more apt to receive the influence of divine virtues. It is also to be observed that in the end of every consecration after the prayer duly pronounced, the consecrator himselfe ought by words in the presence to blasse by drawing in his breath the thing to be consecrated in the divine virtue and power. And he must remember his owne virtue and authority. So may it be done more rightly and with a firme minde. Now therefore I will place and give thee some example of these things by which the way shall easily lay open unto thee to the considering the whole matter. So in the consecration of water we remember how God placed the firmament in the midst of the waters. Flow hee in the terrestrialall paradise placed a fountaine of waters from whence by the foure holy riviers the universall orb of the world is watered. Hee also how he made the waters of his Justice an instrument to destroy the Giants by the generall flood upon all the Earth. And in the destruction of Pharaohs host in the red Sea. Also how he brought forth his owne people with dry feet through the midst of the Sea and through the midst of Jordane. And how miraculously he brought forth water out of the rock in the wilderness. And brought forth a fountaine of living water out of the Tooth of the Jaw bone of an ass at the prayer of Sampson. Also how he placed the waters Instruments of his mercy and Salvation in the doing away of originall sinne. Also how Christ was Baptized in Jordane who by this cleyed and sanctified the waters. Moreover the divine names that are conformable to this are to be called on. As for example

example That God is a living fountaine He is the water of life. The flood of mercy and the life. So in the consecration of fire we remember how God created the fire an instrument of his Justice for punishment, revenge and satisfaction of sinnes. Also how he shall come to iudge the world by fire. Also how God appeared to Moses in a bush of fire burning. Also how he went before the Children of Israell in a pillar of fire. And how nothing might be offered Sacrificed or Sanctified according to the law without fire. Also how he appoynted the fire that should not goe out to be kept in the tabernacle of the covenant: And the same being put out had kindled wonderfull againe. And from an other place hath conferred to lay wood not put out under the water. And the like of this sort. Therefore the names of God which are conformable unto this must be called on. As we read in the law and the Prophets for God is a Consuming fire. And if there be any names among the divine names which soundeth fire or names like it. As the Glory of God. The life of God. The brightness of God &c. So in the consecration of Oyle and fumigations we remember holie things pertaining to this which we reade out of Exodus Of the oyle of anoynting. And the holy names of God conformable to these. Such is the name Christ which signifieth anoynted. And if there be any the like in holy mysteries Such as that of the Apocalips or revelation concerning the two Olive trees distilling holy oyle into the lamps burning before the face of God and the like. But the blessing of light and wax and the lamps is taken from fire. And from that altar which mingled the fuel of the flame together. And the like. As that of the seven candlesticks and lamps burning before the face of God. These are the consecrations which are necessary first of all in all Sanctimonie and ought to goe before without which nothing can be duly performed. Therefore we will see that the consecrations of places Instruments and the like. Therefore thou shalt take out that Prayer of Salomon in the dedication of the Temple as thou art about to consecrate any place or circle. Further more thou shalt blasse the place with blessed water and fumigation remembering in blessing the mysteries what they are. The sanctification of the throne of God. The mountaine of Sion. The Arke of the Covenant. The

The Holy of Holies the Temple of Jerusalem Also the sanctifying of
the Hill Golgotha by Christ Crucifying The Sanctifying of the Sepulchre of
of Christ Also the mountaine of Tabor by the transfiguration and ascen-
sion of Christ and the like. Call upon diuine names agreeable to these
places. As the place of God The throne of God The seat of God. Gods tab-
ernacle Gods Altar Gods habitation and the like names of God w^{ch}
are meet to be written In the Circle or Consecrated place.

In Consecrating Instruments whatsoever things serving to this
are Then mayest goe on the same way Sprinkling them with holy
water Also perfuming them with hallowed fumigations according
with holy Oyle By assigning some holy Seale by blessing with
prayer By remembering holy things out of the Scriptures and reli-
gion and diuine names which seeme conformable to the thing con-
sidered As for Example In Consecrating the sword, we remem-
ber that of the Gospell He which hath two cores &c. And that
of the Machabees in the second booke How ther was wonderfully
and diuinely sent a sword to Judas machabeus And if ther be any
the like in the prophets: As that Take to you the two edged swords.

In the same manner thou shalt consecrate the experement and books
And whatsoever the like is in holy Scripture Pictures and the like
by sprinkling perfuming anoynting, Sealing and blessing the commem-
morations, by remembering Sanctifications from the mysteries. As the
Sanctification of the Tables of the Ten Commandments which were de-
livered to Moses from God in the Mountaine of Sinaï Also the Sanctification
of the new and outd Testament The Sanctification of the Law of the Pro-
phets and Scriptures which were published by the Holy Ghost Moreover
we must remember the holy names of God conformable to those As Gods
Testament, Gods Booke, the booke of life The booke of the knowledge of God
of the wisdom of God and the like. After the same manner the consecra-
tion of the person is performed.

It is also another rite of consecration of greate wonder and much
efficacie And this is from the kinds of Superstitions whereas to wit the rite
of consecration or conferring together some Sacrament is transferred
to that thing which we would consecrate.

It is also to be knowne that a vow, ablation and Sacrifice haue the force
of consecration as well reall as personall And they are as certaine covenants
and agreements betwene those names for whome they are made, And as who
make them, sticking strongly for our desire and wished effect. As for ex-
ample, when our things, As fumigations, anoyntings, rings, images, look-
ing Glasses, and those things which lesse partake of the matter, as powers
Seales, Pantacles, inchantments, prayers, pictures, Scriptures, we
vow offer and Sacrifice them to certaine names As more at large
you may see in the second booke of Hidden Philosophy.

It remains with those magicians who vse very much the ministerie of
the Devils a certaine rite of calling Spirits by a booke consecrated before w^{ch}
is rightly caled the booke of Spirits: Of that now there are a few things to
be spoken: This booke is consecrated, being the booke of the euill Spirits
after its name and manner rightly composed. To which booke the Spi-
rits within written haue vowed obedience at hand by their holy Oath
Therefore this booke is made of most pure paper, which not as yet is put
to any vse, Many call it virgin paper, And the booke is written within
after this manner, The image of the Spirit is placed on the left hand, but on
the right hand is his character with his oath written above containing
the name of the Spirit and his dignity and place with his office and power
But many haue composed this booke other wise or they haue omitted the char-
acters or image, Notwithstanding it is more powerfull to neglect none of
those things that are deliuered. Furthermore the circumstances of places,
times, houres are to be obserued according as to those Starres to which those
Spirits are vnder might seeme to agree in their seating rite and order, The
booke which this is written well bound lett be adorned and conserued dili-
gently with his registers and Seales least any time it should come in
perill of working to be opened without purpose in any place after the con-
secration. Furthermore it shall be kept as reverently as it may For the re-
uerence of the minde would loose his vertue by pollution and profanation.

It is also composed according to the manner now deliuered thou mayest
goe on to consecrate it two manner of waies, The one is that all and singular
the Spirits which are written in the booke be called into the Circle according
to the

to the right and manner which we have taught above, And let the booke to be consecrated be placed without the circle in a Triangle. And first lett the Oathes written in the little booke be read in the presence of the Spirits: Then lett the booke to be consecrated be layde without the circle in the Triangle, the same writt downe and all and singular the Spirits wilbe gathered together where their images and characters are pierced to sett their hands and to confirme and consecrate it with a speciall and common oath which being done let the booke be received and kept shutt as is saide above and lett the Spirits be licenced according to the due rite.

It is also to be noted that of consecrating the booke of the Spirits and it is of much force unto every effect: vntles it be in the opening of this booke the Spirits doe not alwaies come in sight. And this way is such as followeth. Make a booke of the Spirits as above is described but at the end of the booke lett the imocations or prayers and bonds and most strong Coniurations be written wherewith every Spirit whatsoeuer may be bound. Then lett this booke be brought together in 20 tables or plates of metall wherin lett there be written in the inside the holy pentacles of Gods maiesty which we have described above out of the Revelation. Of which lett the first be put in the beginning of the booke. The second at the end of it. After this manner the booke being perfected in a cleare and faire time before midnichte lett the little booke be carried vnto the circle where waies doe meete according to the art we have already taught: And there first open the booke and consecrate it according to the rite and manner we have already spoken concerning consecration. If being done let every of the Spirits be called which are written in the booke after his manner and placing by coniuering them thrise by the bonds described in the booke that they may come vnto that place within three dayes space to performe their obedience and to confirme it in the said consecrated booke. Then that little booke being roled vp in white and cleare linnen burie it in the midst of the circle and there shutt it up fast. And then destroying the circle because the Spirits shall be licenced doe thou depart before the Sonne rising. But on the third day about midnichte returne and reforme or make new the circle. And with bended knees make thy prayer and give thanks to God. And

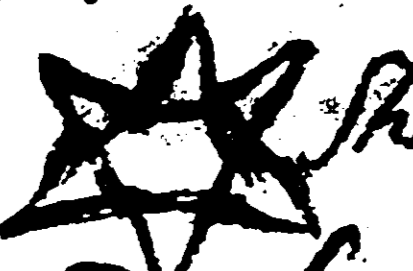
And precious fumigation being made open the hole and take forth the booke of and keepe it not opening it. Then the Spirits being licenced after their manner and the circle destroyed depart before the Sonne rising. And this is the last rite of consecrating, It is profitable for all writings and Experiments which are directed to the Spirits, by placing this booke betwene two holy plates of metall of the Pentacles as above is already shewed.

It is also to be noted that by the consecrated booke let him doe it in a cleare time and faire soe little troubling the Spirits. And lett him place himselfe towards the region of the Spirit. Then lett it be opened vnder a right ray of star. And lett the Spirit be called on by his oath. The same written downe and confirmed, And by the name of the character and Image, for that which thou desirest, and if neede be, Coniure him by the bonds which are placed at the end of the booke: And obtaining thy desired effect Thou shalt licene the Spirit to depart.

Concerning the calling of Spirits. Good Spirits are called vpon by aduersaries waies, and diuers wayes they meete with vs. For the wachefull they speake openly or offer themselves to our sight. Or they informe vs in dreames and sleepes of our desired things by an oracle. whosoever therefore would call vpon a good Spirit that he might haue sight and conference with him must obserue two thing especially. Of the which the one is about the disposition of the caller. The other concerning those things which are put to the prayer outwardly for the conformity of calling the Spirit. Therefore it becometh the caller himselfe now to be religiously disposed throughout many dayes vnto such a misery. First he ought to be contrite and confessed inwardly and outwardly and rightly to satisfy God, every day washing himselfe in holy water. Furthermore that the caller doth keepe himselfe throughout these whole dayes, chaste, abstinent, with a mind altogether vntroubled and that he separate himselfe himselfe from all externall and secular busines whatsoeuer as much as he can. Also he must obserue fastings these dayes according as it shall seeme to him to be able to performe. And daily also lett him make his prayer from the East to the West to God and the Angels.

Angells to be called on, in the place of his invocation being clothed with a holy and linnen vestment. Seven times lett him doe it without interuption or being lett in his busines. But the number of the dayes of preparation is commonly a whole Moneth of the moone: But another number obserued with the Cabalists is forty dayes.

which concerne this rite of calling. The first is that a cleare place be chosen, chaste, fast shutt, quiet, and remote from all noise, subiect to no other sights. Here first he must exorcise and consecrate, And in this place lett there be sett a table or altar covered with white linnen cleare, placed towards the East, And vpon it from either part. Lett there be two consecrated waxen Candles set burning wth flame in all these dayes must not be wanting. In the middle of the Altar lett the plates of metall or holy paper be placed as is abovesaid covered with fine linnen which vnto the end of those dayes is not to be vncouered. Also thou shalt haue the previous fumigation provided and redy prepared, And the pure oyle of anoynting, both being consecrated lay them vpp. Also the senfar being placed at the head of the Altar which being kindled and the fier blessed thou shalt perfume every day as often as thou prayest. Thou shalt also haue a long Garment of white linnen shut before and behind which may cover the whole body and feete which thou shalt bind with the like Girdle. Thou shalt also haue a headpiece like a mitre made of fine linnen In which former part lett the plate of metall be fastned being Gold or Gilded with the inscription of the name Tetragrammaton all which things after their manner be blessed and consecrated. But goe not into the holy place vntill first thou art washed and clothed with holy vestments And thou must goe in barefooted. when thou art entered in sprinkle it with holy water, then thou shalt perfume vpon the Altar. Afterward with bended knees thou shalt worshipping before the Altar as we haue said. But at the end of these dayes Thou shalt fast more strictly the last day and thou shalt be fasting the day following, At the some rising thou mayest enter -

enter into the holy place after the rite alreddy spoken of. First sprinkle thy selfe, then perfuming, thou shalt signe thy selfe in the forehead with holy oyle, and anoynt thy eyes, doing all these consecrated things wth some prayer. Then thou shalt vncouer the holy place and with bended knees worshipping before the Altar as aboue: And make an Angellike Invocation, they will appeare to thee whom thou desirest whom being received thou shalt licence with a benigne and chaste conference. for the calling of some Spirit after this manner either in metall like in fashion or in new wax with shapes and colours conformable mixed: Or lett it be made in faire paper with agreeable Colours: But lett the outward figure of it be foure square, Circular, or Triangular, or of the like sort according to the of the number In which lett the diuine names as well generall as speciall be written. But in the Center of the place an exagone or Starred like Six blazers thus  shall be described In the middle of which shall be written the name and Character of the Spirit or Spirit his gouernour to whome the good Spirit to be called is subiect. About this Starlike figure shall be placed somany pentagons or five streamed Starres as the Spirits be whome we call together. And if we haue called vpon one alone notwithstanding lett there be foure pentagons depicted In which lett the name of the Spirit or Spirits with his or their characters be written. But this table ought to be made the moone increasing in those dayes and howers in which then agree to the Spirit. And if we take a fortunate starre with this it wilbe the better. which Table made after this manner lett it be consecrated according to the rule aboue detoured. And this is the table after his manner generall for the calling of all what soeuer good Spirits. yett we may make speciall tables agreeable to every Spirit that manner which we haue said concerning the holy Pentacles. and more easie for this thing to wit Lett a man who is about to receive some Oracle from the good Spirits be chaste -

Cleane, cleane, and Confessed. then having a cleane and neate place covered all over with white linnen, On the lords day In a new moone let him enter into that place clothed with white and Cleane vestments and let him exorcise the place and blesse it and make a circle in it with a blessed cole And lett him wright in the outmost Circle The names of the Angells but in the inward let him wright the high names of God And let him put within the circle at the foure corners of the world Censers for the fumigations. Then let him enter the place fasting and washed and let him begin to pray towards the East This whole Psalme. Blessed are the immaculate or pure in the way &c. performing and in the end praying to the Angells by the saide Divine names That they may be worthy to enlighten and reveale that which thou desirest And doe this for six dayes continually being washed and fasting every day And on the Seventh day which is the Sabaoth likewise be washed and fasting and then enter the circle and perfume and anoynt thy selfe with holy oyle of anoynting, anoynting thy forehead and both thy eyes and in the palmes of thy hands and vpon the feet Then with bended knees say the psalme aforesaid with the divine And Angells call names The which being said arise And begin from the East to the west within the said Circle to walke it round about untill thou art giddy in the braine and fall downe in the Circle when rest And presently he wil be taken up in an extasie And he will appeare unto him who will informe him of all things. Also it is to be knowne that in the Circle there ought to be foure Holy Candles burning at the foure parts of the world. which never through the whole week must want light. Also the fast must be such that he abstaine from all thing having a sensible life And those things which come from them And let him drinke pure flowing water only Neither let him take meate untill the Sonn setteth. Let his washing be such that early in the morning before the Sonn rising he wash himselfe being naked all over in a

flowing water or rivet. let the fumigation and oyle of anoynting be as we read in Exodus and in other places of Scripture. He must have on his forehead a Golden plate with this name Tetragrammaton written thereon as is above said. Always as of ten as he entereth in to the Circle.

which are taken from every Spirit by adreone they also conduct naturall things to vs and their commixions: As are fumigations and anoyntings and meates or drinks which thou must take out of the first booke of the hidden Philosophie. But that ^{he may} thou mayest be always willing and redy to receive an Oracle of Dreames, ^{let him} make ^{him} a King of the Sonne or Saturne vnt his fashion and And lett him also make an Image of excellent efficacie vnto his effect which ring and image being laid vnder his head while hee sleepeth It will warrant true dreames virtually concerning what soever things the mind had before deliberated. The tables of numbers likewise confer to the Oracle being rightly formed vnder their constellations And these things thou mayest know out of the second booke of the hidden philosophy. Also the holy tables and papers add to the oracle being made and consecrated especially to this effect. Such is the table of Amadel of Salomon and the table of the revolution or turning back of the name Tetragrammaton and those of the like sort, of diuers figures numbers pictures which are written to these with the inscriptions of the holy names of God and Angells whose composition is taken from diuers places of holy Scripture. from the Psalmes and verses and other places of foretelling Revelation and Prophecie. Holy prayers and imprecations as well to God as to the holy Angells and nobles doe conduct the matter to the same effect: of which prayers the imprecations are composed as above is shewen according to some religious likenes of miracles, Graces, and the like which are in vnde to doe making mention of them as out of the out of Testament concerning Jacobs. Josephs. Pharaohs. Daniels. and Nabucadnezars dreames. If out of the New testament concerning Josephs dreame and the dreame of the Three Magicians of John the Euangelist sleeping vpon the lords breast. and if soever the like is found in religion, miracles and revelations. As the revelations of the crosse to Helene, the revelation of Constantine and Charles the great. the revelation of Bridgett, Cyrill. Methodius. Mcchildis. Joachim. Merlin. and the like being compounded according to the which deprecation if that one went to sleepe with firme intencion having these things in reddines vnto

undoubtedly they are wont to bring to passe a powerfull effect. But he th knoweth how to conioyne those thing which we now have spoken of he will receive most true Oracles of Dreames. But let him doe this observing those things w^{ch} are spoken for this purpose in the booke of our secret or hidden Philosophy. Therefore is he willing to receive an Oracle, let him abstaine from eating any supper or drinking drinke, otherwise being well disposed his Braines being free from troubling vapours. Also let him have a cleane and neate chamber exorcised and hallowed if he will. Then let him begin to perfume it with convenient perfumegation. And let him anoynt with oynement And the King being put on his fingers taking with him some Image or holy table. or holy paper let him put it under his head. Then after he hath prayed let him enter into his bedd and thinking vpon the thing that he desireth to know. So let him sleepe. for so undoubtedly he shall receive most true Oracles by Dreames. Let it be done when the moone runneth by that signe which was in the ninth house of natiuity. Also when shee runneth throug^h the signe of the ninth house of the revolution of natiuity. And when she is in the ninth signe from the signe of perfection. And this is the manner by which we may obserue ^{ht} soeuer Sciences and arts suddainly and completely with the true enlightning of our understanding although the inferior familiar spirits whatsoeuer helpe vs to this effect. yea oftentimes the euill spirits informing vs and our senses inwardly and outwardly.

the want call for a euill spirit to the ^{ht} etc. First it behoueth to consider and know his nature to which of the Planets he soundereth like and what offices are distributed to him from that Planet. These things being knowne let him looke out a place fitt for inuocation according to the nature of the Planet and quality of the office of the said Spirit. That if their power be ouer Seas, fountains and riuers Then lett a place be chosen on the Seashore and so of the rest. Then let him seeke out and finde a fitt time as well for the quality of the Flyre. That it be faire. cleare. quiett. and fitt for the spirits to take to them bodies: as for the quality and nature of the Planet and Spirit. that he be fortunate or unfortunate on his day or time wherein he governeth. Sometimes in the night Some times in the day as the Stars or spirits requier. These things considered let a circle be made in the chosen place as well for the defence of the caller as for

the -

the confirming of the Spirit. And in this circle the generall diuine names of God th are to be written and those which stand for our defence. And with them the diuine names also which governe that Planet and office of that Spirit. Also there shall be written within the circle the names of the good spirits which rule ouer and can conseruaine that Spirit whom we intend to call. And if we would more amply fortify our circle. lett vs ad Characters and Pentacles agreeable to the worke. And then if we will we may make a figure cornered within or th out the circle having written therein the numbers convenient as they agree among themselves to our worke. which truly are to be knowne for the numbers and figures sake of which in our second booke of the hidden Philosophy we have sufficiently declared. Afterward let him provide, lightes, fumigations, oynments medicines for the Eyes. made according to the nature of the Planet and Spirit. which things partly agree to the Spirit because of the naturall and heavenly vertue, partly also they are sett abroad to the spirits vew for a religious lifes sake or a Superstitions. Then lett him provide the holy and consecrated things as well for the defence of the caller and his follower, as also being necessary for the binding of the spirits and conseruacion: Such as the holy papers, plates, pictures, pentacles, Swords, Scepters, vestments, of matter and colour agreeable and the like. Then all these things prepared the master standing within the circle with his follower. First lett him consecrate the circle and all things which he useth which being done with gesture and countenance convenient lett him begin to pray with a lowde voice after this manner. First lett him make his prayer to God. Then lett him pray to the good spirits And if he would ready prayers or psalmes or Ghostpells for his defence they ought to goe before. Then his prayers being ended call vpon the spirit whom he desireth from all parts of the world with a meake and faire inchantment with the commemoration of his authority and vertue. And then lett him rest a little while looking round about to see if any spirit appeare. And if the spirit eary, lett him reiterate his inuocation as is aboue said - ne three times. And if he be Stubborne that he will not appeare, lett him begin to conuise him with a diuine power so that the conuisation be agreeable to the nature and office of that spirit, Saying it three times ouer making it stronger and stronger by rebukes, reproches, curses, and punishmentes, And by suspending him from his office and power, and such like but after euery th time -

time of coniuring let him rest awhile. And if any Spirit appeare let him
himselfe calling the Spirit and receiuing him gently. First let him inquire
his name, demanding whether he be called by any other name. Then let
him proceede farther to aske of him what he would. And if in any thing he
be stubborne or lye bind him by coniurations conuenient. And if thou
doubtest him that he is a lye, Then make the figure of a Triangle with
out the circle with the holy sword or the figure of Pentagone and compell
the Spirit to enter therein. And if thou shalt take any promise which thou
wouldest fortifie with an oath. The holy sword being stretched out of the
circle let the Spirit swaue putting his hand vpon the sword. Then obtaining
by request what thou desirest of the Spirit thou shalt liene him with
milde words by commanding him that he hurt nobody. And if he will
not depart, compell him by stronger coniurations, And if neede be by ex-
orcismes driving him out and making contrary fumigations. And when
he is gone goe not out of the circle but stay awhile making thy prayers
and thanksgiuings to God and the good Angells for their defence and con-
seruation: Then every thing in perdicular being done in order thou mayest
depart. But if thou art frustrated of thy hope and no spirits ap-
peare dispaire not for this thing: but leaving the circle thou mayest re-
turne by other courses doing as at first. And if thou iudgeth thy selfe
to erre in any thing, then thou mayest by adding or diminishing cor-
rect thine error. For oftentimes the constancie of reiteration doth in-
crease authority and vertue and brings terror to the Spirits, and maketh
them humble vnto obedience. And therefore some are wonte to make
a doore in the circle whereby they may goe in and out, which they shut
and open at their pleasure, And fortifie with holy names and pentacles
Also this is to be knowne when no Spirits appeare, and when the maister
being reiected shall deliberate to giue ouer, because he cannot depart with-
out the licence of the Spirit, for many neglecting this are in perill
vnlesse they are fortified with some higher defence for very often the
Spirits come although they appeare not by reason of the terror in
the caller or in things which he useth or in the worbe it selfe. But
such a licence is not giuen simply but by reason of dispensation wth
suspending

Suspending them vntill they are redy to obey in those things. But ^{it} ~~is~~ ⁹⁰
out circle they are called in to fight by that way which is deliuered
in the consecration of the booke.

And when we intend to follow and practise some effect by the euill Spirits
where there is no neede of their appearance then that fabrication being
being made which existeth to vs as the instrument or subiect of an expe-
riment. As is an image, or a ring, or a writing, or some Character, or can-
dell, or Sacrifice, or any the like. Then lett him write the name of that Spi-
rit with his character according as the experiment shall require, Or by writ-
ting with some blood, or otherwise with a conformable fumigation for the spi-
rit: Also oftentimes making our prayers vnto God and the good Angells
we doe call that euill Spirit by coniuring him with the diuine power.

There is another kind of Spirit as we haue said in the third booke of the hidden
Philosophie not so hurtfull. Neighbour to men. So that they are affected with the
same passion of men And reioyce in humane conuersation, and dwell willingly
with them. But others inhabit groues and woods: Other are ioyfull with the
company of diuets lining creatours at home and abroad: Others dwell about foun-
taines and Greene meadows: Therefore whosoever would call these Spirits it is
necessary to be done in the place where they tarry, with odorous perfumes
with sweete soundes, with the instruments of musike made especially for this
purpose adding Songs and Charments and pleasing verses with pro-
mises and promises. The obstinate are compelled to this by threatenings and
Comminations by blesphemies, mocks, reproches, and chiefly by threatening to
torne them out of those places where they are conuersant. Afterward if
neede be thou mayest exorcise. For the cheifest thing that it behoueth to ob-
serue in the inuocation of these Spirits, Is to haue a constant minde and bold-
nes without any feare. Lastly when thou art about to call these Spirits thou
oughtest ^{to} ~~to~~ ⁹⁰ prepare a table in the place of inuocation, covered with cleane
linnen, on which thou shalt put new loaves of bread, And aquavite or milke
in new earthen vessells, and new brines: And make a fire in which thou
shalt perfume, But goe and call at the head of the Table, and let therbe seates
round about for the Spirits as shall please thee. And those Spirits thou
shalt inuite by calling vnto the drink and meate. And if per chance
thou

thou fearest some ill Spirit, wright about the Circle and lett part of the table within the Circle wherin thou shalt sitt calling. Lett the rest be without the Circle.

In the third booke of our hidden Philosophy we have taught how and by what meanes the Soule is ioyned to the body, and what happens to the Soule after death: Know therefore that beyond these things which are spoken. These Soules love their forsaken bodies after death, even as some kindred alluring the Evn as they are the Soules of hurtfull men which violently have forsaken their bodies: and Soules wanting their due buriall which as yet wander in the evnbled and moist Spirit about their carcasses. Now these Soules the meanes being knowne by which sometimes they were ioyned to their bodies, the meanes being knowne they are easily allured by the like vapors, liquors, and sanors. From hence it is that the Soules of the dead are not called forth, without blood. Or the putting to of some part of the forsaken body: wee perfume with fresh blood in the calling forth of Shaddowes, with the bones of the dead, and flesh, with Eggs, milke hony, Oyle and the like which attribute a fitt meanes for the Soules to asume their bodies. we must know that if we would call forth the Soules of the dead It ought to be done in those places in which such Soules especially are knowne to be conversant: Or for some kindred sake alluring them into the forsaken body: Or for some affections sake in lifetime, sometime impressed, drawing the said Soule unto certain places or things or persons: Or for the hellish nature sake of some place fitt for the purging or punishing of Soules: which places are chiefly knowne by experience of visions, nightly inuasions, and the like prodigies and signes. Therefore the most aptest places for these things are Churchyards and these places are better then those where in the execution of Criminally judgment is made. And these are better then those wherin there is a publick slaughter of men in late yeares. And better is that place then these wher some carcasses not as yet satisfied for sinns, neither due by buried is violently cast under ground in latter yeares. For the satisfaction it selfe of the places of holy rites also is due by added to the buriall of the bodies oftentimes it forbiddeth the

the soles themselves to come there and repelleth them to the places of judgment. And from hence it is that the Soules of the dead are not called forth easily. unless it be the soules of them whome we know to be evill and have perished by som violent death whose bodies want due buriall. Although unto such places as we have spoken of it would be less safeguard or profit to goe to, it suffiseth us to take some principall part of the forsaken body for whatsoeuer other place to be chosen and with it to perfume and perfume the rest of the rites. It is also to be knowne that because certaine lights of the Soule are Spirituall; therefore the Artificiall lights if chiefly they are made of certaine things agreeable composed according to a certaine rule with inscriptions of names and signes agreeable, it doth much helpe for the calling forth of the Soules. Furthermore these things which are spoken doe not allways suffice for the calling forth of the Soules by reason of the naturall portion of the minde and reason: which is a bone heaver and the faces. and knowne to the only region. Therefore it behoneth us to allure the said Soules by beyond naturall and celestriall vertues due by administered as by those things which move the heartmony it selfe of the soule as well imaginative as reasonable and intellectuall: as are voyces, songs, sounds, Inchantments, and those things which are of religion: as prayers, conivations, exorcismes, and the rest of the holy things which commodiously may be added to these.

O Lord God Holy father and Lord God Almighty
 which hast created all things of nothing And haddest them in mind before
 they were made, which art from everlasting to everlasting. Under whose
 power Heaven and Earth Hell the Sea and all that in them is be subject
 and yett all reverence and obedience vouch safe to heare me thy unworthy ser-
 vant. And continue O Lord my God that thou hast wrought in mee. hold
 forth thy right hand over me. helpe me for Iesus Christ his sake And send
 me grace and power to see the Spirit In this Cristall stone visible to
 my sight lett ther be so much light only and only so sufficient light O Lord in
 which I asdase the light of mine and it was made. That I may perfectly
 see and behold the said Spirit aforesaid And that he may be made obedient
 to me by thy mighty power. That he may shew me the truth of all such
 questions as I shall demaund of him without all leasing fallshode or de-
 ceit To the uttermost of his office and power. Graunt this O Heavenly
 Father for Iesus Christ his sake thy deere Sonne.

I a Christian man doe worne thee spirit
 which art called By the Father by the Sonne and the holy Ghost
 And by all the Angel Archangels Thrones Dominations Potentates
 and Powers And by all the celestiall ^{company} Patriarchs Prophets Apostles
 Martyrs Innocents virgins and confessors And by the virginity of the blessed
 virgin Mary And his electe Child Iesus Christ. By the four Euangelists
 matthew marke Luke and John. By the three Kings of Colen By the
 head of St John Baptist. By the death and passion of our Lord and Savi-
 our Iesus Christ. By the power that he hath given to all Christian men
 and women And to me Christened. And by all the venerable names
 of almighty God. And these his most excellent names. Tetragrammaton
 Iesus Agnus Panton Sabaoth Father Emanuel
 St Adonay I warne thee Spirit. By all holy Churches of
 Christes beleefe And by the mystery of all misteries The body and blood of
 our

our Lord and Saviour Jesus Christ that thou come hastily and presently into
this faire Cristall Stone visible to my sight In most delectable manner and
faire forme of a child of twelve yeares of age without any hurt doing to me
or any other creature Nor annoyding my sight untill thou hast certified me
of all such questions as I shall aske or demand of thee faithfully iustly
and truly without any leaping fashood deceipt or delay As thou shalt
answer it at the dreadfull day of doome. On paine of thy damnation
Come hastily and presently as foresaid not departing my sight till I licence
thee. Come Come hastily and early not in the name of the father
and of the Sonne and of the Holy Ghost Come.

I licence
thee to depart to the place which God hath appoynted thee to rest in be-
ing allways prest and redy to come when I call thee. Go in peace and
the peace of God be betwene thee and me and all other creatures now
and evermore
finis

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by the Father? And the Sonne And the holy
Ghost The which is the beginning and the ending The first and the last and
by the latter day of Judgment That thou doe appeare in this Cristall Stone
or any other instrument At my pleasure to me and to my fellow Gently
and bewtifully in faire forme of a boy of twelve yeares of age. without hurt
or damage of any of our bodies or soules And certainly to informe and shew
us without any guile or craft All that we doe desire or demand of thee we
know By the virtue of him which shall come to iudge the quick and the dead
and the world by fire.

by the Sacrament of the Altar
and by the substance thereof by the wisdom of Christ by the Sea and by his virtue
by the Earth and by all things that are above the Earth and by their virtues
By the Sonne and the moone by Saturne Jupiter Mars Venus and Mer-
cury and by their virtues And by the Apostles. Martyrs. Confessors. And
the virgins and widowers and the chaste And by all Saints of men and women

102
And Innocents And by their virtues. By all the Angells and Archangells Throns
Dominations. Principats. Potestats. virtues. Cherubins and Seraphims. And by their
virtues And by the holy names of God Tetragrammaton E I H O U S I O N
Agla And by all the other ^{holy} names of God and by their virtues. By the Cir-
cumcision. Passion and Resurrection of our Lord Jesus Christ By the heaviness of
our lady the virgin And by the joy which she had when she saw her Sonne rise
from death to life that thou doe appeare in this Cristall Stone Or any other
instrument At my pleasure to me and to my fellow Gently and Bewtifully
and bewtifully in faire forme of a child of twelve yeares of age without hurt or dam-
mage of any of our bodies or soules And truly to informe and shew unto me and to
my fellow without fraud or guile all things according to thine Oath and promise
made that I never shall demand or desire of thee without any hinderance or
enjoying And this continuation be read of me three times upon paine of eter-
nall condemnation to the last day of Judgment
All men.

bind him with some strong bonde first for the purpose
I charge thee by the
Father to keepe me true visions in this Cristall Stone. As herbe any Treasure
hidden in such a place And wher it is. And how many feet from this
piece of earth East west. North. Or South
Licence him to depart.

The manner to put a Spirit into a Crystal Stone
and will find the way to the same.

Take a virgin Parchment and wrap him in virgin Parchment and write on the backside of the Parchment Osimimilis Orebom Malcalice + Asbariel + Baylon + Affriel + Cosciel + Jaketh + Bariel + And upon the side that the Stone is wrapped in write + Cerberus + Glunfogro + Frodisma + Flurdalgunca + Memibolo + Tamandundiceth + Lundrmaqmsa + Then by presently wrapping the Stone within the Parchment as followeth.

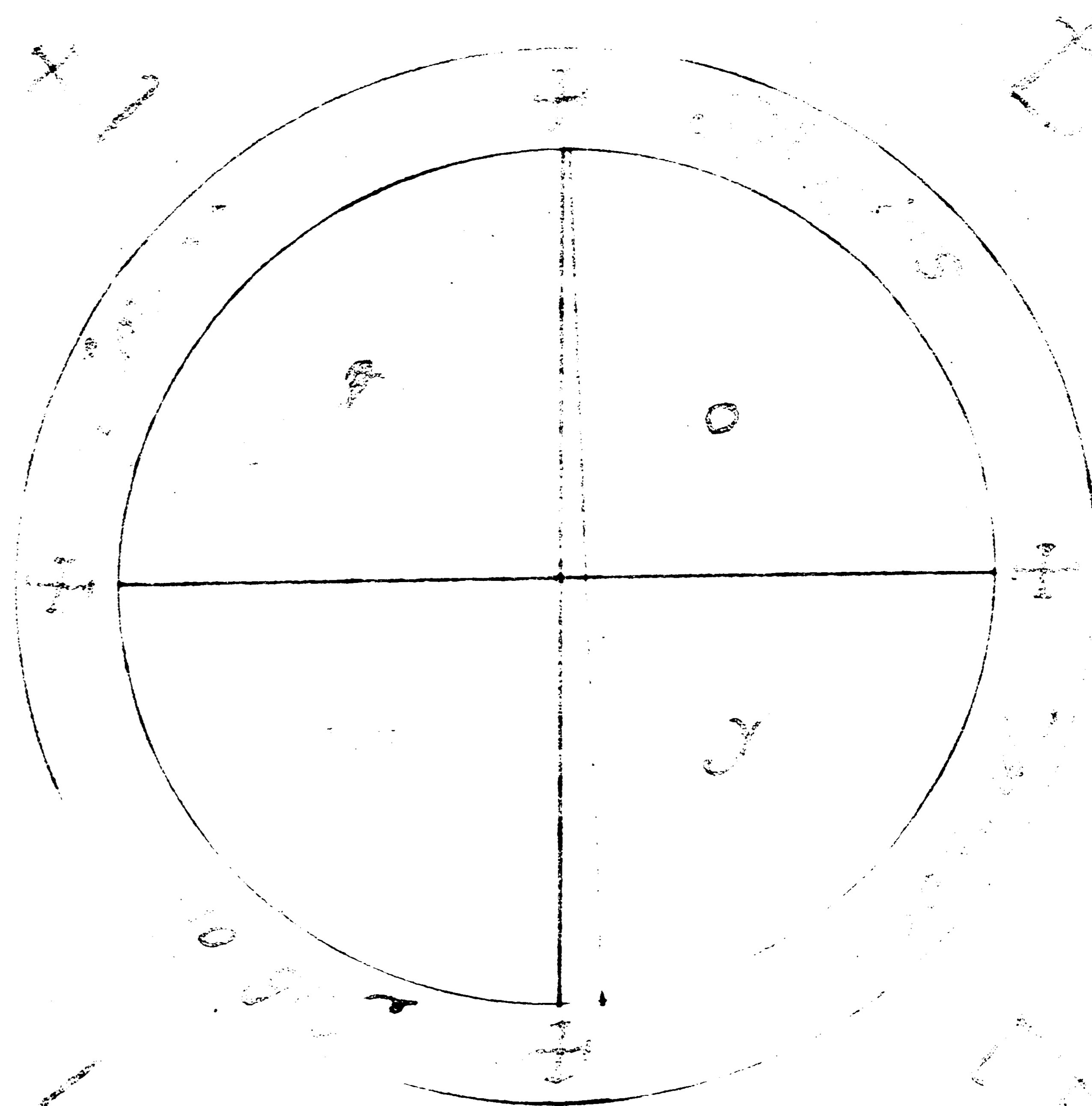
I conjure you by the name of the most highest God Tetragrammaton + And by all the names of God And by all the signes and characters which are placed in the firmament. And by all holy suffrages both in Heaven and Earth that you send into this Stone one Spirit in faire forme and shape of a man or woman expert in knowledge of Secrete thing which are present past and to come. which shall shew all things which I shall desire or crave without lying deceit trouble or any other error And that I may have answer of him at all howers and places according to my desire.

Go into the field or Garden In some secret place and there with a knife with a black haffe draw the circle following and put the Stone and Parchment into the Ground a cubit from the circle and a cubit deepe And for the conjuration of foresaid Then leaning the Stone in the Earth depart for that night The next morning before Sunne rising take up the Stone But looke not on it nor open the Parchment But say this Conjuration following

O thou Spirit appearing in this Stone according to my desire And to fulfill my will I conjure thee bind thee and exercise thee And also command thee by the living God true holy Omnipotent and eternall God which is Alpha and Omega + the first and the last The beginning and ending of all things God of Gods King of Kings and Lord of lords Of whome and by whome all things are made unto which all creatures obey Armies or Companies of Holy Angels doe feare and

and tremble at him And unto him all reverence is done and knees are bowed In Heaven earth and in Hell below And by his virtue and Omnipotencie and the fearfull and terrible day of doome And by all which may be spoken of God Or Earth Or men Or Angels Or minds can thinke And by all which God hath done In Heaven and Earth And in all the Sea and bottomles places To the laude and praise and great Glory of his most holy name. That thou move not nor depart from this Stone But to remaine still passable and quietly I bind thee by thy head and Prince MAYOS that thou shew and speake to me at all times and in all places whatsoever and wheresoever when I will without lying falshood craft or deceit by him which shall come to iudge the quick and the dead and the world by fier the same and depart and keepe it secret and unlooked on the space of Twelve howers after Then looke on it at thy pleasure. Beware you worke not when the Moone is new Nor at the full.

The Circle to be drawn for the Experiment: ~:



How to make a Circle with a Crystall Stone
 or into any other like matter.

First on the first of the month being clothed with all new fresh and cleane aray and shaven And that day to fast with bread and water And being cleane confessed Say the seven Psalmes and the Lettanie for the space of two days with the prayer following.

God our God our my mercyfull and loving father the giver of all graces the giver of all sciences Grant that thy welbelovéd servant Although unworthy may know thy grace and power good lord against all the deceits and craftines of the Diavels And grant me power good lord to constrain them by this art for thou art the true and lively and eternall God which livest and livest ever one God through all worldes.

and the sixt day have in a readynes five bright Swords And in some secret place make one circle with one sword. And then write this name Sitrael. which done standing in the circle thrust in the sword into the name Then with another sword doe the like and write Malanthon then with another and write Thamaor. with another Falaur and with another Sitrami and doe as you did with the first All this done come thee to Sitrael and kneeling say this having the Crystall Stone in thine handes.

God our God our my mercyfull and loving father the giver of all graces the giver of all sciences Grant that thy welbelovéd servant Although unworthy may know thy grace and power good lord against all the deceits and craftines of the Diavels And grant me power good lord to constrain them by this art for thou art the true and lively and eternall God which livest and livest ever one God through all worldes.

circles appointed to this worke I doe conjure you And I doe exorcise you by the father by the Sonne And by the Holy Ghost By him which did cast you out of Paradise And by him which spake the word and it was done And by him which shall come to Judg the quick and the dead and the world by fire That all you five infernall Maisters doe come unto me to accomplish and to fulfill all my desires and requests which I shall command you Also I conjure you you Diavells and command you I bind you and appoint you By the lord Jesus Christ the Sonne of the most high God And by the blessed and glorious virgin Mary And by all the Saints both of men and women of God And by all the Angels Archangells Patriarkes and Prophets Apostles Euangelists Martirs and Confessors virgins and widowers and all the elect of God Also I conjure you and every one of you you Infernall Kings By Heaven By the Seavens By the Sonne and by the moone And by all the Planets By the Earth Fire Ayre and water and by the Terrestriall Paradise and by all things in them contayned And by your Hell And by all the Diavells in it And dwelling about it And by your virtues

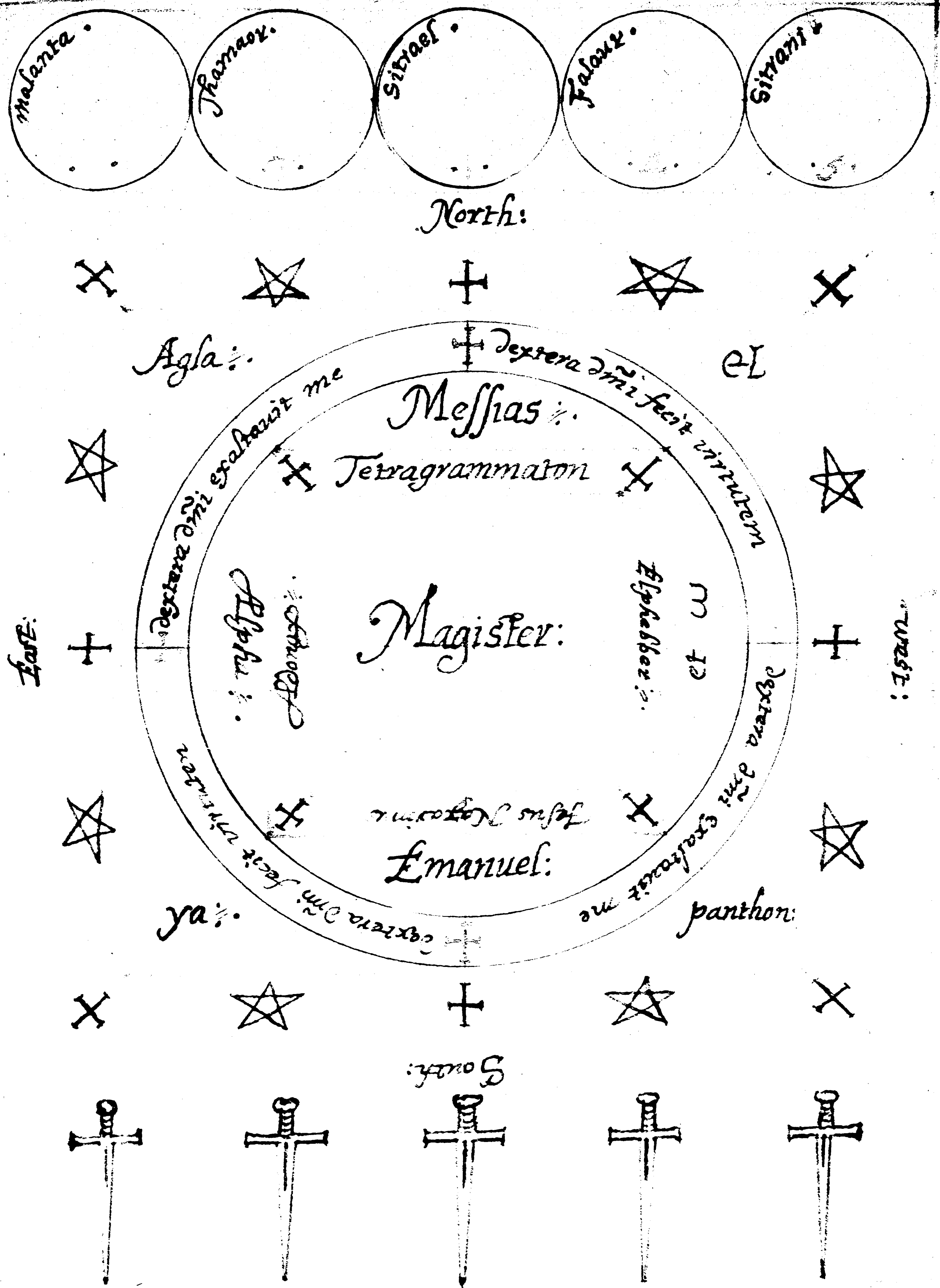
virtues and power And by all whatsoever And with whatsoever it be which may constrain and bind you Therefore by all their foresaid virtues and powers I doe bind you and constrain you unto my will and power That you being thus bound may come unto me in greate humillitie And to appeare in your Circles before me visible in faire forme and shape of mankin Kings and to obey unto me in all things whatsoever I shall desire And that you may not depart from me without my licence And If you doe against my precepts I will promise unto you that you shall descende into the profound deepenes of the Sea Except that you doe obey unto me In the name of the living Sonne of God which lieth and reigneth In the unity of the Holy Ghost by all words of

say the name of the five conjure. Then shalt thou see come out of the North part Five Kings with a marvelous company which when they are come to the circle they will alight downe of their Horses And will kneele downe before thee saying Maister Command us what thou wilt and we will out of hand be obedient unto thee. unto whom thou shalt say. See ye depart not from me without my licence And that which I will command you to doe lett it be done truly surely and faithfully and essentially And then they all will swore unto thee to doe thy will And after they have sworne say the conjuration Immediately following.

and every of you. Sitrael Malanthon Thamaor Falaur and Sitrami you infernall Kings to put into this Crystall Stone one spirit learned and expert in all artes and sciences by the vertue of this name of God Tetragrammaton And by the Crosse of our lord and Saviour Jesus Christ And by the blood of the Innocent Lamb which redeemed all the worlde and by all their virtues and powers I charge you you noble Kings that the said spirit may teach shew and declare unto me And to my friend at all howers and minutes both night and day the truth of all things both bodily and Ghostly in this worlde whatsoever I shall requier or desire declaring also to me my very name And this I command in your part to doe and to obey thereunto as unto your owne lord and Maister.

Then done they shall call out of the circle whom they will command to enter into the Center of the circled or round Crystall. Then put the Crystall betweene the two Circles And thou shalt see the Crystall made black. Then

17 Then Command them to command the spirit in the Cristall not to depart out of the stone till thou give him licence And to fulfill thy will for ever.
 Thus done thou shalt see them goe upon the Cristall both to answer your request and to carry your licence. Thus done the Spirits will crone licence. Then say
 Coere in jure of heaven of Almighty God In the name of the Father And of the Sonne And of the Holy Ghost Amen
 and looke therein asking what thou wilt and it will shew it unto thee.
 Let all be nine foote every way and made as followeth
 in the house in Cancer. Scorpio. Pisces in the houses of the moone or Jupiter.
 If thou feare him bind him with some bonde in such sort as is elsewhere expressed. fims
 the former be the object of the former in the



106
97
Take a visitation such a one as is without crammes and filth the bigger the better:

Looke thou be not polluted with lechery or sin the space of seven dayes before. The cleaner thou bee the better And the sooner thou shalt have thy purpose. Looke thou be cleane bathed and cleane shaven The nails of thy handes and feet pared And being cleane confessed flane or cleane sother in which sin was neuer committed.

lett thy virtue poure and mercy appeare with hast Establish all things by thy right hand. The God of Abraham The God of Isaac The God of Jacob The God of Ely The God of Jobi And thou God of all the Twelve Tribes of Israell which didest save and deliuer the three Children out of the fire furnace. to wit. Sidrach Misach and Abednego Margaree from wilde beasts Susanna from punishment and the false accusation. O Lord Jesus Christ as thou deliueredst Daniell out of the den of Lions Him that was sick of the Palsy from his bedd or couch. The woman of Canan from hir bloody Issue And as thou freedst the diseased rulers some and healed and cured him of diuers and poudery malladies And puttest the Binell to flize And raisedst to life the some of the cheife ruler And the some of the widow woman And Lazarus that was foure dayes dead And appearedst to Moses in the fire of the bush And ganest the law in the mount Sinai And then be took thy selfe into the Trinity. vouchsafe I beseech the to send these spirits Alkates. walkates. Muson. Mariton. Busto and vallo. That they may appeare to me in this Juell of Cristall That they may be obbedient vnto me and shew me the truth of things past present and to come And of what things soeuer I shall aske them they being bound vnto me And may fulfill my will. In the name of the Father And of the Some And of the Holy Ghost Amen.

which are the truth who wouldest be led by the false Iues before Pilat And be accused by false witnesses O Lord Jesus Christ the King of Nazareth that wouldest be scourged by the Iues And be condemned by the Governours of Ceser the King And to be lead vpon the Mount of Caluery And in the said place wouldest be lifted up and crucified vpon the Crosse O Lord Jesus Christ which art the King of Glory The Father The Some And the Holy Ghost which shalt come to iudge the quick and the dead and the world by fire. O King

O King of Kings and Lord of Lords which art the saluation and safeguare of the world The Saviour of the world And the redeemer of the world I earnestly beseech thee That thou wouldest vouchsafe to giue me leave to haue and to see And to binde all spirits of the Aire of the Earth And of Hell beneath which doe appertaine to this office. *Alkate. walkate. Muron. Matrimon. Busto. and vallo.* By all thy holy names: *† Messias † Sotior † Emaruell † Sabaoth † Adonay † Ortheas † Eracon † Cracon † Xps † Saluator † Alpha † et w † Primi † et nomisim † Principium † et finis † O Lord Jesus Christ w* art the Some of the enshewing God Grant thy seruant *†* vertue and pouer to binde and to see all spirits of the Aire the Earth and Hell that they may obey me and accomplish my will and desire Through thy great pouer and by thy holy name: *† Tetragrammaton †* O Lord Jesus Christ full of miserie wittnes which didest destroy our death By thy death And re poude our life by thy resurrection *†* O Almighty and everlasting God which didest cast Seuen dinells out of the body of Mary Magdalen: *†* Omnipotent eternall God which didest suffer holy Thomas thine Apostle not beleewing that thou wast crucified and rose againe to touch thy woundes: O Lord Jesus Christ that wast crucified who after a wonderfull manner went up from Gallilea into Heauen and sittest in Heauen at the right hand of God the father from whence thou shalt come to Judge the quick and the dead and the world by fire. Grant me that I may see and binde the hinderances of diabollicall deceyts of every spirit of the Aire externall and internall on Earth or in Hell below by thy Holy name which is blessed for ever and ever.

they shall be that may accomplish my will. In the name of the Father: And of the Sonne: And of the Holy Ghost: or In the name of the Holy Trinity the father of truth I hold this Jewell of Cristaall.

Alkate. walkate. Muron. Matrimon. Busto. and vallo. which doe dwell in Busto. I conuise you and command you and every one of you and your fellowes. *et* Then wrap up the Stone in a cleane linnen cloth *et* when thou wilt haue thy purpose brought to passe touch the ring with thy spittle And thou shalt haue the lone of any woman thou wilt.

abstaine from the use of women And use moderate diet: wash thy selfe and pare thy nailes both of thy hands and feete And keepe the parings in a linnen cloth And put them in thy bosom vnder thy Summer Bay haire of the day or Night in any secret place or Chamber with thee *†* if thy Heart serue thee It is better alone with your sword Or haue it in Parchment as you list when you haue once spoken with him you neede no more Circle Except yelist. haue in a red dimes Bazons Characters thus made in parchment Make them in two lines as followeth.

those Characters in thy Hand Saying the same three times: concluding at the end of the Psalme: with this Conuisation following:

thou Spirit Bazon by the Almighty God The Father the Sonne And the Holy Ghost I also conuise thee Bazon By the living God by the true God And by the holy God By God the Holy Ghost By God the Lord Jesus Christ And by the Great God which did cast downe thee and thy fellowes from Heauen for your sinfull deedes And by the holy virgin Mary mother of our Lord Jesus Christ By his holy Crosse and Passion which redeemed us out of your power And as I trust to be saved and obtaine the Joyes of paradice Even as this is true and most true That our Lord Jesus Christ tooke flesh and blond of the virgin Mary and in the same flesh the third day did wonderfully rise againe from the dead And so did ascend into heauen and sit at the right hand of God the father in the glory of the Judgment seate from whence he shall come Thee spirit Bazon mee and all creatures both quick and dead to windg Therefore by his wonderfull comming at that fearefull day of doome and by all Angell and Archangells of God Dominations Potentates Principals Cherubim

Cherubin and Seraphim And by all the vertues of Heauen I Coniure thee Baron by the loue death and passion of Iesus Christ our Lord and Saviour By his glorious resurrection and ascension And by his holy Crosse wheron he was hanged by the nailes wherwith hee was fixed to his Crosse By the Speare wherwith Longis pierced his side and blood and water issued out By the Crowne of Thorne which he wore on his head And by the seven degrees of S of the Holy Ghost And by all things in Heauen Earth and Hell to be feared. And also and moreover I Coniure thee Baron by the milke of the virgin Mary which our Lord did Suck with his owne mouth which is Cated Alpha et Omega Sadaia Emmanuel Sabaoth Messias Sothet Adonay Athanasius Panton Craton Ixus Ixstyrus Mediator Leo Rex Formitas I unitas I Iesus Nazarenus I On I Elk I Tetragrammaton Also I exorcise thee and aduise thee Baron by the four things of Salomon And by his bond which did bind thee and thy fellows And by the faith and obedience which thou doest owe to thy Creator our Lord which is above thee By the foure Elements and by the great name of God Alpha I Coniure thee Baron that thou com forth presently without tarrying or delay In faire forme and shape of a man visiblie to mine eyes without any perturbation of the Ayre Earth water fire or any other Element And without hurting or harming of me or any other creature Barne stone or any thing created And without Tempest of winde raine thunde lightning or such like But quietly and peacefully come and doe my will And it being fulfilled quietly with my licence to depart By all afore rehearsed quickly and speedely come and obey me and fulfill my desire. So and so many times doe I aduise thee Baron by vertue of our Lord Iesus Christ the Sonne of the everliving God And the most pure and mercifull God And by that Angel which at the day of Judgment shall blow the Trump And shall say Come Come Come Also by the diuine Trinitie of the Father Sonne and Holy Ghost And by the bodies of the Saints which ^{we} are asleepe and rise againe at the time of the death and passion of our Saviour Iesus Christ By Moyses rodd that he deuided the red Sea By the Strike of the conuauant and Throne of the living God. I Coniure thee Baron to come By these holy names of God I ya Semephoras And by those blessed names of God Adonay Sothet which being pronounced made all Stones of Earth By his holy name I ya which being pronounced the wicked shalbe condemned and the iust saved Moreover I aduise thee Baron by the great workes of the Lord my God That is

That is the firmament The Sonne the Moone the Starres And the Creation of mankind The Earth with all creatures therein contained The Seas most wonderful with the straying and diuers manner of fishes in the same And by him that is the mighty Iehouah The Saviour of the world even my Lord Iesus Christ the anoynted King who is Alpha et Omega Shew thy selfe immediately as I haue said not terrifying me nor any other creature but come in likenes of a man or Child of nine yeares of age vpon paine of eternall damnation. Come Come Come fiat In the name of the Father And of the Sonne And of the Holy Ghost Amen.

¶ A

will appeare to thee In the lynes of a faire Man or faire woman and will com to thee at all times Hee will tell thee of hidden Treasures He will bring thee Golde or Silver He will transport thee from one Country to another without any harme of body or Soule.

¶ He shall abstaine from Lecherousnes Drunkennes And from false swearing And doe all the abstinence that he may doe And namely three dayes before he goe to worke. In the third day when night is come and when the Starrs doe shine and the Element is faire and cleare He shall bath him selfe and his fellow if he have any all together in a quick wellspring. Then he must be clothed in cleare white clothes And he must have another private place And bare with him Inke and penne wherwith he shall wright this holy name of God Almighty in his right hand **AGLA** And in his left hand this name following **II @ V @** And he must have a dry thonge of a lions or of a Flaris skin And make therof a Girdle And wright the holy names of God all about And in the ends **A** and **N**

† Homo Salatus
† musco Somcas
† cheruboyca

And upon his brest he must have this present figure written in virgin Parchment And it must be sewed upon a peece of new brimen and so made fast upon thy brest And if thou hast a fellow to work with thee He must be appointed in the same manner. You must have also a bright Knife that was never occupied And he must wright thereon On the one side of the blade

AGLA And on the other side of the blade of the Knife **II @ V @** And with the same knife he must make a circle as hereafter followeth The which circle is called Salomons circle. behote

II @ V @ † **AGLA** † the figure of the Knife written on the one side On the other side wright **II @ V @** The circle being made goe into it And close againe the place where thou wast in with the same Knife Then say **† Per crucis hoc signum † fugiat procul omne malignum. Et per idem signum † saluetur quodque benignum. †** And make fumigations

gations to thy fellow or follower with Frankincence Mastick lignum alloe then put it in wine And say with good devotion In the worship of the high God Almighty altogether that he may defend you from all evils. 100

he that is ill will close the spirit He shall say towards the East with meeke and deuout deuotion These Psalmes and prayers following herein order.

Looker upon me why hast thou forsaken me: and art so far from my health And from the words of my complaint
O my God I cry in the day time but thou hearest not And in the night season also I take no rest
And thou continuest holy O thou worship of Israell.
Our fathers hoped in thee They trusted in thee And thou didest deliuer them.
They relied upon thee and were holpen They put their trust in thee And were not confounded.
But as for me I am a worne and no man I am very some of men And the outcast of the people.

They that see me laugh me to scorne They shoote out their lips And shake their head saying.
Where is God that he would deliuer him lett him deliuer him if he will haue him.
But thou art hee that tooke me out of my mothers wombe Thou wast my hope when I was borne yett upon my mothers breasts.

I have bene left unto thee ever since I was borne Thou art my God even from my mothers wombe.
O doe not from me for trouble is hard at hand And there is none to helpe me.
Thou oxen are come about me For Bulls of Bajar doe me in on every side.
They gape upon me with their mouthes as it were a stamping and roaring Lyon.
I am powred out like water and all my bones are out of Joynt My flase also in the midst of my body is even like melting wax.

My strength is dried as if like a potshard And my tongue cleaereth to my gummes And thou shalt bring me in to the dust of death.
For many boggs are come about me And the covensale of the wicked saide seedge against me.

They peaced my hands and my feete I may tell all my bones they stand staring and looking upon me.
They part my Garment among them And cast lots upon my vestide.
But be not thou farre from me O Lord Thou art my succor Hast thee to helpe me.
Deliuer my soule from the sword My darling from the power of the boggs.
Save me from the Lyons mouth Thou hast heard me also from among the thornes of the ~~desert~~ unicomes.

I will declare thy name unto my brethren In the midst of the Congregation
 will I praise thee.
 O praise the Lord ye that feare him Magnifie him all ye of the seede of Jacob And
 feare him all ye seede of Israell.
 For he hath not despised nor abhorred the lowe estate of the poore hee hath not
 hid his face from him But when he called unto him hee heard him.
 My praise is of thee in the great congregation My vowes will I performe in the
 sight of them that feare him.
 The poore shall eat and be satisfied They that seeke after the Lord shall praise
 him. your heart shall live for ever.
 All the ends of the world shall remember themselves and be turned unto the Lord
 and all the kindreds of the nations shall worshipping before him.
 For the Kingdome is the Lords And he is the Governour among the people.
 All such as be farr upon Earth Have eaten and worshipped.
 All they that goe downe into the dust shall kneele before him And no man
 hath quickned his owne soule.
 My seede shall seeke him They shall be counted unto the Lord for a Generation.
 They shall come And the Heavens shall declare his righteousnes: unto a peo-
 ple that shall be borne whom the Lord hath made.

concluding with. As you shall find in

with the blond Christy Peter noster. Ave maria and credo. etc.
 O Lord shew us thy mercy and we shall be saved. Lord heare our prayers
 and lett us come unto thee.

as thou warnest by thine Angell the three Kings of Coler
 Jasper Melchior and Balthasar when they came with worshipfull pre-
 sents towards Bethlene Jasper brought mirrh Melchior Incence
 Balthasar Gold worshipping the high King of all the world Jesus Gods sonne
 of Heaven The second person in Trinitie Being borne of the Holy and cleane
 virgin St Mary Queene of Heaven Empriss of Hell And lady of the world
 At that time the holy Angell Gabriel warned and bad the foresaid three Kings
 that they should take another way for dread of perill. The Herod the King
 by his ordinance would have destroyed these three noble Kings That seek
 by soughe out our Lord and Saviour. As wittily and truly as these
 three

three noble Kings turned for dread and took another way So wisely He
 and so truly O Lord God of thy mercifull mercy blesse us now at this
 time for thy blessed passion save us and keepe us altogether fro
 all evil And thy holy Angell defend us.

which containest the throne of Heaven and
 beholdest all deepes waigest the Hills And shuttest up with thy hand
 the Earth Heave us most meeke God And graunt unto us being un-
 worthy according to thy great mercy to have the verity and vertue of
 knowledg of hidden treasures by this spirit invocated Through thy
 helpe O Lord Jesus Christ To whom be all honour and glory from
 worlds to worlds everlastingly. Then say these Names
 + Helie + Helyon + Esseiere + Deus eternus + Eloy + Cle-
 mens + Heloy + Deus sanctus + Sabaoth + Deus exercituum
 + Adonay + Deus mirabilis + Jao + veray + Anephenon +
 Deus ineffabilis + Soday + Dominator + Dominus + on fortissimus +
 Deus + The which wouldst be prayed unto of sinners. Receive we be-
 lieve thee Sacrifices of praise And our meeke prayers which we
 unworthy doe offer unto thy divine Majesty. Deliver us and have
 mercy upon us And prevent with thy holy spirit this worke And
 with thy blessed helpe to follow after that this our worke begonne of
 thee may be ended by thy mighty power.
 + Homo + Sacarus + museolameas + cheruboyca +
 hang it upon thy brest aforefoode. The Circle about thee
 made. Blesse the Circle with Holy water and sit downe in the
 midst And reade this Continuation as followeth. Sitting back to back
 at the first.

the practiser and preceptor of this
 arte by the mates of Heaven and of Earth And by his vertue And by his
 unspeakable name + Terraqram mazon + And by all the holy sacraments
 by the holy mass and devine of the living God + + + + +
 by the vertues of all Angells Archangells Thrones
 Dominations Principates Potestates virtutes Cherubims Seraphims and
 by their virtues And by the most earnest and speciallest name of your
 Majesty that you doe come unto us In faire forme of man or woman kinde
 here visible before this circle And not terrible by any manner of wayes
 This Circle being our encion and protection by the mercifull goodness of
 our

our Lord and Saviour Jesus Christ And that you doe make answer truly without craft or deceipt unto all my demaunders and questions by the vertue and power of our Lord and Saviour Jesus Christ. Amen.

The Bond: 100

by God the Father By God the Sonne And by God the Holy Ghost And by all the Holy company in Heauen And by their vertues and powers. I charge thee Beelphores that thou shalt not departe out of my sight Nor yet to alter thy bodylie shape that thou art appeared in. Or any power shall thou have of our bodies or Soules Earthly or Ghostly but to be obedient to me And to the wordes of my Coniuration that be written in this booke.

by all Angells and Archangells Thrones Dominions Principities Potestates virtues Cherubim and Seraphim and by their vertues and powers. I Coniure and charge binde and constrain thee Beelphores by all the royal wordes afore said and by their vertues that thou be obedient unto me And to come and appere visible unto me And that in all dayes houres and minutes wher soeuer I be being late by the vertue of our Lord Jesus Christ The which wordes are written in this booke. Look ready thou be to appere unto me and to give me good counsaile. How to come by Treasures hidden in the Earth. or in the water. How to come to diuinitie and knowledge of all things That is to say Of the Magike Art. And of Gramer. Dialectike Arithmetike Geometrike And of Astronomie. And in all other things my willoweth to be fulfilled. I charge thee vpon paine of everlasting condemnation fiat. fiat. fiat.

Aske him what thinge thou wilt and he will tell thee And give thee all things thou wilt request of him without any sacrifice doing to him and without forsaking this God that is thy maker when he spirit hath fulfilled thy will and in every Give him licence to departe as followeth.

predestinated and appoynted for thee where thy Lord God hath appoynted thee. I shall call thee againe. Be thou ready to come and to my calle as of an as I shall calle thee vpon paine of everlasting condemnation.

And if thou wilt thou mayest recite two or three times the last conuersion: 111
or until thou doe come to this terme. Amen.

will not departe when I say. Amen. that thou departe from this place without hurt or damage of any body Or of any deede to be done. That all creatures may know that our Lord is of all power most mightiest and that there is none other God but hee which is three and one living for ever and ever. And the will of God the Father Omnipotent The Sonne and the Holy Ghost descende vpon thee and dwell allwaies with thee Except thou depart without damage of us or of any creature or any other evil deede to be done And then goe to the place predestinated. And by our Lord Jesus Christ I doe cleese thee to the greatest pite of Hell. Except I say that thou departe unto the place wher as the Lord God hath appoynted thee And see thou be ready to come and to my calle at all times and in all places at mine owne will and pleasure day or night without damage or hurt of me or any creature vpon paine of everlasting damnation. fiat. fiat. fiat.

of the Father to be betweene us and you. In the name of the Father. And of the Sonne. And of the Holy Ghost. Amen. Hoc signum facit procul omne malignum. In quod signum est quocumque benignum.

In the beginning was the word. or as followeth in the first chapter of St Johns Gospell saying at this word. Full of grace and truth. To whom be all honors and glory with out end. Amen. The Spirit shall sit back to back when you call the spirit. The Spirit Beelphores being once late and bounde shall neuer have power to hurt thee in the house of or of the mischiefinge.

For the Spirit make the Spirit with chalk on the ground at the right hand of the altar. He is called an excellent Carrier, he is full of hidden Treasures in the earth, or of things stolen or lost. This true in all his doings, he cometh forth out of the East, for so he hath by me called from the East of the world. very dulifull to God, procul deus tunc.

Maister and his fellowes to sitt in:

show how & after what fashion it should be made.



of a man or woman the *Increasing The first*
 night after the body is buried And make a Circle then stand in it
 And say as followeth.

the King of the dead Or the keeper of
 by our Lord Jesus Christ which was
 conceived of the Holy Ghost Borne of the virgin Mary & suffered under
 Pontius Pilate And by all those names of God almighty Saday
 Aglay Adonay Alpha Omega The first and the last
 And by the inveterable name of his Tetragramaton And by
 that greate name Jehouah And by all other names of the All-
 mighty knowne or unknowne And by all the Sacred words that our God
 spake And by all the holy deeds And merites of Jesus Christ the some of God
 And by all things that may be said or spoken of God. That thou presently ap=
 peare unto me. Or presently what thou suffer (or permit) The Spirit of this
 whose body lies heare for the present Or all his Kinge To appeare unto
 me And that he yeelde me his Seruis and obedience quietly and gentlie
 And that he obey and doe my will without Deceipt Or Double meaning
 God binding him fast thereto So be it So be it So be it

calling the dead say the invocation followinge

whose body lies heare
 living God On Agla Som Emaruell Sabaoth Iesayas
 Iorh Jehouah Saluator Agios Athanatos Ozheos Theos
 And by all other holy names of God The father almighty And by him who
 made the Heauen and doth conserue and support the firmament and
 doth behold the deepe by his beholding it which is King of Kings and Lord
 of Lords which doth wey the Hills which doth shew up the Earth with
 his fist which made his Angells spirits and ministers of flames of fier
 which bringeth forth windes out of his treasures which smote the first
 borne of Egypt from Man enen unto the Cattle which Separated the
 light from the darknes which made two great lights The Some and
 the Moone which only doth great wonders wherbenet thou be
 thou come unto me and appeare presently unto me without any violence
 without noyse or terror And that thou tell me the truth of wherbenet
 shall aske of thee without any lying Deceipt Double meaning Doubtfulnes
 quite.

guile or complaint or gain saying And that you yield your senses and obedien-
ce peaceable and gently and that you obey me in all things without hurt
of my soule or body So that you doe whatsoever I would have you to doe

in the word of God And by the faith of thee and me
that I will cause to be celebrated five Masses on the holy feast of blessed
Mary the virgin for forgiveness and pardon of thy soule from yeare to yeare
while I live If I shalbe able I will not doe it on the feast of any other
for forgiveness of thy sinns fiat fiat fiat

Depart and come againe the second night And so the third do-
ing in all respects as at the first And the third night thou shalt have
appearance And when thou hast appearance say this consecration viz

by all the holy words and
names which thou ever heardst in thy life time And by the vertue of
the greates head of our Lord Jesus Christ And by the virginity of blas-
sed Mary his mother And by all their vertues And by all things of one
named and spoken of

not to depart
from me nor from my sight in all thou hast obeyed my will in all
things and hast accomplished my desires and art licenced by mee
as thou becomest or trustest to be saved and not to be damned in
the day of deeme Judgment. Amen

make your demands for what you will in manner following.

And give thee and charge thee Spirit of by the same
virtue by which thou comest hether By the same by which thou o-
bayedst me And by all the virtues and powers of Our Lord
Jesus Christ And by this unutterable name Tetragramaton

And by all the holy names of God the Father And by all things
before mentioned and by the living God The Father The Sonne and
the Holy Ghost Three persons and one God thou presently

make hast and forthwith bring the Booke of Magick science and art
written in such a hande And with such letters that I may reade
it well And in such a tongue that I may well understand it

And under the Kings of the world dedicated to the princes of the
Ayre So that when I open it and reade it All the Spirits in the
Ayre and Earth &c

fast and pray iii dayes And abstaine from all filthines: so one
that is new buried Such a one as kide him selfe wilfully. Lett no person see thy
doings but thy fellow And about .xj. of the Clock at night Goe to the place where
he was buried And say with a bowde faith and havy desire To have the Spirit come
that thou doest call for Thy fellow having a candle in his left hand And in his right
hand a Crisall Stone The Master having a flafell wand in his right hand And the
names of God written there upon Tetragramaton Adonay Agla
Craton Then strike iii strokes on the Ground And say as followeth.

A A A Spirit A by the resurrection of our
Lord Jesus Christ That thou doe obey to my words And come unto me this night
verily and truly As thou becomest to be saved at the day of Judgment And I will
swear to thee an Othe by the perill of my soule That if thou wilt come unto mee
this night And shew me new visions in this Crisall stone And fetch me the faire
Sibilia that I may talke with his visiblie And that shee may come before me as the
consecration leader And in so doing I will give thee an aimes deede And pray for
thee to my Lord God whereby thou mayest be restored to thy Salvation at the resur-
rection day To be received as one of the Elect of God to the everlasting glory

standing at the head of the Grave His fellow having in his handes
the candle and the stone must begin the consecration as followeth. And the Spirit
will appeare to you in the Crisall Stone In a faire forme of a Child of .xij. years of
Age when he is in feele the Stone And it will be hot. And feare nothing For
hee or shee will shew many delusions to drive you from your worke. Feare God but
feare him not. This consecration following is to constraime him

the Spirit A by the living God The true God And the holy God And by their
virtues and powers which have created thee and me and all the world
A by their holy names of God Tetragramaton Adonay Aglagramay Sa-
day Sabaoth Planaboth Panthon Craton Neupmaton Deus
Homo Omnipotence Sempiternus Ihus Terra unigenitus
Saluator via vita Manus Fonce Origo Filius.

And by their virtues and powers And by all their names by the which God gave pow-
er to man both to speake or thinke So by their virtues and powers
Spirit A That now immediatly thou doe appeare in this Crisall Stone visiblie to mee
and to my fellow without any tarrying or deceit

A by the excellen-
name of Jesus Christ A and A the first and the last For this holy name
of Jesus is above all names For in this name of Jesus every knee doth bow
and obey both of Heavely things Earthly things And infernall And every tong
doth confesse that our Lord Jesus Christ is in the glory of the father Neither is
there any other name given to man whereby he must be saved. Therefore in the name
of Jesus of Nazareth and by his nativity resurrection and Assention And by all
that appertaineth unto his passion And by their virtues and powers
Spirit A that thou doe appeare visiblie in this Crisall Stone to me and to my fellow
without

without any dissimulation

Jesu Christ which was shedd for us upon the Crosse for all those that doe be-
leeve in the vertue of his blood shall be saved
powers of the royall names ~~and~~ and words of the living God by me pronounced that
thou be obedient unto me and to my words rehearsed.

by the holy Trinitie and their vertues and powers doe condemne thee then spirit A.
Into the place where there is no hope of remedy or rest but everlasting horror and
paine dayly florilly and lamentably thy paine to be there augmented as the stee
in the Heavens and as the Gravel or Sande in the Sea Except thou spirit A. doe
appeare to me and to my fellow visibly immediately In this Crystall Stone And in a
faire forme and shape of a Child of .xij. yeares of age And that thou alter not thy
shape. I charge thee upon paine of everlasting condemnation.

Spirit A. by the Golden Girdle which guided the legnes of our Lord Jesu Christ
So thou spirit A. be thou bounde Into the perpetuall paines of Hell fier for thy
disobedience And irreverent regard that thou hast to the holy names and words
and his precepts

proceede out of the mouth of the Almighty And so thou spirit A. be torne and cutt
in peeces with that sword And to be condemned into everlasting paine where
the fier goeth not out And where the worme dyeth not
by the Heavens And by the Celestiall city of Jerusalem And by the Earth
And the Sea And by all things contayned in them And by their vertues and pow-
ers


by the obedience that thou doest owe unto thy principall
prince And except thou spirit A. doe come and appeare in this Crystall Stone
visibly in my presence heave immediately as it is aforesaid.

of God The anger of God The shadowe and darknes of death and of eternall condem-
nation be upon thee. A. for ever because thou hast denyed thy faith
thy helth and Salvation for thy great disobedience Thou art worthy to be con-
demned Therefore lett the divine Trinitie Thyones Dominions Principals
Potestats virtuts Cherubim and Seraphim And all the soules of Saints both
of men and women Condemne thee for ever. And be a witness against thee
at the day of Judgment because of thy disobedience And lett all creatures of
our Lord Jesu Christ Say thus unto
in the Crystall as is said before. Bind him in this bonde.

Spirit A. that art appeared to me in this Crystall Stone to me
and to my fellow
did constrain thee to appeare therein and their vertues I charge thee spirit
by them all that thou shalt not departe out of this Crystall Stone until my will
being fulfilled thou be licenced to departe
by the Omnipotent God which commaunded the Angel S^r. Michael to drive
Lucifer out of Heavens with a sword of vengeance And to fall from Joy to
paine And for dread of such paine as he is in I charge thee spirit A. that
thou shalt not goe out of the Crystall Stone Nor yet to alter thy shape at this
time Except I commaund thee otherwise but to come unto me at all places
And

A. by the blood of the innocent Lambe
A. by the vertues and
refuse this to doe I

And in all howers and minutes when and wheresoever I shall call thee by the vertue
of our Lord Jesu Christ Or by any invocation of words that is written in this booke
and to shew me and my friends true visions in this Crystall Stone of any things or
things that we would see at any time or times. And also to get and to fetch
the faire Sibilia that I may talke with him in all kind of talke as I shall call
him by any Coniuration of words contained in this booke
A. by the greates wisdoms and divinitie of his Godhead I will be fulfilled as
is aforesaid I charge thee upon paine of condemnation both in this world
and in the world to come
G. M. E.

Goe to a place fast by And in a faire parlour or Chamber Make a
Circle with Chalke according to Art. Also make another Circle for the faire
Sibilia to appeare in .iiij. foote from the circle thou art in And make no noys
therin Nor cast any holy thing therein But make a Circle round wth Chalke
And lett the m^r and his fellowes sitt downe in the first Circle The m^r
having the booke in his hande And his fellow having the Crystall
Stone in his right hand looking in the Stone when the faire doth ap-
peare The m^r also must have upon his brest this figure following
written in parchment. And begin this worke in the newe of the
D and in the howers of 27 the O and the D. to be in one of the inha-
biters Signes as:  . A. D.

following is to cause the spirit in the
Stone to fetch unto thee the faire Sibilia.
Sorthie Sorthia and be bounde for double they will come before thee
before the coniuration be read .vij. times.

Sorthios. Spirit A. In this Crystall Stone by
God the Father by God the Sonne Jesu Christ
And by God the Holy Ghost Three persons and one
God and by their vertues Spirit that
thou doe goe in peace And also to come againe to mee
quickly and to bring with thee into that Circle appointed

Sibilia fairie that I may talke with him in thos matters that shall be to his
Honour and Glory And so I charge thee declare unto him
Spirit A. by the blood of the innocent Lambe the which we deemed all the
worke by the vertue thereof I charge thee thou spirit in the Crystall
Stone that thou doe declare unto him this message
Spirit A. by all Angells and Archangells Thyones Dominions Prin-
cipals Potestats virtuts Cherubim and Seraphim and by their vertues
and powers
A that thou doe departe with speede And
also to come againe with speede And to bring with thee the faire Sibilia
to appeare in that Circle before I doe read the Coniuration in this booke
Seven times This I charge thee my will be fulfilled upon paine of
everlasting

everlasting condemnation
the figure of said pinned on thy breast. Release the words therein
Joy Southie Southie Southie Then begin your Coniuration. viz.
Coniuration is to cause the Fairie Sibilia to appeare.

Amen.

Sibilia O gentle virgin of fairies by the mercy of the Holy Ghost
And by the dreadfull day of doome And by their virtues and powers
O gentle virgin of fairies And by all the Angells of .vii. and their Characters And
virtues And by all the Spirits of .xv. and .v. and their Characters and virtues And
by all the Characters that be in the firmament And by the King and Queene of fay
ries and their virtues And by the faith and obedience that thou barest unto them

Sibilia by the blood that ranne out of the side of our lord Jhesu
Christ crucified And by the opening of Heauen And by the renting of the Temple
And by the darknes of the Sonne In the time of his death And by the rising up of
the dead In the time of his resurrection And by the virgin Mary mother
of our lord Jhesu Christ And by the unspeakable name of God Tetra-
gramaton

O Sibilia O blessed and bewitched virgin
Sibilia by all their virtues
by all the royall wordes aforesaid
to appeare in this Circull Circle before me visible In the forme and shape of a
beautifull woman In a bright and reserue white adorned and garnished most faire
and to appeare to me quickly without deceipt or tarrying And that thou faile
not to fulfill my will and desier effectually For I will chuse thee to be my blessed
virgin And will have common Copulation with thee Therefore make haste &
speede to come unto me And to appeare as I said before
nonne and Glory for ever and ever

and ended If shee come not Repeat the Coniuration till
they doe come For doubles they will come.

Shee is appeared Take your Confess. And in ceance hit with Frankincense
then binde hit as followeth.

Sibilia by God the Father God the Sonne And God the
Holy Ghost Three persons and one God And by the blessed virgin Mary mo-
ther of our lord Jhesu Christ And by all the whole And holy Company of Hea-
ven And by the dreadfull day of doome And by all Angells Archangells-
Thrones Dominations Principates Potestats virtues Cherubim and Seraphim
and their virtues and powers and binde thee Sibilia that

thou shalt not depart out of the Circle wherein thou art appeared Noy yet to
alter thy shape Except I give thee licence to departe

by the blood that ran out of the side of our lord Jhesu Christ Crucified and
by the virtues thereof
Sibilia to come to me And to appeare
to me at all times visible as the Coniuration of words leadeth written in this
booke
Sibilia O blisseed virgin of Fairies By the opening of
Heaven And by the renting of the Temple And by the darknes of the Sonne

at the time of his death And by the rising of the dead In the time of his Glorif-
ous resurrection And by the unspeakable name of God Tetragramaton
And by the King and Queene of fairies and by their virtues

Sibilia to appeare before the Coniuration be read over .iiij. times And that vi-
sible to appeare as the Coniuration leadeth written in this booke And to
give me good Counsaile at all times And to come by treasure hidden in the
Earth And all other things that is to doe me pleasure And to fulfill my will
without any deceipt or tarrying. Noy yet that thou shalt have any power
of my body or Soule Earthly or Ghostly Noy yet to perrish so much of my
body as one Haire of my head

Sibilia by all the royall
wordes aforesaid and by their virtues and powers I charge and binde thee
by the virtue thereof to be obedient unto mee and to all the wordes aforesaid
And this bonde to stande betwene thee and mee upon paine of ever-
lasting Condemnation.

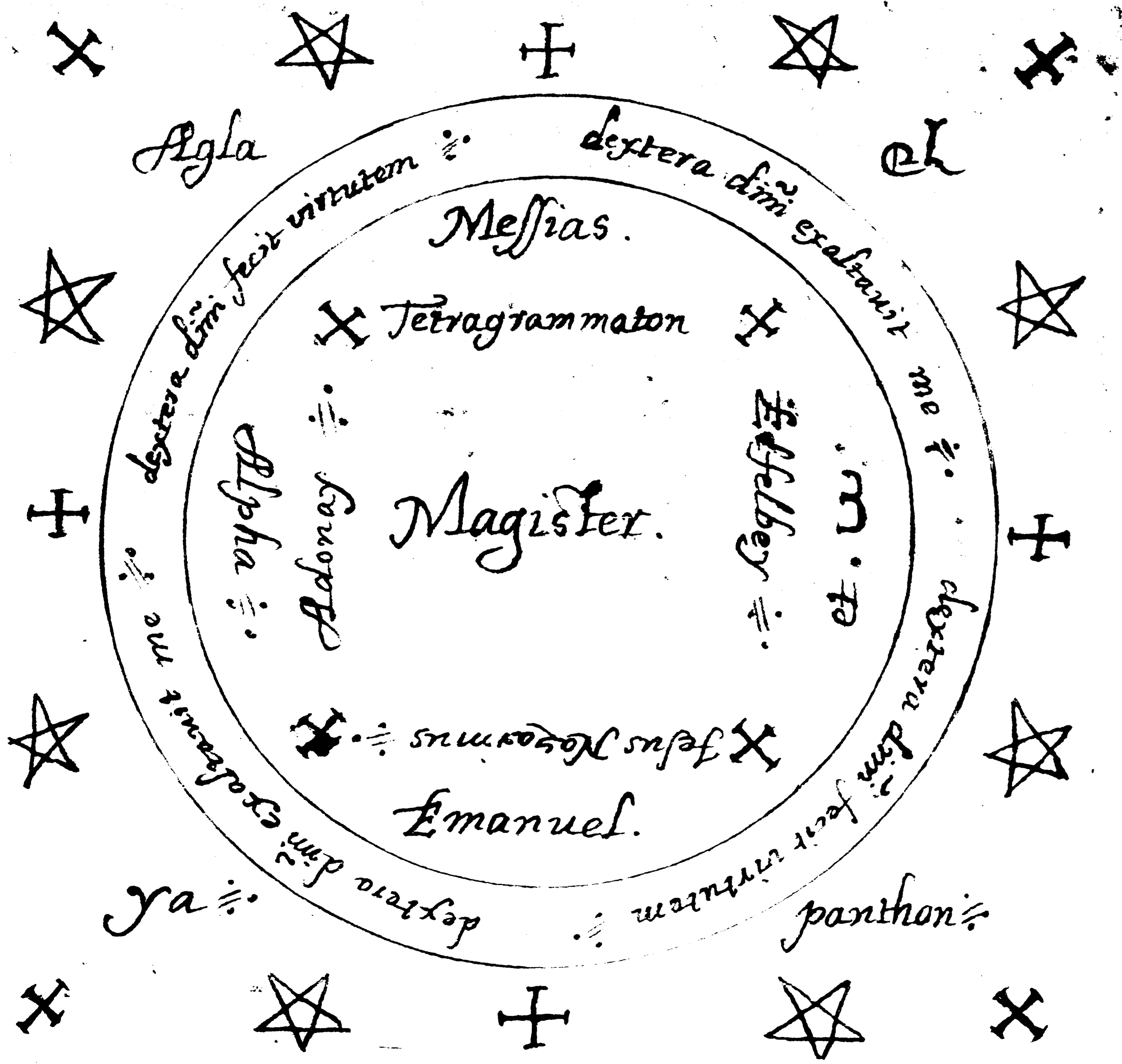
A licence for Sibilia to goe and come at all times.

which are come heither before me by the commandment
of thy lord and mine that thou shalt have no power in thy going or cominge
into me Imagining any evill in any maner of wayes In the Earth or un-
der the Earth of evill doinges to any person or persons.

comand thee Sibilia by all the royall wordes and virtues that be written in
this booke that thou shalt not goe to the place from whence thou comest but
shalt remaine peaceably invisible. And looke thou be ready to come unto me
when thou art cated by any Coniuration of words that be written in this
booke. To come I say at my commandment And to answer unto me tru-
ly and truly of all things my will quickly to fulfill

In nomine Patris Et filij Et Spiritus Sancti
the holy crosse be betwene thee and me or betwene us and you And
the Lyon of Juda The roote of Jesse The kindred of David be betwene
thee and me Christ cometh Christ cometh Christ giveth
power Christ defend me And his innocent blood from all per-
ills of body and Soule Sleeping and waking.

Amen.



thee Spirit In the name of
 by all the vertues And by all the powers of the deuine vertues and pow-
 ers that thou be obedient to me In all my comandements. I Coniure
 thee thou Spirit by the name of God And by the death of our Lord
 vpon the holy Crosse And by these and all they which are a line and
 dead And by the maker of the worlde And by the maker of Heauen
 and Earth And by him that did cast thee downe into Hell And by
 his Crosse And by his Passion And by his Assention That thou grant
 to me According to thy power whatsoever I shall Aske or demand
 of thee That thou obey my sayings And that through my Petition to
 God thou doe subdue thy selfe in his name that hath created thee I Doe
 Coniure thee by the inuocation of our Lord Iesus Christ the vndefiled lambe
 which hath commanded thee of the holy Angells and Archang-
 gells compell thee Michael Gabrijell vriel and Raphael compell
 thee All Patriarks Abraham Isack and Jacob And all other
 Prophets compell thee All holy virgins And all Saints And
 all the elect people of God Compell thee. Therefore all the above
 named Saints pray for me In this hower In this Moneth And in
 this minit And that he may quickly grant vnto my petition
 And I pray by the death and Passion of our Lord Iesus Christ sone
 of the liuing God And by the merites of his Passion And by the In-
 tercession of our blessed Lady the virgin Mary being the mother of
 Iesus Christ And all the Saints That you will grant me the diuine
 grace and power vpon one of these Andragias Saturnion
 Sathan Conuocuell that you doe obey me and my sayings And
 that whatsoever I shall call him straight way by the power of the
 Let him come and fulfill my will. I the Sonne of In the
 power and virtues of our Lord Iesus Christ the which is Alpha
 and Omega the first and the last the beginning and the ending.
 I doe Coniure thee Spirit and I call thee by God which spake
 the worde and all things were made by him whome all creatures
 doe obey And in whome the company of Celestiall Angells Ter-
 restriell and Infernall doe tremble quake and feare And by
 hit.

vertues and almighty names And by these holy names On Ely Eloy
Adonay Tetragramaton Messias Gorthell Emarrell
Sabaoth Agios Ortheas Ihsus Ortheas Eleyon ymas
And that you come quickly without any lett visible in any mans likeness
I doe conuince thee I doe constraime thee I doe call vpon thee to come to
my presence I doe conuince thee And informe thee And in conuincement
I doe make a witness And in a witness I doe compell thee Manfullie
I Comaunde thee by the name of God Tetragramaton by whome
all the whole worlde was made That thou come before this Circle in
my presence and obey my sayings And that thou wilt be in his name
which hath created thee And that Iustly condemned thee I doe
Adiure thee In his name whome all things In Hell doe feare To whome
both the powers of Heauen doe feare Saints and Ordes be subiects and
feare And doe honore And with unfained voice and unceasing doe praye
and cry out Holy Holy Holy Lord God of Sabaoth Heauen and
Earth are full of thy Glory Nanna in Excelsis Lett the word
that was made flesh commaund thee And Lett Iesus of Nazareth King
of the Jewes Comaund thee the which hath made thee come quickly
to mee and obey my sayings And bring to passe all things whatsoever
I shall aske of thee And will know of thee Or will haue of thee Or
will know of thee Because by how much the more slack thou arte
By so much the more I doe commaund thee In the vertue of the aboue
named That so much the more thy punishment may increase from day
to day unlesse thou come quickly without any stay And that thou doe
diligently whatsoever I shall will thee Comaund thee Aske of thee
Or any word haue bring to passe according to thy power He doth bind
and commaund thee which sitteth in the highest beholding the depth and
bottome of the waters and of all other things whatsoever To whome is
and shall be All Praise Power Honore Glory might and Maiestie
both now and for ever which doth Reigne Ruler Soueraine and commaund
in perfect Trinity being a Glorious and fearefull God worde
without end Amen Fiat
The God of Angels The God of Archangells The God of Patriarke The God of
Prophets The God of the Martyrs The God of Martyrs The God of Confessors
The God of virgins The God and father of our Lord and Son Iesus Christ
I call vpon thy holy name Thy excellent Maiesty I doe openly requyre
and haue pray thee that thou wilt vouchsafe to helpe keepe and defend
me.

me against this spirit That what soeuer he or they doe lie when he th
or they doe heare thy holy name He or they may come to me quickly ¹⁰⁰
and swiftly arising out of his or their places And lett him or them come
speedily. He doth commaund thee to be throwne downe headlong from
the seate of Heauen Into the lowest place of the Earth. Heare thee:
fore and feare thou being bounde and lying fast Come in the vertue
and power of the Holy Ghost And of our blessed Lord Iesus Christ
I doe conuince thee by the vnspotted lambe which doth commaund thee Heare
therture and see and feare the word of God and be thou ready and O=
bediant to me in all my busineses that are to be done.
If thou doe not these things I shall a Christian man in the vertue & strength
the vertue and power of Almighty God and of all his Saints I doe
condemne thee into Hell and into everlasting fire even untill
the last day of Judgment. Lett this therefore be done Lett it be done
Lett it be done Fiat fiat fiat Amen Amen Amen
unlesse thou come the quicklier to me And answer me truely
and iustly in all poynts and questions whatsoever I shall aske of thee.
I Conuince thee thou spirit not in my felicitie but in the vertue and
power of my Lord Iesus Christ And the holy Ghost that thou be sub=
iect to me in all things whatsoever I bid and commaund thee to doe. Or
bring to passe so farre as in thy power is to doe. I doe conuince thee
and binde thee by vertue of the writie of God almighty And by Iesus Christ
almighty of Nazareth the undefiled lambe proceeding of the highest
the Holy Ghost Conceived and borne of the virgin Mary whome
Gabriell did shew to come whome when Iohn did see He cryed with
a lowde voice saying Behold the lamb of God which taketh away
the sinns of the worlde. I Conuince thee and constraime thee And
commaund thee that without any stay thou doe come to me alwaies
and that thou doe loe come to me with any hurt or detrement of
my soule and body and of all other things. I Conuince thee by
all the abouenamed Sacraments And by all holy things And by
all holy wrightings And by all things that are both in Heauen above
and in Earth below and in the water vnder the earth And all things
elsewhere either aline or dead And by him that cast thee downe
from Heauen. I Conuince thee and commaund thee by the name
and.

and by the power of all Sprites And by the Characters of the firmament And by all the Seales of Sollowon And by all Angells and Archangells And by all the Celestiall Images Into the Curse and confusion and hurt of the paines that thou art in from day to day that thou shalt have no rest nor seace from thy continuall laboure paine and torment in the place where thou art now And that thou be deprived from all thy offices ease and comfort And from all thy fellowship and remption Binding thee by the words aforesaid of the commemoration And I forbid thee and confound thy name for ever by thy days of thy life And by the power which God hath over thee ^{as I will} O Spirit I Coniure thee by the holy God that if thou wilt not come quickly to me that thou goe downe to Hell And lett Heauen and Earth Excommunicate thee and lett all the creatures in them contained curse thee thou And lett the holy name of God And the Twelve names the which thou knowest to be of greate power And the foure and twentie Seniors curse thee And the fixe and eene names of God which are most to be named shall curse thee and cast thee downe into the pitt of Hell in fire and in Brimstone the which cannot be taken away nor suffred By the word and holy name of God And by the excellentest most pleasant and most strongest power it cannot agree Neither is it meete or fit to none but only to God Almighty as thou knowest well enough This howe lett him cast thee away being full of Anguish and trouble hurt wrath hatred and paine lett him cast thee downe into the furnace of Hell fire In the which prison of damnation whereas there is no order but continuall feare dwelleth. Lett it be done Lett it be done Lett it be done by the power and vertue of almighty God without any end Amen fiat unless thou come the quicklier and apace to me and speake to me And fulfill and performe and obey me and all my sayings and commandements whatsoever In the name of the Father I say come In the name of the Sonne come In the name of the Holy Ghost come Come I say unto the come I tell thee come Come In the name of the greate God and Trinitie Creator of all Creatures Come to me I say in this howe In the name of the holy Trinitie In a faire shape of a Child of some yeares of age without the hurt or perishing of any body or thing and without any hurt or perill to the health of any body or Soule And that thou goe not away from me untill thou hast fully satisfied me

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Satisfied me my will and sayings And untill thou be licensed by me I Coniure thee thou Spirit And doe constraime thee by the Holy Ghost and by the same God which hath created all things and is Alpha and Omega the first and the last The beginning and the ending And by him which is King of Kings And Lord of Lords And by him which said lett it be done and it was done And by him whome all creatures doe obey And though him all Angells and Archangells doe reamble and feare And all the company of Heavenly things and Earthly things And the terrible things in Hell doe reamble quake and feare And by his virtues and his omnipotent power And by the fearfull day of Judgment And by all things which may be spoken of or thought of God And by all things the which God hath made And will make or doe the laude and Glory of God and by his name And by the unspeakable name of Christ Jesus Messias Sothet Emannell Sabaoth Adonay Alpha et Omega Theon I skizos Orheas Agla I seray Je dragramaton Anephereton Inefferefatall And by the Seven ^{seales} ~~seales~~ of the wise Salomon Through which Salomon hath bound thee and thy fellowes In a rassel of Glasse by the most mightiest and strongest name of God All we doe compell you strongly and metropolitously by that you doe obey us through him w^ho spake the word and it was done. I Coniure and Constraime thee by the name of ya ya and in the name ya ya the which Adam did speake. & it as it is before in folio.

~~_____~~
~~_____~~

The Roman rites touching the Spirit called
Sathan by which the heathens understood
of things present past and to come: By. w. Bacon.

The Spirit of this invocation doth appeare in a Bason and to be
wrought every day except the Lords day and the double feast dayes.
First beware that thou be not defiled with luxury nor wrapped in
any vely sin but steadfast in faith belefe and trusting in the lord.
And be thou fasting And have a faire Chamber and take with thee
a faire and bright well burnished Bason And have thou in cway
Candles And make them fast on the brime of the Bason upon every
candle write these names + Moses + Aaron + Jacob + Iosion +
Tetragrammaton + Moriaton + Then take the sword and write
uppon it these words + Jesus Nazarinus rex iudeorum + Jesus of
Nazareth King of the Iues the some of the living God have mercy uppon
me And make the Circle with the sword And sitting in the midst
of the Circle turning thee first towards the South putting the bason
out of the Circle once against thee And perfuming the Bason with
Mastic and signum Alloes Say the Gospell. In the beginning was
the word etc which done signe thy selfe with the Crosse Saying
By the signe of the Crosse lett every thing that is evill be driven
from hence. Then say this Coniuration.

Sathan by the Father + the some + and the holy
Ghost + By holy Mary mother of our lord Jesus Christ And by all
the martires And Confessors And all the holy virgins and widowers
by the Crowne of Christ by his head and by his teeth and eares and by
his face and nose by his mouth and eyes by his tongue by his armes by
his nyles by his thumbs by his fingers Sinewes and vaines by his legs
feete and the sowles of his feete by all his members in which he
hath vouchsafed to suffer tormentes for the redemption of mankind
by the wounds of Christ by all the tormentes of his passion and by all the
tormentes of martires and Saints of God by the natiuitie of our lord
Jesus Christ and by the circumcision of Christ and by the baptisme
of Christ by the passion of Christ by the death of Christ by the

resurrection of Christ by the ascension of Christ by the coming of
Christ in the day of Judgment by the dreadfull day of Judgment in the
every humane and Christian Creature shall appeare in the .30. yeare
of his age by the .20. beasts sitting before the throne of God having eyes
before and behinde And by the wisdom of Salomon I Coniure thee
Sathan by the virtue of all these and by the merittes of hec Saintes
and hec Saintes of God that thou appeare in this bason in the likenes
of a white Monke that thou tell and shew me the whole truth and
virtue of that thing wherof I shall examine thee without deceipt or
fraude faithfully. + fiat + fiat + fiat + Amen +
Then put on the Candle that steanes towards the South and turne
thy face towards the west setting the Bason towards thee putting
in perfuming the bason as aforesaid. Then say.
I Coniure thee Sathan by all these names of God + Joceretu +
Jordan + Jeon + Jucrifedus + Joid + Juy + Jemel + Melon
Magon + Mesias + Alxaraxay + Aonay + Sabaoth + Sothex
Sabn + Sponis + And all the names of them that be dead and their
bodies And by the Seale of God By these names I Coniure thee Sathan
that thou enter into this vessel in the likenes of a white monke and
tell and shew me the whole truth of what I shall demand of thee without
deceipt or falsitie + fiat + fiat + fiat +
Then put on the Candle And turne thy selfe towards the North
having the Bason right before thee And suffering gaze the bason as before.
Then say as followeth
I Coniure thee Sathan by the Rodd of Moses And by the tables of Moses
and by the nine Celestiall Candles and by the similitude or picture figure
likenes of the .3. spirits by Darnell the prophet by holy Peter holy Lawie
and by these names of God + Agla + Aglay + Aday + Maza + Mandra
Mory + Motion + Motcoy + Moxey + Matulia + Nara
Naray + By the East and west and the South and by the North by the .4.
planets and the .4. Elements and by the .12. signes of the firmament that
thou Sathan without any deceipt tell me the truth without faying
counterfaying or lying containing all my things matters that I shall
requier of thee fiat fiat fiat

The Consecration of a wand or staff

Take a hazell wand of a yeares growth And bark it in the fire and Consecrate it with theis words.

Purifie me O God and I shall be cleane That no ill thing shall abide neere me. Then write these names of God Alpha et Omega on both sides of the Rodd In Iesus Christ at the end forward and in writing these names with the blood of a lamb of an Ewe Consecrate the wand as followeth
Strengthen me O God Almighty Creator of all things As thou diddest the Rodd of Moses That parted the sea in sorder That the Children of Israell passed through safe worke in me the same virtue O God And I shall be so strong that no ill Spirit shall abide me Sanctifie me O God of Saboth And lett thy name be glorified in me That as the Rodd of Moses did strike the hard stone and water gushd out So sanctifie thy name that wher soever it is writt or spoken all evil and unclean Spirits may be excluded fiat fiat fiat Amen

Write these words on a little wand for a conjuration

+ Tetragrammaton Adonay + Secamon + Sadu ay + Sicamoy
+ Separaze + Abrieli + Joell + Fimis

How to orde to Order him selfe in the world call:

It behooveth him to be Holy and Chastly affected and to aproch purity and clealy neither must he be defiled or polluted or his Soule with Sin nor carry about the cockatrice of Sin marked in his brest or heart It behooveth him altogether to sepeate his minde and purge it from every disease. From Envy or blackshnes Idleness Mallice envie hatred and all passions of that sorte which accompany him as the Rust doth Iron This may be effected if wee free our selves from all moving and from all carnall and Earthy affaires Lett the minde be purged by cleanes by abstinence by penitence by almesdeeds And the soule is to be heated by studying of Religion If from day to day we reade any thing out of the Sacred Scripture. we must bee pure and abstinent when we receive our meate and keeping a holy & moderate table And leading our live in all temperance. Moreover we must marke the situation of the place Motion and aspects of the planets in their Signes and degrees how all these things agree with the length and bredth of the Element But of all these the C. is specially to be heeded. For if the C. be not in a good aspect nothing is well accomplished.

The Consecration of a wand or staff:

Take a hazell wand of a yeares growth And bech it in the fire and Consecrate it with theis words.

Sanctifie me O God and I shall be cleane That no ill thing shall abide neare me. Then write these names of God + Alpha + et + Omega + on both sides of the Rodd An Jhesu Christ at the end forward and in writing these names with the blood of a Lamb of an Ewe Consecrate the wand as followeth
Strengthen me O God Almighty Creator of all things As thou diddest the Rodd of Moses That passed the sea in sorder That the Children of Israell passed through safe worke in me the same virtue O God And I shall be so strong that no ill Spirit shall abide me Sanctifie me O God of Saboth And Let thy name be glorified in me That as the Rodd of Moses did strike the hard stone and water gushd out So sanctifie thy name that wher soever it is writt or spoken all evill and uncleane Spirits may be excluded + fiat + fiat + fiat Amen

Write these words on a thin wand for a wand

- + Tetragrammaton Adonay + Secamon + Sadu ay + Sicamojey
- + Separaze + Abrieli + Joeli + Jimis

How to order him selfe in a wand would call:

He who uses him to be Holy and Chastly affected and to approach purity and clealy neither must he be defiled or polluted or his Soule with Sin nor carry about the cockatrice of Sin marked in his brest or Heart It behoveth him altogether to sepetat his minde and purge it from every disease. From Envy or blackness Idleness Mallice envie hatred and all passions of that sort which accompany him as the Rust doth Iron This may be effected if we free our selves from all moving and from all carnall and Earthy affaires Lett the minde be purged by cleane by abstinence by penitence by almesdeeds And the Soule is to be heated by Studyng of Religion If from day to day we reade any thing out of the Sacred Scripture. we must bee pure and abstinent when we receive our meate and keeping a holy & invariable And leading our line in all temperance. Moreover we must marke the situation of the place Motion and aspects of the planets in their Signes and degrees how all these things agree with the length and bredth of the Element But of all these the C. is specially to be heeded. For if the C. be not in a good aspect nothing is well accomplished.

Of the Bonds of Spirits:

The Bonds of Spirits are 3. fode either in the elementary world. where we adire the Spirit by inferior and naturall things knowne to them or oposit to then As by the Flowers. Herbs By things that have life. Snow Hail yce fire and the like.

The second bond is In the Celestiall world whome we adire by the Heavens by the Stars And by the motions and beames of these and the like And this Bond doth worke against the Spirits after a manner of a certaine admonition & example.

The third bond is in the intellectuall and divine world which is accomplished by Religion As when we adire by the Sacraments by miracles by the divine names by the holy Seales and other misteries of religion And this bond is the greatest and most strongest of all other workings with command & power against the Spirit.

Of Herbums 69:

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113

A perfume made of Hempseede. and of the Seedes of Fleawort and violett roots and Parslie and Smalage) maketh to see things to come. And is available for Prophecie.

A perfume made with Coriander. Saffron. Flewbane. and Parslie (Smalge) and white Popi. ana. brused and Poundē together If any shall dig Gold or Silver or any precious thing the C. being joyned to the C. in the lower heaven lett him perfume the place with this suffumigation.

A perfume of the Planets. Mirhe. Costu. Mastik. Camphir Frankincence. Sanders. Opapanex. Lignum Alloes. Nam. Eucphorbaum. Storax. or Thimyan. ana. $\mathfrak{z} \cdot \text{j}$.

A perfume of \odot . yellow Amber. $\mathfrak{z} \cdot \text{f}$. Milk. $\mathfrak{z} \cdot \text{ij}$. Or. Lignum Alloes. $\mathfrak{z} \cdot \text{xxvi}$. Or. Lignum Balsam and the berries of Lawrell. ana. $\mathfrak{z} \cdot \text{xxij}$. Or. Of Gilleflowers. with and frankincence. ana. $\mathfrak{z} \cdot \text{j}$. with the blood of a white Cock make Pills in the quantitie of 3. β .

A perfume of \odot . Take of white Popiseeds. $\mathfrak{z} \cdot \text{j}$. of Male frankincence. $\mathfrak{z} \cdot \beta$. Of Camphir $\mathfrak{z} \cdot \text{j}$. with the blood of a Cocke made in balles.

A Prescription of .ij. Seeds of Black Popies. and the Seedes of
Floyseams. ana. ℥.ij. The Roote of Mandragoras. ℥.ij. The stone
Lapis lasuli. ℥.β. Mixt. Gr.ij. with the Braines or blond of a
Batt in bales the quantity of ℥.ij.

A Prescription of .ij. Seeds of Ash. ℥.ij. Lignum Alloes ℥.ij
Storax. Benjamin. ℥.ij. Lapis lasuli. ℥.ij. Of the very topps
of the feathers of the Peacock Lett them be incorporated with
blond of a Stork or of a Swallow or the braine of a harte let the
be made a trochisk in the quantity of 4 Croate.

A Prescription of .ij. Euphorbeum. Bedelum. ℥.ij. Amoni-
ack roots of both sorts of Eleborus. ana. the todesone. ℥.ij
Brimstone. ℥.ij. Lett it be incorporated with the braine of a Crow
and with Mans blond of a black Catt. make Trochisks. 3.ij.

A Prescription Musk. Gr. xvij. Amber. Gr. ix. Lignum
aloes. ℥.ij. Redd Reser. ℥.ij. Redd Corall. ℥.ij. mingle it w
with the braine of a Sparrow and the blond of a Boone. Make
Trochisk in quantitie. 3.β.

A Prescription of .ij. Mastick. ℥.ij. frankincence. ℥.ij.
Gilliflowers. paracophile. ℥.ij. or rapide Achate. Incorporat
it with the braine of a fox or a weasel and with the blond of a
Pie make Trochisk in quantiy. 3.β.

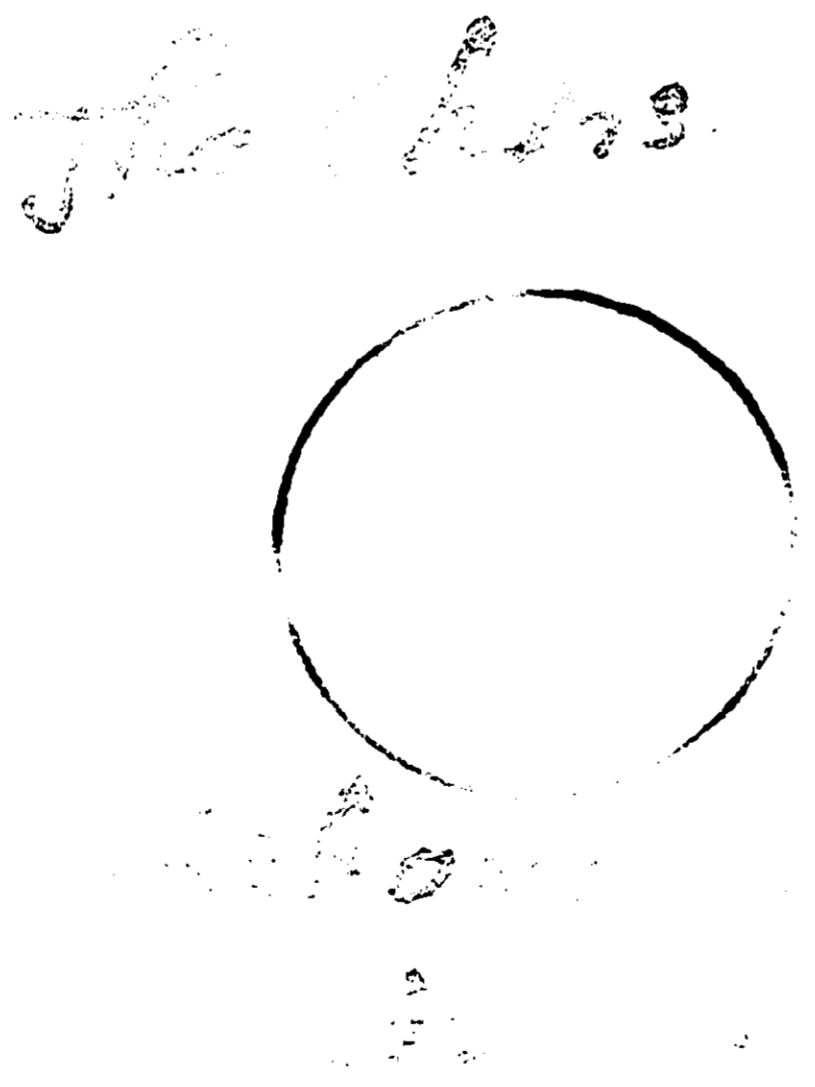
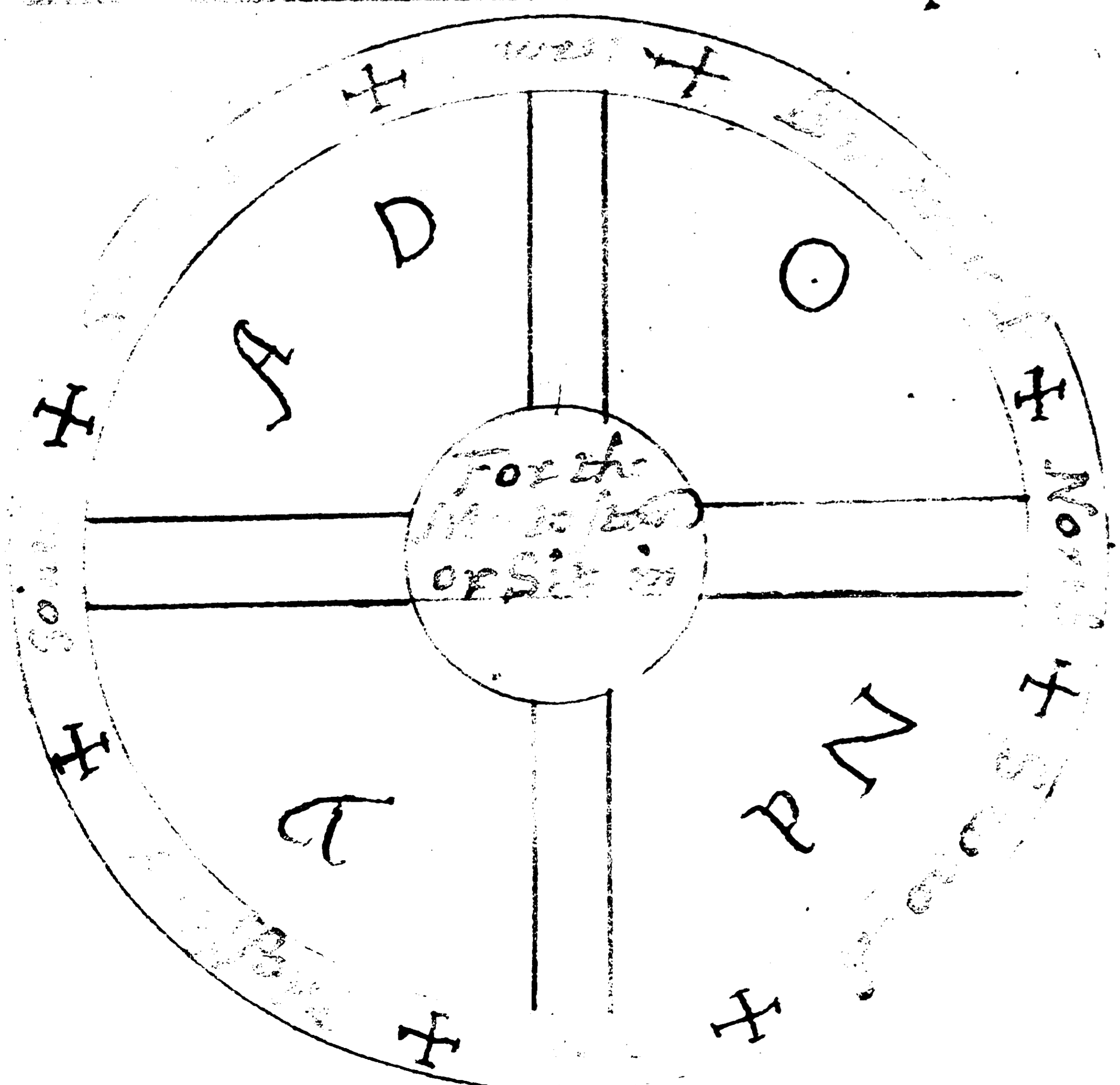
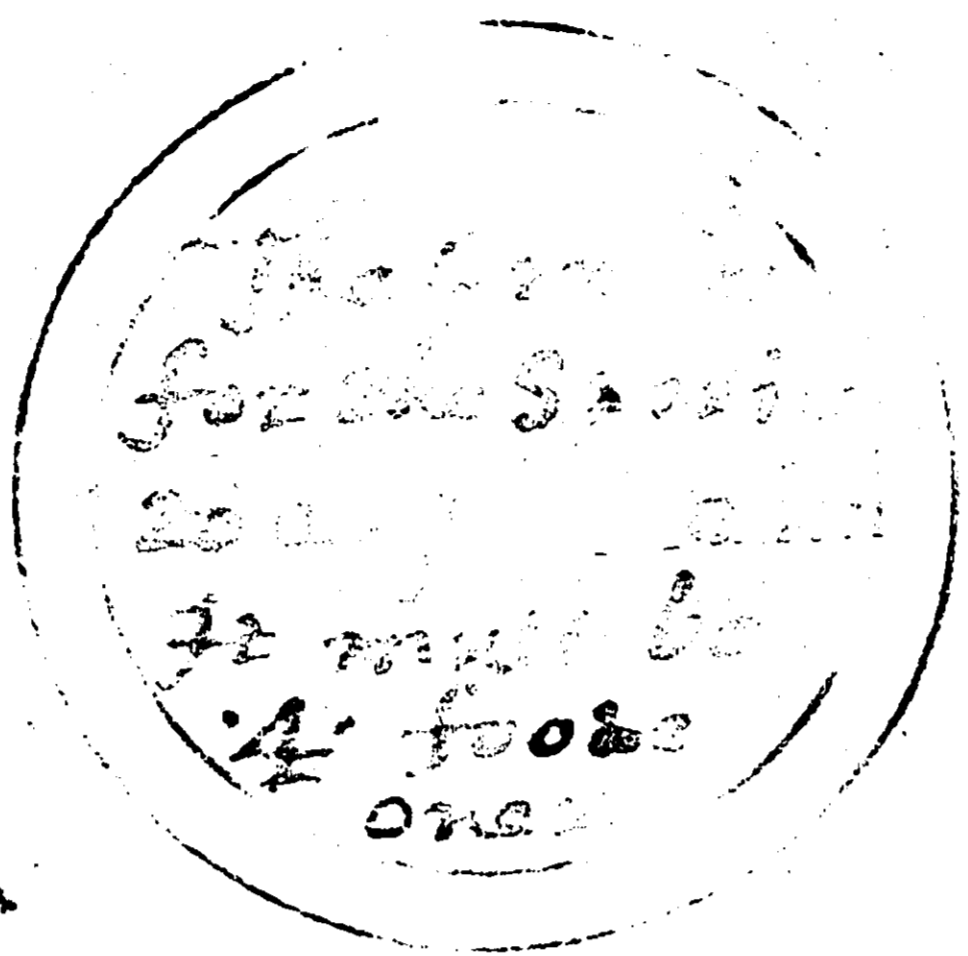
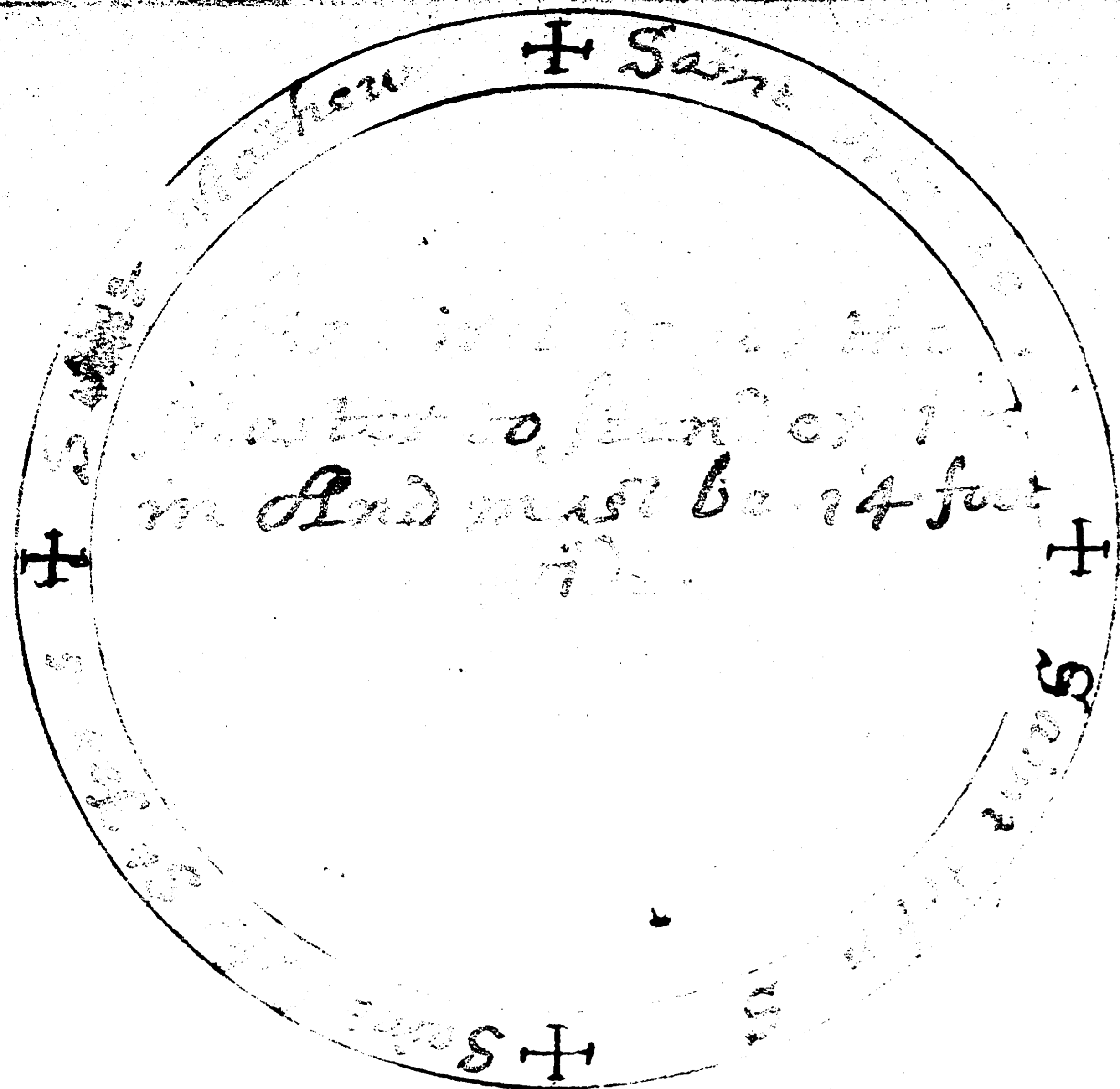
A Prescription of every Planett. ℥. Costum. ℥. Nucleis Muscate 72
Lignum alloe. O Mastick. ♀ Crocum ♀ Cinnamonum & Mir- 114
zum. ana. ℥.ij.

Lunard vero suffumigaco conficim⁹ ex Capiti vana am facta et oculis
tauri, & simeni papavris albi cu thuri & Camphora, que incorpora-
buntur cu sanguine menstruo vel sanguini Anseris.

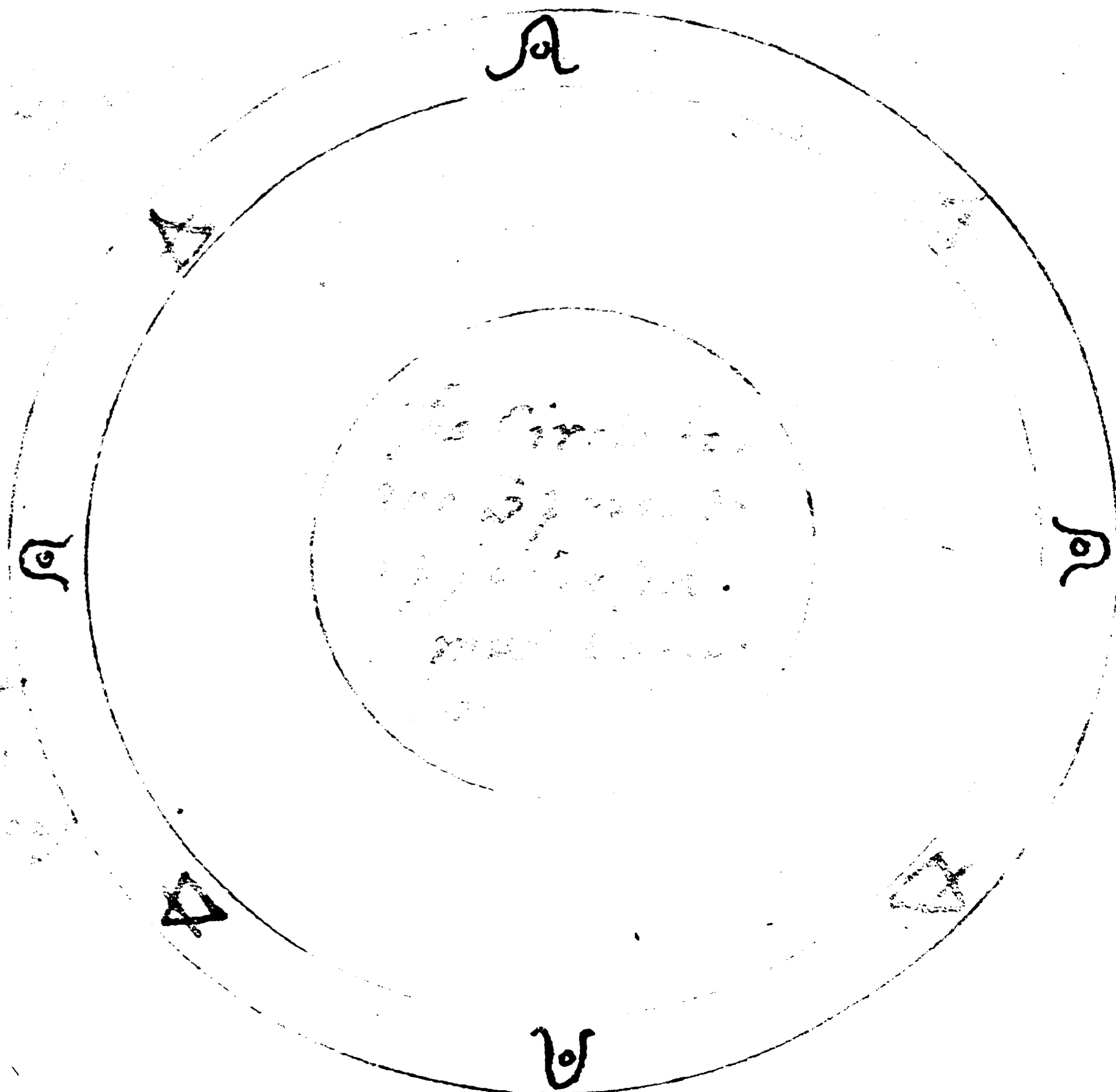
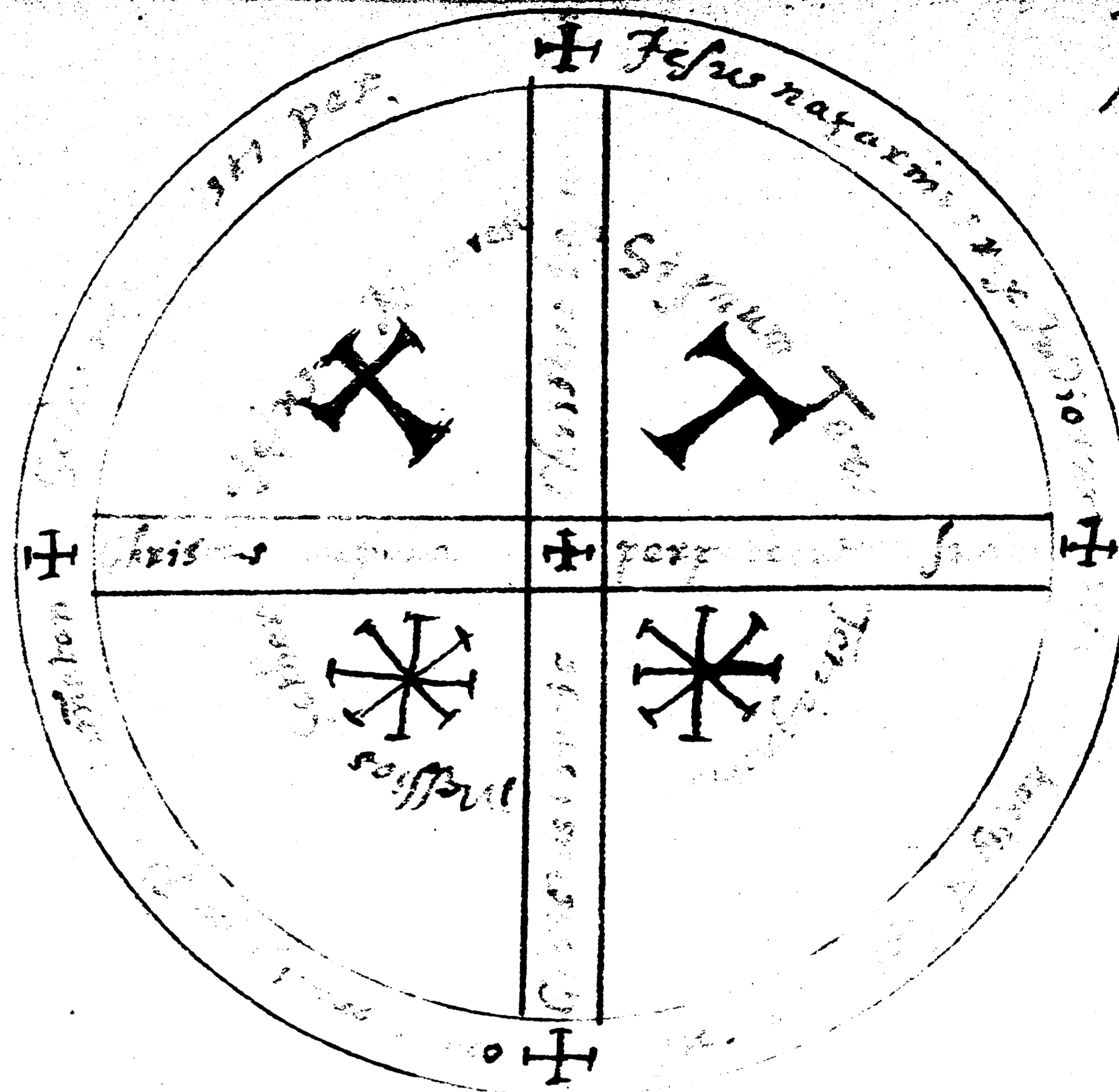
Sunt genera suffitus v^o ois odorifera radices, ut costi & herba thuris.
℥^o suffitus odoriferi quicq; fructus, ut nux moscata et Jariophilli.
or^o ois odoriferu lignu sandaloru, Caprisi, Balsami, & ligni alio.
o^o ois gummi, thus mastiche, Benzac, storax Ladanu atq; ambr & musc.
♀ sunt flores, rosae, violae, crocus & consimilib.
♀ ois cortices lignoz & fructu & Cinnamonu, Cassia lignea
Maab, cortices Cibri & Lauri grana & quoz etiam odorifera femina.
D habet & suffitu digitaliu ois folia et foliu Judu et folia
myrti & Lauri.

Scias q^o iuxta magoz sententias, si q^o in ois ope bono ut
sunt amar. benevolentia & similia suffumigiu debet esse bonu
ridolens & pleiosu. In malo aut ope, ut sunt odium, ira, Calantag
& similia suffumigiu debet esse fetidum & vile.

Habet etia duodecim signa Todiaci seu suffitus. ut & myrrham
& costi & Mastichu, & Camphora, & Thuri, nux sandalos, & lib
Gallanu, nux Opopanace, & lignu Alloe, nux Cassia in Euphorbia
& Thymiana. Potentissimu aut suffitu describit Herms ex
sup^o aromatib⁹ iuxta y^o glauetaz, vito conflatu recipit nax
a ℥^o costi a ℥^o nux moscata a ℥^o lignu Alloe, a ℥^o Mastiche
a ℥^o Crocu, a ℥^o Cinnamonu, a ℥^o Myrrham.



The line for
the line for
the line for



whosoever hath this following figure And shall use the in-
vocation frequently frequently shall Obey to Come in likeness
of a child like a Soldier performing
O. m. a. C. t. a. e. n. o.:

On the day of the moon Increasing and Ascending when she shall be strong
and in the house of. Take a sheet of Lead or of Silver And the Exorcism
of the forsoid Spirit and his Spirit Signe abouch his head and his name on his
forehead And the Signe of the. O. in the right part about the arme and the
name of the Angell of the. O. which is Scorax And the Signe of the. C. in
the left parte and the name of the Magell of the. C. which is Carmelion
Then say this Inuocation

O you Angells of the. O. and of the. C. Scorax and Carmelion I con-
iure and exorcise you by the vertue and power of the name of the
God which is + Alpha + and + Omega + and by this wonderfull name
is + Elli + and by him which hath framed you And by the figures which
are written in this plate In the mighte and omnipotence of the Creator and
by this most high name which is + Tetragrammaton + which at what
time soever by calling upon or Inuocating Obeyon whose Image is
graven and the name of the figure thereof are drawne forth in this sheete and
you make Obeyon to obey me and to appeare in the Ayre In the likeness of
a boy of .7. years of age and that he perfectly and exactly fulfill my desire
fast forth as he is able without any fraud or deceit whatsoever in a
fiat fiat fiat Amen +

Then in the day of the following write the name of his counsellor in the
sheete which is Obeyon on the right side and his Signe so as it ap-
peare plainly. Then say this Inuocation.

Coniure thee O Spirit Obeyon by all things in heauen and earth
Hell and by King Salomon which hath brought thee under yoke and by all
the Signes and Seales and Rings and by the .4. Elements that support the
whole world by the Signe of the. O. in the right corner that thou own
sake thy selfe Obeyon to put himselfe wholly to me In the shape of a boy
of .7. years of age and to his power to fulfill my desire in all things
so be it + so be it + so be it +

Say this thrice in the day and once in the night Then on the third day
to write on the day of the. O. in the name of his Counsellor which is
Obeyon as it manifestly appeareth in his signe. Say this.

Exorcise thee thou Sebeion and command thee by this name Obeyon
or Obyson which befits no man to name save he that is in perill
of death and is imployd in this art And by all the Spirits as well Su-
perior as inferior that without delay or any complaying you ad-
vise and conuise your lord Obeyon to shew him selfe familiarly
to me in all things and at all times. O. O. O.
Afterward you may reade the names of the .4. Magells saying this.

A prayer to be sayd before y^e prayers of healing
or any other thing thou shall take in hand

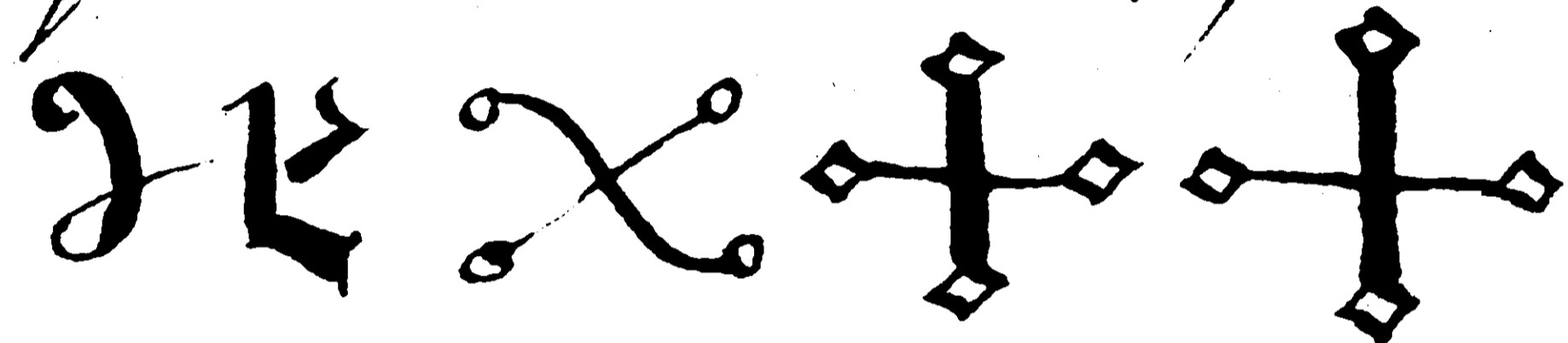
O eternall God and most blessed father Almighty
the creator and maker of all things I beseech thee
I beseech thee O Lord of Paralytic the
Comforter three persons and one God three in unity
and one in unity save keep and defend me
the power of God the father with me, the power
of God the son be with me and the power and
virtue of the holy gost save keep and defend
me from all mine enemyes both bodily and gosply
Lord God I beseech thee by thy precious blood
blood aquitment remitt to stand with me and make
my part good and by the name of y. s. v.
that our Lord god speake to them as
when he desired wisdom to name all the
creatures of his earth and by the holy spirit
of god and vertue of this word in name
pronation: good Lord god I beseech thee by all
the worke that ever thou didst by all the
wordes of ever thou spakst on earth and by the
vertue of thy sweet breathing sweet foga
blind me. By and in the vertue of the
holy trinity good Lord god forgive me and
have mercy upon me. Both now and
Amen Amen Amen. So be it O Lord god for
be it O father of heaven, be it O blessed
trinity fiat fiat fiat.

no bis cam
Amen

7: Dne Deus meus in te speravi.

Si quis infirmatur.

Scribe hoc caract: in olla nova
Hor: O et imple eam: V: munda
et ligo hunc: ps: 2 totu septies
sup aqua istam 2: 7: dies quibz
p actio laua infirmu cum: V:
p dicta d sanabitur: /



1: Domine Deus nr.
Si quis infans multu plangit
et non potest dormire. Scribe
totu hunc psal: et ligo in brachio
infantuli et dormiet. S.

p bavi: cu gaudio mag: sup
meu.

Plen: Fowler: /

99
90: Dominus regnabit in saecula
populi.

Lige hunc psal: septies sup
aqua mundam & cu illa laua
faciem tuam et honeste et
bene receptus eris ab omni bz
inuentibus te. /

90: Qui habitat in caeteris

Scribe hunc psal: in carta
cu sanguine columbae &
suffum: cu ligno aloes et
rosis sicco & conservabis
contra demones et corp
potestatis et feras et a mal
vise et ab omni timore
si in erio nocte et pdest
multu pter timorem si
portantur sup se: /

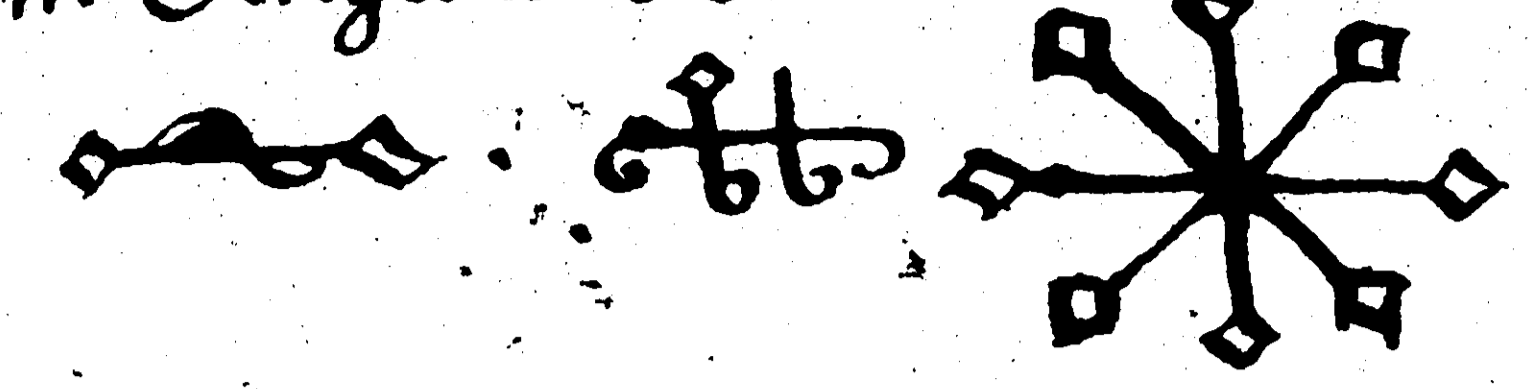
42: Iudica me deus et

difforme causa meam.
Scrib: hunc psal: et ligo ad
brachiu tuu dextru et sic
accede ad principiu del
Judicium et bene honorificus
eris /

17: Diligam te Dne.

Si in aliqua domo sint infirmi
et illam nota et imple eam cu
aqua munda et dic: 7: hunc
psal: sup aqua, et asperge
circu qz in domo // scribi hos
in carta virginea et subtra
in

in Angulo domus sanabitur.



intuicid ligo hunc in brachio
et liberabit te deus. /

Celi narrant de:

Si prignans laborat in pte
& parere non potest scrib: hunc
psalm: 109 ad exaltavit et
gigas in testa nova, et pone
sub pede dextr: et statim
pariet. /

But I gave my wife the
alterius mulieris nari her
Complodon, & hyd & podium
Columbri to her left thigh
it was accomplished quickly.

Auserte domino.

Dic hunc psalm: in aure
infirma cu accipit gutta
cauca et dimittet eu.

M: W: Cooke affirmed it
for truth, sed non p bavi.

Judica Dne nocentes.

Si incidit in accusationibus
die quotidie: 7: 2 7: dies et
saluaberis Si volueris intrari
ad regem vel principu
inimicu

30: Dicit Custodiam se

quis nimis de vocatus
fuit fuerit in somno scribi
hunc psal: et pone sub dextra
ph capitis et non videbit
aliquid malu somnij. /

47: Magnus Dominus

Si furtu factu in domo
tua scribe hunc psal: cu do:
et pone sub capite tuo cu
vadia cubitu in lecto et
videbis dormiendo furem
intrare



M: Rich: Nitt: S: toulde me y
verissima forma videbat.

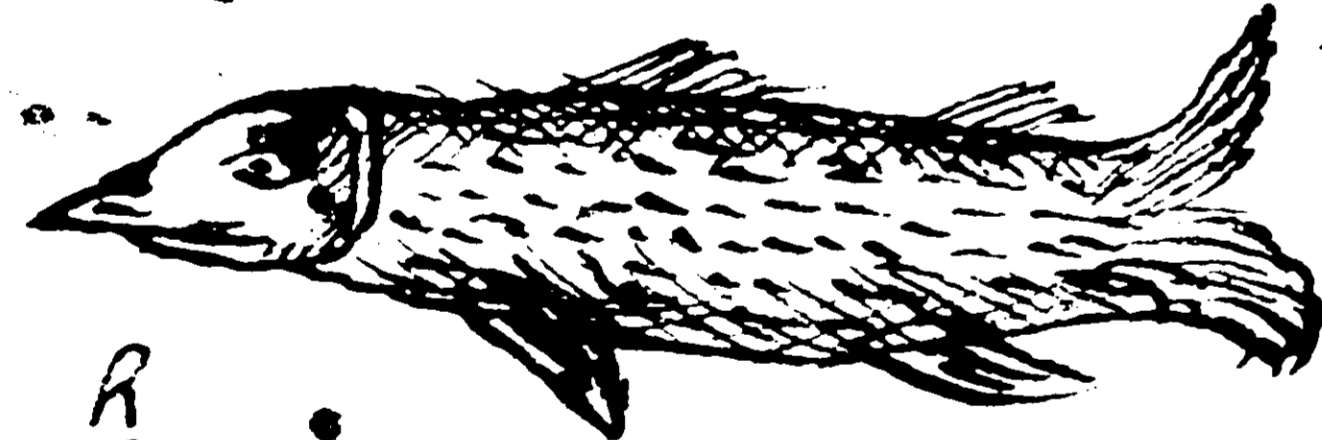
50: Misere mei Deus

cu conuertit.
Si mulier nimis pa mensura
accipi ciphu vini et dic: 7:
hunc psal: et da ei bibere totu
et statim cessabit fluxus eius /

Si veni aliquo iustitiam.
 Si vis solvere venificia et
 incantationes et facinorosa
 visus die 7: hunc psal: et
 nullus nocet tibi: *Psalmia.*

66: Deus miseratur nostri.
 Ad curandum demoniacum. Dic
 hunc psal: sup aqua mundam
 7: et potari eum facies et
 sanabitur.

Ego vero fumigo illud cum
 hepate Lucij sup prunas si
 est demoniacus tunc ira
 summa mouetur frondit
 fomit: gr: et hanc est regula
 verissima: 3: probari
 eum gaudio et uidentia magna.



Frier Conch was used to shawe
 the gills head & to anoint the
 Subarct with the blood of a red
 cock: 3: by m^o. Then
 He did use to write these names
 upon the bread & steyn it all
 night in water & let the patient
 drink it at 5: mornings et
 subterra

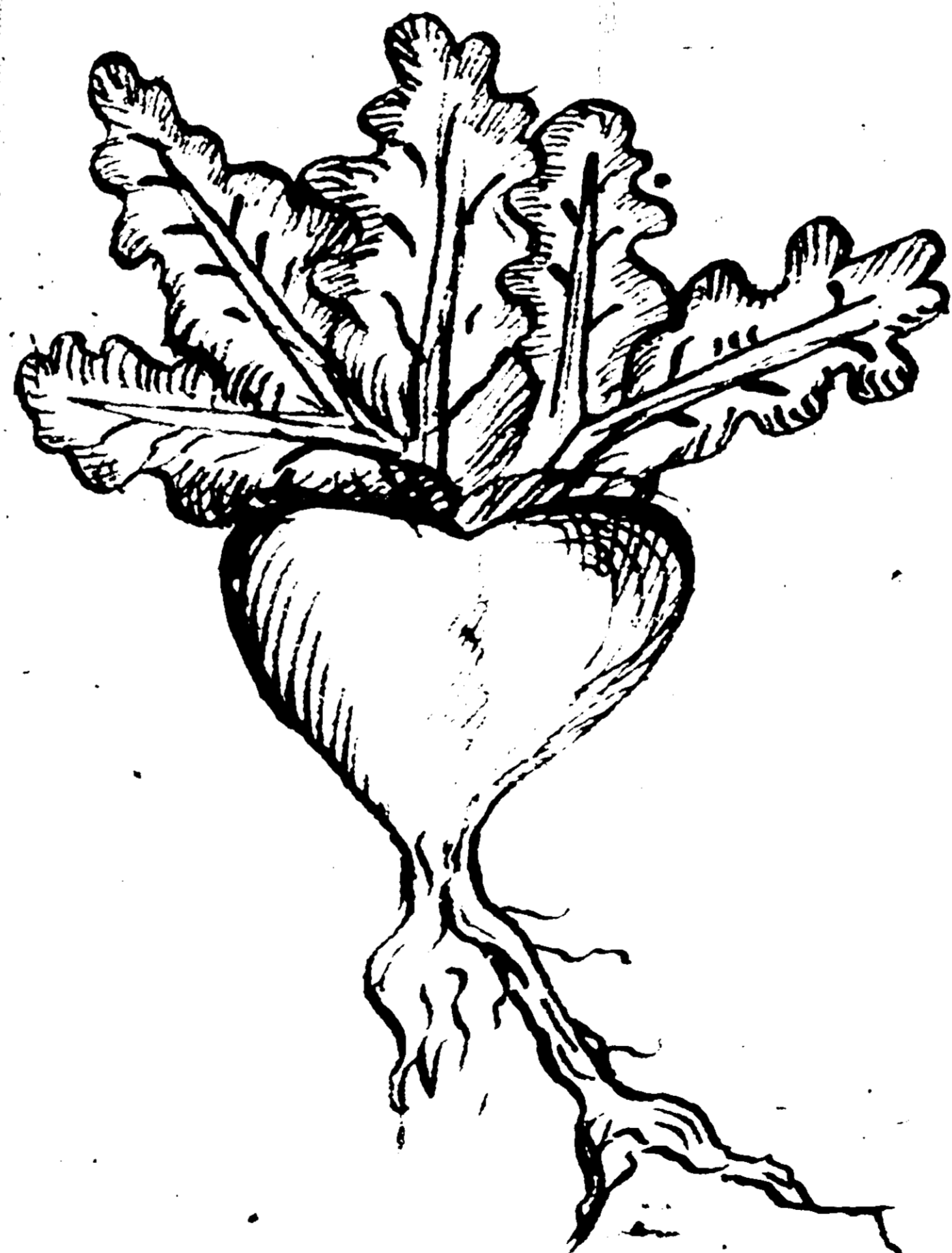
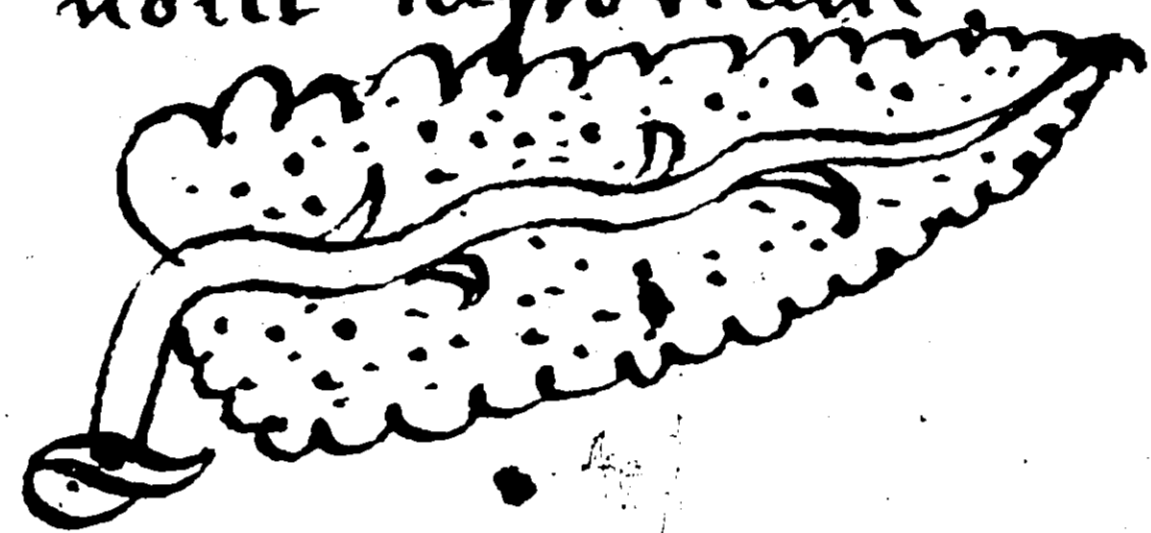
subterra crustam et putrefic
 sic morbus. *psal:*
 Laba. Fabra. Acbarac.
 Calua, Salua, picipinamo
 precepit. Abde Heranus
 Saera. vno.

The Friore had it from an
 Egyptian as he affirmed &
 examined.

76: Voce mea ad dominum
 clamaui.
 Si quis legatus fuerit ser:
 hunc ps: In lamina vitrea
 et deluc ead eum. *V. benedicta*
 et dabitur ligato et soluetur
 A maleficio gratia dei.

114: Diluere.
 Scribe hunc ps: vsqz
 custodiens paruulos et iustu
 mige eum mastic et ligno alio
 et liga in brachio infantis
 et libera bitur ab atrophica
 corporis.

Miserere mei deus. sc:
 magnam misericordiam hab.
 Scrib: *ps:* vsqz salubis mihi
 et liga circa venter patientis
 et restringit fluxum rufid
 venter sui, it ought to be written
 on the pchint: of a lambs skin.
 This I had at y^e high Commission
 noui historian.



Boyle it & make a plaster & lay
 it on the old sore & give y^e patient
 powdered Caladony in his drink
 this

this poore & did make me
 wonder. I cured my Cousin Mr
 Sam: Arnesstrong's legg wh^{ch}
 was for 14. years.
 I had it from an old poore
 Soldi^{er}.

Horologium Carmelitarum.
 Use it as I taught you. Dic: 3:
 ps: 102:
 Tu epurgas domine
 miserere sion quia tempus
 miserendi eius quia venit
 tempus.
 fac voluntate & credulitate.
 credens in opert nre derisor.

Contro quod dicitur de visu

Qui septimo die in dextro vel in nono die in sinistro Olyrit Brachio
facit se minus non potest visum.

Qui in fine Maij in 4^o vel in 5^o die se fecerit minus de quo Brachio
voluerit nunquam habet febrem.

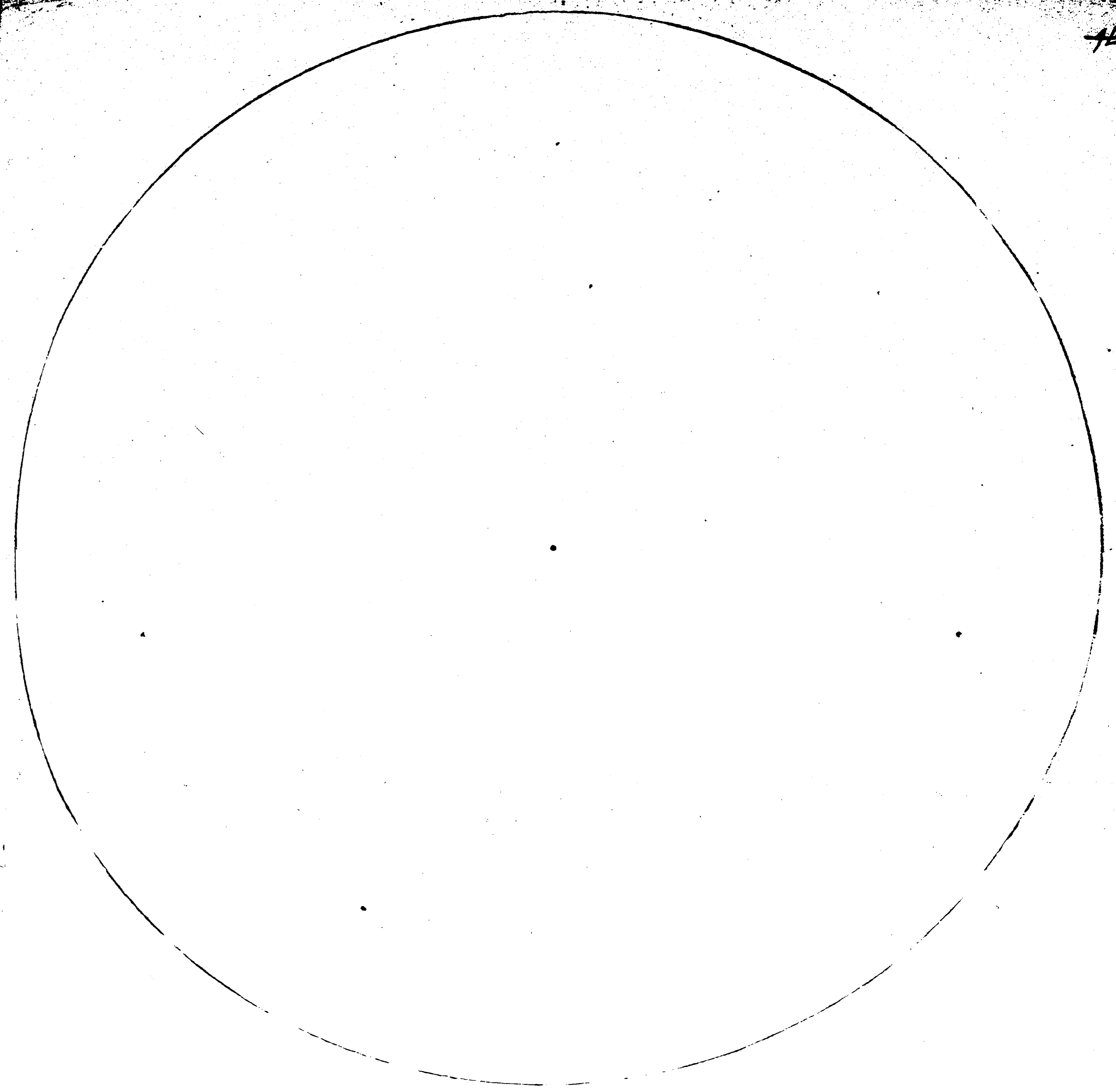
Ino sunt dies in anno prohibiti & plures prohibiti in quibus si quis se
faciat minus hoc vel bestia infra tres dies moritur. videlicet. 1. Kal;
Aprilis. 1. Kal: Augusti. 1. Kal: Decembris.

Nota: quod qui in 3^o die Aprilis se fecerit minus non habet ^{ita} dam-
nacionem nisi quibus potest hoc faciat. Et qui in 10 die May se fecerit minus

nulla febrem habet neque typhum. Et qui xxij^o die mensis Sept. se
faciat minus viz: in die se laudat non habet ydroxysum fructum

unde etiam videtur, quia tunc ventum apertum & aer venosus erit
ad Mercurium.

Prima luna Januarij, prima luna Junij
fata luna Octob. portat periculum mortis si quis minuat illam. / Jo: Ardum



121
Hear be in the booke of the .7. Images of the dayes That Philosophers
that were blessed knew and vnderstode wherby to haue their desire Being
a Science high and plaine But should not be shewed nor taught but to good
men and secretes Therfor take heed. Beware. and proue. viz.

The first Image Is of the Sunday And shalbe made of Goulde or of
That is one parte and the second parte Copper Or of yellow wax
And write on the Image these names following The .C. Increasing In August
or in April. The Signe. is. N. The Angells. Michael. Garobell. Hastrojell
The ange of the Ayre. varcan King His ministers Tus Andas Cnaball
As you shall finde before In these Considerations. folio.
If thou wilt binde mens Tonges Make the Image in the howes of .C. In the full
And say this Coniuration following.
Coniure you Angells aboue vs by the Seale of the O. Ga. Canas. Basons.
eillon. amacyon. cafa. castub. con. And by the maker of Heauen
and Earth and all partes of the world And of the winds which are betwix
Heauen and Earth And by him which is King of all Kings. Farjaell
Sardardicas izala. castiell. Coniure you by their names. Safare
raalezaa casta alum. vardab. elec. elos. udo. calud. Hestq
brought yassaell. dorddiell Hela raphiel
Cranael. see you fulfill my asking in all things

The second Image is for Monday ^{on the first letter as I take it} is made of silver or of white wax
and must be made on Monday the second hour of the day. you shall find
before In the considerations for Monday what Angel governs. If you
will make ^{make the Image on the first}
hour of Monday In the heart of Cancer And in the month of July
or March And these be the names of the winds - Cancer. habetall
abundat and his helpers be Galon mulcala abresa
I Coniure you Image by this coniuration. I Coniure you Angels un-
to whome is given the Seale of the Moon ~~and the Moon~~
Somucha Somoha. herb. cehafe Cassal nata I Coniure
you that you fulfill my asking And hastily pray and desier you
Gabriell Michael that you be helpers and not hinderers from
this time until my petition be fulfilled.

The third Image is for Tuesday and must be made of red brasse or
red wax. In the hours of OT In the month of April or December and ¹⁴⁶
this worke is worshipfull and precious when you worke you shall name
the names of the Angel to whome is taken the Seale of OT. Sabel
Caziel azmail. and the names of the winds. atusbi. abelit.
anaabbus. and his helpers Cazmal iminal. pasas. Saying.
I Coniure you Princes of the Angels unto whome is taken the seale
of OT. Mastas yraci festmaxit famziell yoafel azasrael.
by the names of Chazool. achiell damis. hiazons horeb. the lord
of the high. alkam airon. baal. conuers. the lord of worship.
alcome hamade. clahima. chadema the lord of Heaven and
Earth and there is no other lord. Sabel. an varial hasama.
lib. bentic. and to his helpers that they helpe to fulfill that which
I have asked - and thou wilt destroy him. To have the bloody flux
or to doe it away. For hasme make the Image of red brasse and
bury it in the earth when the

The fourth Image is of wednes day the angels names are Michael
verieel Seraphiel. The names of the winds. Sias. phallas Sarnbas
farma. make this in the Moneth of July or October of Lead and grave in
it these names Coniuring the Image to make hate betweene man and
woman.

I Coniure you Angells by the maker of Heauen and Earth without
him is no thing living He is the mighty maker and commander and
in his Heart is virtue He is the almighty King. vnder his autho:
ritie is taken the Seale of G. I Coniure you Michael Seraphiel
Minasell by these names. Jerie adonay Sabaoth. him that is Lord of
heauen and Earth And by the goodnes of him that is your strength
and keeper that is only almighty. all in all that is and enee
was and enee shalbe. I coniure you Michael verieel that
you fulfill my asking.

The fifth Image is of Thursday. The Angels names are Lathaziel. pa¹⁴⁷
ranze mal affassiel and these be the winds that be ordained vpon the
Image. heall and his helpers. yesse yenesight naadol. make the ¹²³
Image of Brasse that hath the coloure of Saffron. Or of yellow-wax
make it on the Thursday In the moneth of March in the haith of
x. or in January in the haith of x. If to make lone. wright on
the heare of the woman the name of the man. ~~the~~ And say - viz
Glorio God Creator of all things put the good will of the daughter of
A. E. in the good will of the sonne of C. D. and put the good will and
greate lone and make them as steadfast as thou didest Adam and Eve.
and betweene Tobias and Rapael and betweene Michael and
Gabriel. Of the which one is fire and the other is water and one quene-
th not the other but there is betweene them good accord. and make
it as steadfast after the same maner as thou hast the Angell of the which
there is fire the other snow And the snow quenche th not the fire.
Nor the fire consume th not nor wasteth not the snow So make these two
accord together. That is. B. the sonne of A. and D the daughter of C. and
I Coniure you Angells by the name by the to whome is given this worke
Diffialon alexa haila aliamt axel halit at hay itna Sapha
acolerostel xoni xelfato srefellore the which knoweth the secreet
of the beginning and ending of all things the which shall neuer die
flie serape hee. @ viffell name llich with their helpers
that they may soone fulfill my bidding in this Image that I
have made and make it stable. Then bury the Image. They
shall both accord and agree together.

The Sixt Image is of Friday The Angells belonging to this Image are the
Anael Ragnel. Salmel. and them vnder are Lambores. and his helpers
Lettaraamfag. Make this Image on the Friday In the House of ♀ in white
wool In the Moneth of May In the heish of ☉ Or in the Moneth of October
And the name of the Man upon the Hea^{er} of the Image And the name
of the woman And hang the Image before the Staires And smite it wth
a twig or wand of Olive Tree And Coniure the Image. viz
Coniure you Angells Anael kargiel Samuel baffala. haqa hasea
guthaca adrcalea arkimlia alka allea onat akaba sana sanorie
mami zartoi. zeat malatim aachime soaea ~~zendoa~~ zendoa d. d.
d. a. a., by him which is Cedas and Galba the lord of Angells and winds
the high afferie Adonai Helay sardaday nota historica Alaba
God the Creator God the faise And there is no other And he is mighty
ex. ra. cia ya anuel. r. cia ubat auiel ybasbel sabgneel By this
Coniuration In Coniure vpon you Angells by the strength of ♀ that is
right fortunate I Coniure vpon you that you fulfill my asking my
cause and my best Joyning the Some of the Man. It. to the daughter
of the woman B. That his heare busne in lone with the moon as Eue bur
ned for Adam in all things. Airga Nireal attear kacciael Tolteche
his heate will busne this Image before the Gate of the house when they
goe ech day and howe.

The Seventh Image is for Friday being 8. worshipfull Image of all Image
It being the highest of all the planets. The Angells are. Cassiel. Mazzeron Gagal
and the winds. Menesa Altriban. alstas ananabile. If thou wilt bind 124
Tongs of enemies and make truce betwene men that are at debate. Make
the Image and graue vpon it the names aforesaid In the Gate of the city
or Towne and bury the Image within it and all things of the City or Towne
shabe done If thou wilt make discord betwene the Image In to the City Towne
or house and bury it in the midst thereof. If thou wilt make discord be-
twene Man and ^{man or} woman. Make the Image of Cleare pitch and mak the
head of the Image a Kindes head and put them back to
back and wright in virgin Parchment theis words that insue and put them
betwene the ribbs of the Image. It breeds discord and causes fighting and
murder and debate neuer to be recorde. viz
Coniure you. ye. cia. mitharens atonael Angells assigned to the seale of It.
be helpers to me in things comanded ye. Denel amomim affia and ha-
bach xabit that you come and fulfill my request by the name of the lord
the blessed Phial. yan yagma bonor ya yaffia Tassa Tu fiabib ana-
gpdin Clizobas liayad ayn ach. adim her Saday adommoz sa-
boath adonay eloy eloe gnae healfala serqase alila yesus agribora
ore all the companie of Angells Jaffiell micrator Jarquiel primo
memora affla obnala alis Jaspaleppe fulfill you my desires by the
holmes of this Coniuration that is heare vpon you.

It is all faultrie. glosly.

finis septem imaginum

One blessed Saviour And Lord
Jesus Christ was pricked with the poynt of a Thorne It never rankted
nor never swelled Nor never would no more doe. Nor never shall this
Say this in times ouer then say i. Pater noster. i. Ave. & i. Credo.

The Flaize being cutt
of lay Bacon to the Mount of the Flea. Then wright these words
in a peece of Cheese Antanbragon Tetragrammaton And
give the party so diseased.

wright with the blond of his little fin-
ger these verses following In a Swole of Parchment And lett him
weare it about his Neck. Jaspex fert Mirum thus Melchior
Balhofuz Anzum Hec quicunque secum porta tria nomi-
na regum solvitur a morbo domini pietate caduco.

wright with the Blond as followeth
As verily as Christ was borne at Berthelem And suffered at Jeru-
salem And Christed in the water of Jordain And after suffered
Crown of Thorne. As verily as the flond stode So pray thou blond
imediately In nomine Patris et filij et Spiritus Sancte an



Say as followeth. The Babe that was
borne in Berthelem. An Baptised In the streame of Jordain. The
water was wilde. The Child was milde The water was wood
The Child was good. Jesus Christ stoppe the blond That it may
stand as stiffe in every vaine. As the water was wild & wood
Still it stode. when Jesus Christ was Baptised ther in.
In the name of the father and of the Sonne and of the Holy Ghost an

Ralga Calam Cacula Melcoy
talen Tetragrammaton Deus fiet

Say. Abraham laid him downe to sleepe on
the mount of Allislike Jesus seeth when thou sleepest or wakest
Abraham awake Good lord I cannot sleepe for the Toothache w^{ch}
is in my teeth. The Toothach greiveth me so sore. That I shall never
sleepe no more. Rise up Abraham goe with me They shall no toothache
greene thee. Nor no other man. That this praye thrice come.

wright in a Bay leafe these iii. words. iii.
times Ismael Ismael Ismael adiuvo ~~re~~ per Angelum. Michaelm
ut soporetur iste homo. vel iste femina. Lay it vnder their heads they
not bein aware thereof And they shall sleepe.

Deus deus homo omnipotence genitis pater hominum
creator solus bonus + Jesus Christus natus + Jesus in honore imitatus +
Jesus nazarenus + mortuus. + resurrexerat die. 5. Pater noster. 5. anes.
in honore vulnere. Christi. 5.

If the Tooth be hollow. wright vj.
H A B S T R E Q B H Y R H Y S G B Q N D G M T E  S E W O M A N E O
Man  S E W O M A N E O
And strike out all the vowels as above and wright their
names.

For the Tooth ach — to i. ii. — of Marke Hor Sor For Cor Key / 72
To staunch blood, write in the forehead of a patient all
these wordes. Consumatus est.
For a stick / Abraham lay downe, beyond the Mount of
Olivet where our Lord walkt by his owne will, said unto you
will you Abraham, Lord I am for dead why, sick & shake
that I can not rise nor wake. Rise up Abraham goe with me
sick nor shake shall we hurt you, yet not no man nor
no woman, yet Gods word say can. E. O. V. II, 112. 10. 4

For the Toothache. / Gellum Galu: Cakely, femaly Coy, 172
write these wordes in burlis thrie. I read ye first vnf 3 lynes 126
and, you prick in any letter a hole perion.

For the biting of a madd dog: /
Lanus Lanus Amus Amus Opilioge

For an Ague. / Take a Crust of Bread & write these three
wordes following & after they be writ eate them.
Calinda Calindan Calindant.

Another. / write these wordes upon a peece of Bread, &
let the patient eate any day one of the wordes.

For the Antimoniall cupp.

Take $\frac{1}{2}$ ounce of a toade Zij 113

of arsenicke Zij Zij 127

full of Lizar as manye as you can
gett;

$\frac{1}{2}$ shavings of Mules hoofs Zij
beaten to dust

Putt these in a crucible calcine them.
then project upon Copper. \neq

How to make optick glasses.

number.

Take a pound of copper & ounce of bym
half an ounce of bym glass
and half an ounce of iron
first melt down
your copper then putt in all the
rest of the things together
and keep it in a safe form you please.

When you have kept it as snow as you
can polish it with a pumice stone
and then after polish it dry by a
pottoy made with white little water

116
128

For theft or any thing thou dost. Say the *iii*.th Psalme. *Cur*
in vocarem. &c. And when you come to the vexe. be angry and fme
not Say it thrice Afterwards say Kyrileyson Christleyson Kyri-
One father &c. Anemaria &c. Credo &c. Then write their
greeke names in parchment. *Agla + Cad* *I skiros*
mediator. *Elsson* *Panton* *Crazon* *I has* the
name of *Ihan*. In the name of *Iesu* Christ the life eternal
Then rowle them in virgin wax and put it under your head and
Sleep and you shall see what soever you desire. *Amey*

Take new eggs and the blode of a white Henne. And anoynt your
face therewith and you shall see wonders.

Go into the Churchyarde
on a friday at night at *x. or .x.* of the clock And walke round about
in the Alley. *v.* times And when you come to a Corner Stand still And
say the lords prayer And the Creede And before you have gone. *v.* times
about you shall meete them that you would speake with As they were wont
to doe.

In the house where thou use
when you intend to worke be the last up. The night before the new or the full
of the Moore Then sweep the hearth very cleane And sett a bucket of faire
water on the hearth so goe to bed. And beyon the first that shall come
doone the next morning And you shall see as it were a fatte or Jelly
vpon the water. Take it forth with a siluer spoone and put it into a
siluer or Tinne vessell and soe keepe it And when you will worke the night
before the new or full of the Moore. If there be a table in the Roome -
Sett a new Bowle full of new Ale vpon the boord And *iii.* new
white clones with *iii.* new knives with white haves. This doone make
a faire fire of sweete clonen wood Then sit in a chayre with your
face towards the fire Then take your good eyer forth and anoynt
your Eyes therewith And sitte silent And see all the house be quiett
and at rest And when you have sitten so awhile you shall see *iii.*
women come in. But say nothing but nod your head at them as you shall
see them doe to you And they will goe to the table and eate and drinke. whe
they have done let the first passe And the second But the third you
may take and aske what you will of him. *Probat*

Strow underneath an Elder tree
when the Sonne is at the highest hottest Sanctified Brysher And stand
under the Tree and say. *Magram Magrano* Thrice times and
you shall see a flower spring like yellow Gotde or Gotde yellow And
when you have it you shall want nothing. Ther will also appeare a
faire woman Demand of him what thou wilt have And thou
shalt have it.

Take a Fowle called a Lepwing Kill his
and save his blond in a Silver or Pewter vessell and Stoppe it that no
Aire come to it and in .vij. dayes it wilbe turned to wormes And in
.vij. more it wilbe but one worne. Then take of walnuts and Almonds
and make a past therof and with a Stick or yonx litle finger make a
hole and put the worne therein and in .vij. dayes it wilbe a lepwing
again. Then take the blond of his right wing and anoynt thy Eyes
therewith. Then looke forth of thy Chamber window toward the East And
thou shalt see all the Spirits of the Ayre in order. Then call one of
them and aske his office and he will tell thee. If he be for thy tortne
If he be not commaund him to send one that is. And he will doe it.
Then say unto him. *Vade Christus sit mater te et me.*
In nomine Patris. et Filij. & r.

Take Pedra di dura fluz.
on the day of St John Baptist Or in the vigill of St Peter Or in the third
day after and burne it and cast it into a secrett place And after the
third day come thither and you shall find as many binells as
by them And thou shalt see them and bind them saying as followeth.
our lord descended downe from Heauen to deliver the people
In the name of the same Lord I commaund you Spiritts that you doe w
soeuer I commaund you And that you doe no hurt to any creature And
thereto I charge you. In the name of the Father And of the
Some And of the Holy Ghost Amen
Then aske or bid them doe what thou wilt and they will performe it

Take the fette of a black Catt ungete and
the fette of a white Herme And anoynt yonx Eyes And you shall
see meruailous things. If you woult hane any other to see them
lett him sett his foote vpon yonx And he shall see it.

Make an Oynement of the Calle of a bull
and the fette of a Herme And anoynt yonx Eyes.

130
Doe as followeth.
the day and hower of ♀ take a white Flowlet and kill it under the
right winge saying these words.
Juna. Flanda. Mufdali. faon. dyiaga. Samiel. Rostalagath.
This fowle I doe kill in the name of you all Comaunding you by the
name Ruffargoll yonx Superior by whome you doe all secrets in Earth
amongst men. And by Hemeolon yonx pince I aduise you that you
doe yonx humble obedience unto me. A. B. at all times hence forth and
with yonx power unknowne give vnto and strength to this my purpose
constraining all inferiours under you to serue me at all times dyes howers and
minuts And at all times and in all places without having of me my body
or soule or any other living creature.
Then reserve his blond in a cleane vessell. And of his fette In another cleane
vessell.

the day of ♀ consequently following and in the hower of ♀ kill a
lepwing as you did the Flowlett under the right wing saying these words.
Dala. Dangolath. Emerguill. Salvagan. Arfdoth. Sedmaon.
Pandolath. This fowle I kill in the name of you all Comaunding you by this
name Ruffargol. yonx Superior by whome you doe all secrets on Earth a-
mongst men And by Hemeolon. & r. ut Juna. with his blond est
the day of ♀ in the hower of ♀ insuing Kill a black Herme as you
did the Lepwing under the right wing against the Heart. saying
Eloofe. Pandagell. Ethelwill. Enan. Dixath. Ruraminza
Edlodell. This fowle I kill in the name of you all. & r.
Then reserve his blond and fette. ut Juna.

the day of ♀ in the hower of ♀ next following kill a black Catt
under the right side against the Heart saying
Felofell. Gariguam. Samion. Eligamill. Reumdash. Fesora-
ell. Hermadafin. This beast I kill in the name. & r.
Reserve the blond and fette as before.

the day of ☉ in the house of ♀ kill a want or mole under the right
side saying
Odanan. Opathan. Deorhan. Hermiadall. Fernola.
Gauisham. Hodalath. This beast I kill. & r.
Reserve his blond and fette est
the day of ☉ in the hower of ♀ kill a batt under the right winge
saying as followeth.

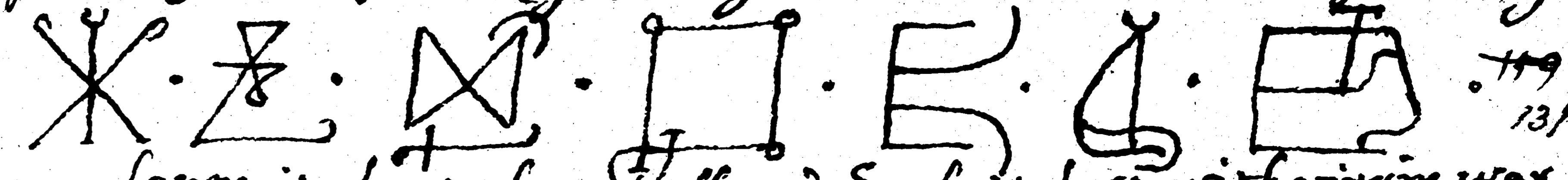
Kamajael. Kaeldath. Riarnfa. Fesaloell. Keralath. Duparalon. This foule I kill. &c. Reserving his blond and fete. &c. the day of. \odot and in the howes of. \ominus . take a Raven and kill him under the right wing saying.

Ohorma. Sedelpha. Oremuell. Soguidaell. Myriajael. Rendos. Lymaxill. This foule I kill. &c. Reserve the blond. And fete. in cleane vessells.

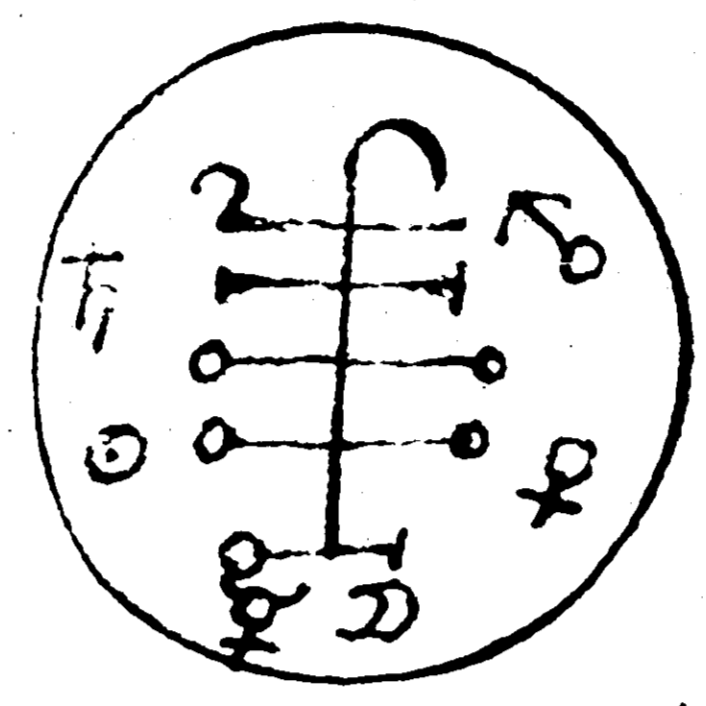
the fette of all theis aforesaid foules and beasts of each of them vij. dragmes mix all well together with a slice of Bay tree upon the palme of thy hand cleane washed with Rose water. Saying in the rampering of them these. vij. words. **Julia. Flodelfa. Juafula. Sedamylia. Roavia. Sagamex. Delforia.** Inferiours and servants to the Emperice and Princis of all fayries. Sibils and all amiable creatures delighting in the company of humaine people. Lady **Delforia** as you be present amongst men invisable at all times as soone as I shall annoynt my eyes with this Oynement And that you be as familiar with me as you were with King Salomon that mighty prince And as you were with Prince Arthure that valient prince And as you opened and shewed to King Salomon the hidden natures and properties and virtues of mettalls precious Stones Trees and Herbs and the secrets of all Sciences underneath Heavens Evens so I command requier and aduise you. **Julia. Flodelfa. Juafula. Sedamylia. Roavia. Sagamex.** with the Empris **Delforia** to doe the like to me at all times without disdainfulness. by their names wherby I doe bind you **Cath. vafagath. vlagar. Jeramilia. Roboracath. Regath. Segath.** ever as you feare the iust iudgment of **Readufar** upon paine of Hell fire and everlasting damnation.

done at the. \odot . of the. \odot . in the howes of. \ominus . put the oynement in a vessell into the midst of the Fairy Throne. But first take. ij. or. iij. dragmes of ech blond And wright these. vij. names in virgin parchment. **Julia. Flodelfa. Juafula. Sedamylia. Roavia. Sagamex. and Delforia.** All these names must be written. vij. times. Thre times with a penne made of the third feather of the left winge. And. iij. times with the feather penne of a Raven made of the iij. feathers

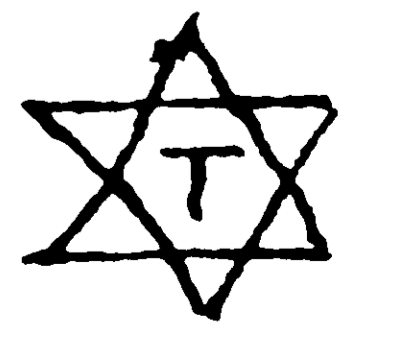
fourth feathers of the Right winge with theis Characters following



Lappe it about the vessell and Seale it fast with virgin wax repeating theis. vij. names. **Julia. Flodelfa. Juafula. Sedamylia. Roavia. Sagamex. and Delforia.** In sealing of it



The Seale must be made of Copper as this figure. But first before thou doe put this into the Fairy Throne provide. iij. Hassell Rodds of one yeeres growth Cutt them in the day and howes of. \ominus . the D. increasing shane them white Then wright upon every one of them The. vij. names In the howes of. \ominus . **Julia. Flodelfa. Juafula. Sedamylia. Roavia. Sagamex. and Delforia.** In the iij. quarters. East. w. N. and South of the Fairy Throne In the howes of. \ominus . And put the vessell in the midst of the fairy throne Repeating the. vij. names. **Julia. Flodelfa. Juafula. Sedamylia. Roavia. Sagamex. and Delforia.** iij. times at every wand. First to the East then to the west. then to the S. last to the North. Saying the. vij. names **Julia. Flodelfa. Juafula. Sedamylia. Roavia. Sagamex. and Delforia.** the Empris of all Fayries Sibils all other amiable creatures delighting with the company of Christian people Heare me I call you every ech one by name. And by the mighty names of **Lygation. wherwith Salomon did include you in a balle of Glasse. Pannath. Dawson. Segamilion. Sugamyell. Darusa. Jerasami. Ariamilath.** that you come at this present and make perfect this oynement that as often as I shall annoynt mine eyes therewith I may see you perfect being without fraude or colusion truly shewing to me all secretts of Herbes Trees Stones Mettalls priue talkes of People Evens as you feare the iust iudgment of God upon paine of Hell fire and everlasting damnation whose names heare included Sealed with the Seale of King Salomon the mighty prince with which seale he Sealed the vessell wherim he bounde you. **fiat fiat fiat** this Lenticulum over the vessell upon the ground within the same throne with a Hassell Rodd of one yeeres growth



This doe .iij. dayes .iij. times aday every day. This done or ended take it up and
put it into a secret darke place .iij. other dayes That ended put it in to
the Sonne to rectifie .v. other dayes Lett it remaine not moved.

first before you annoynt or presume to annoynt thine eyes therewith.
Be in cleane life the space of .viij. dayes. Then annoynt thine eyes therewith
and looke towards the East. Then shalt thou see diuers creatures most
beautifull to behold in garments of diuers colours. Then speake to one of them
which thou likest best beckning thy hand towards him with saying these
words.

beautifull creature and gentle virgin by what name soeuer thou art
called By God the Father I call thee By God the Sonne I command thee
By God the Holy Ghost I chuse thee And by the obedience thou owest to thy
Lord God. I aduise thee to be obedient vnto me for ever henceforth as thou
doest hope to be saved at the dreadfull day of Iudgment In which he shall
say Come ye Blessed and inherit my fathers Kingdome And goe ye Cur-
sed into everlasting Damnation In Hell fire to burne for ever. Euen
as thou dost feare the Just Iudgment of God vppon paine of Hell fire
and everlasting damnation. Giue me true answers of all such things as I
shall aske or demand of thee. To this I sweare thee By God the Father
the Sonne and the Holy Ghost to be true to me at all times euen as thou wilt
avoyde the heauie wrath of God Sitting in his high Throne to Iudg every one
according to right. And also I Comand thee by all the power that God
hath ouer all Creatures. In Heauen Earth and in Hell. Heare of mee
to meete with me at all times thy Selfe alone quietly. wher vppon depart
at this time And the peace of God be betwene thee and me now and for
ever Amen.

at all times shee will meete with thee at what time thou annoyntest thyne
Eyes. Of this assure thy selfe to be most true. But when thou talkest w
his talke nor long neither yet demand his name His Descentage nor yet
his kindred or for what shee is for feare of Indignation Nor yet whether
she be Spirite or woman Lett that talke goe But demand things ne-
cessary for thy purpose. Beware you offer him no discortesia at any time
of polluting thy selfe. when thou hast talked inough with him wash
thine Eyes with Rose or some other Sweete water. when she doth de-
part say these words following.

In peace thou beautifull creature of God to the place annoynted of God
Signing thy selfe with the signe of the Crosse.

with the signe of the .I. And say all the good that
be heare I bequeath to the keeping Of the Father of Heauen And
of the Some And of the Holy Ghost Three persons and one God. If
any Theeves come to steale it The Holy Ghost Lett them And earse
them to abide heare unto the time I come to them Also In the name
of the Father And of the Some And of the Holy Ghost That I
may escape all mine enimies And Theeves where and what soever they
be .I. by the vertue of St. Mathew. Marke Luke And John w
we agree in one very faith I heare binde you Theeves without any seaping
As St. Bartholmeu did binde the Devill with his flory beard in
a chaine. Theeves Theeves Theeves stand heare In the virtue of the
hol. Trinitie And in the virtue of the death and resurrection of our
love Iesus Christ And goe not away Theeves yoe not away
In nomine Patris et filij et Spiritus Sanctus amen

Bartholom with thy gray beard

Stand by me for I am afraid
St. Peter on the one side St. Paule on the other
The Father The Some And the Holy Ghost in the midst
Away all villains into the woods
If you take away any of my goods
Stand you still heare untill I come againe. In the name
of the Father And of the Some And of the Holy Ghost. an

was Iesus borne

And Christened in the flood Jordan
Betweene two beasts was he laide in the ~~floure~~
In that steepe was neither wolfe nor cheefe
But the blessed Trinitie.
The selfe same God that ther was borne.
Defend me and my goods from harme.
In the name of the Father And of the Some And of the Ho G. an

Marke Luke and John
four Evangelists all in one.

As you write the Trinitie.

of our Saxons most zenlie

My Good which in this Circue be

I wish they might be safe to me

And that such Theenes as will me wronge

be they wake or be they seounge

Matherion before And Bothenon behinde

So those Theenes you doe them binde

As St Bartholmen bound the Dine

to defend him from all evill

with the haire of his gray head

and also eke his hory beard.

So you Theenes see you stand still

as the spindle in the mill.

That from hence you doe not starte

untill I say you shall departe

By Alpha and Omega height

the first of day the last of night

And by that blisfed Trinitie.

Three in one One in three.

See you Angells with me tende

that my goods you safe defende

untill the morrow morne of day

I bid the Theenes to parte away.

So Theenes Theenes Theenes stand you still

And be obedient to my will. fiat fiat fiat Am

I goe or Ride for to fett about this place

To God the Father And the Some all those for to lett

If any heare doe come my goods away to fett

with the Father and the Some I binde them And by the O.

and. C. and by the vij. Flammes and by the vestues aforesaid

and all the Saints in Heauen I bind him by their vittnes so that

he shall not depart untill I bid him goe. In nomine Patris. &c. Say it in t

the night spell for the woods

In the name of the father and of the son and
of the holy ghost.

I bid us my house ground and goods this night
and all other bynds from all thesours, witches, evil spirits
Evils and all other evils and I charge the thesours
that hast the charge of all of us as of nature
things and by the virtue of the Omnipotent power
of Almighty god maker of Heavens and Earth and
creator of all things of flesh and all other things
visible and invisible and I charge the thesours
all the whole names of god the most high God
El Sabaoth Adona Saday Coelorum Alpha
et Omega and by all the names of god that may be
spoken or not spoken also I charge the thesours
which art called Banatum by all the aforesaid names
by the virtue and power of them that if in these
or thesours rather wards some contain this or that where
I go with my goods belonging to me or to my wife
I charge the Banato by the great virtue and power
of Almighty God and of the virgin Mary God's mother
and by all the powers of St. Peter and St. Paul
and by all the whole company in Heaven and by the
Angels and Arch Angels that if any thesours or
thesours rather wards some they may be struck or
both blind and that still stand hood or they and
as well as any state

Oyle of Compilbon .ij. But first make the parties water
 Seeth in a panne then put in the oyle Then take an Iron Red hott
 and put it into the water Saying In the name of the father
 and of the Sonne And of the Holy Ghost Avoide all wretched
 and wicked persons from this partie from this time forth for ever
 more. And say it .ij. times. Put in any case shutt the doores
 and windows And lett no body come in while that you be about
 your busines. And keepe the party so close that no thinge may
 see hit while you be about your busines. And lett hit say hit prayers.

thee with the signe of the I. In the name of the father and
 of the Sonne and of the Holy Ghost. Jesus. Jobe and Peeter with
 this euill from this Countrey. Say this all at .ij. times .ij. times
 call mornings one after another together with .ij. Paters noster
 .ij. anes and .ij. Ceder. for one that is forspoken.

Solutio Seraru.

Fac Imaginē hominis (et caput sic ut caput (anib) in manu
 classem tenentis sub 2^a facis et qua dū facta fuerit intendus
 in transibit unum aliquo et ad illa no seram tangat et statui
 aperitur.

If any be in danger of witchcraft let them carry about Green
 Chertwell, Stichwort, or Spingnell. & be free

Such time as men sow Beanes. Take a Beane And put it
into the fleest of a black Catt being redy Rosted Then bury
it in a dunghill or in. *Alio loco saturnaliter* and when
they be ripe Carry one about thee And thou shalt be invisible.

wright thus words
in virgin Parchment *Epos nepos cestepofas celiphna ken-*
dala. And say. I Coniure thee virgin Parchment by virtue
of these names written in thee That all the Men & women
in this House doe Dounce when I doe release their
names.

Take a peece of Lead And wright therein
athatos stiros rheon pantocrator An put it under your left foot

Take the water of Femell and goe into a
Antes hillock. Saying. 9. times putting downe the water on
the hillock. *Coniuro te Belyub hofrem dommimi nofexi*
Jesu Christi ut redeam in lapidem per quem eum invisibile.

If you meete wth any if you stand in feare of h^e, put yo^r right
hand in yo^r left, or left in yo^r before & say wth good devocow
as followeth. *Jesus ante transiens p^{er} mediu^m illoru^m ibat in pace*
+ cepe trohit gogum gerogum garbo garbo

... To kneele downe of both your knees your face to the East And
make a Crosse over the Herbe. In the name of the Father and of the
Some And of the Holy Ghost. Amen. Then Say. A Pater noster
Ave Maria And Credo in deum. Also. St Johns Gospell. &c.
This must be done secretly alone upon the Friday Or Thursday The
Moone being at the full And before you doe speake any word to
any Creature. Also you must say before you take him quite out
of the Ground as followeth.

herbe that are called valerian for thou art worthy
for all things in the worlde / In pleasance in pleache in chapman=
head / In Court before Kings Rulers and Judges. Thou makest for
friendship. Thou comfortest the Man that desiereth the love of Lords
and Ladies And right of Kings and Queenes. So graunt thou that they
that base thee his will. So mayest thou be called valerian. For
God hath given thee might that thou mayest welbe likened to Mortagon
Of the unworthy thou makest worthy. The sorry thou makest blithe
And the poore rich. For thou doest greates Miracles. Thou art well like=
ned to Mortagon to the which all Spirits of the Earth And the Ghosts
of Hell doe hang to thee and obey thee. And all Princes thou over=
comest. For who so ever hath thee what so ever he desiereth he shall
hane. In the name of the Father And of the Some And of
the Holy Ghost. Amen.

in the name of the Father the Some And the
Holy Ghost I pluck thee

In the name of The Father And the Some
And the Holy Ghost And by Mary the mother of our Lord and
Saviour Jesu Christ That base him that is God and man And
by the holy breasts that she gave him suck with And by all the
vight that Mary had by his Some And by the cribb that he
was laide in And by his death And by his uprising And by
the shew that he shewed to Mary Magdalen And by his Affen=
tion to Heauen And by the Holy Ghost that he sent downe to
his

... kneele downe of both your knees your face to the East And
make a crosse over the Herbe. In the name of the Father and of the
Some And of the Holy Ghost. Amen. Then Say. A Pater noster
Ave Maria And Credo in deum. Also. St Johns Gospell. &c.
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any creature. Also you must say before you take him quite out
of the Ground as followeth.

herbe that are caled valerian for thou art worthy
for all things in the worlde. In pleasance in pleache in chapman-
head. In Court before Kings Rulers and Judges. Thou makest fre-
ndship. Thou comfortest the man that desireth the love of Lords
and Ladies And right of Kings and Queenes. So graunt thou that they
that base thee his will. So mayest thou be called valerian. For
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ned to Mortagon to the which all Spirits of the Earth And the Ghosts
of Hell doe hang to thee and obey thee. And all Princes thou over-
comest. For who so ever hath thee what so ever he desireth he shall
have. In the name of the Father And of the Some And of
the Holy Ghost. Amen.

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Holy Ghost I pluck thee

In the name of The Father And the Some
And the Holy Ghost And by Mary the mother of our Lord and
Saviour Jesu Christ that bare him that is God and man And
by the holy breasts that she gave him suck with And by all the
vights that Mary had by his Some And by the cribb that he
was laide in And by his death And by his uprising And by
the shew that he shewed to Mary Magdalen And by his Assen-
tion to Heauen And by the Holy Ghost that he sent downe to
his

to his Apostles And by the Assumption of our Lady St Mary And by
his worthynes And by all the dreadfull day of doome And by God Al-
mighty And by all that in God is And by all that men say of
God And by all that in Heavens ^{and in} Earth And in the Sea is And w-
out the Ground is. I Coniure thee by Mathion. The name of
God our lord which Moses bare in his forehead. I Coniure by
Sapher and by Promachion by Gechel by Emanuel
by Alpha and w and by Adonay And by all
the names of God I Coniure thee by the holy Patriarks and Pro-
phets By the Apostles By the Euangelists By the Martires And
Confessors And by all holy women and virgins. And by the hour-
ers of the day and of the night And by all the fruite that giveth
smell and growe bloome blowe and way I Coniure the vale-
rian by the Father And by the Sonne And by the Holy Ghost
And by Jesus Christ Leo Agla Promomagentus
Lapis Firmamenti Pax Lux Omnia Firmities Alua
Solator Ordinator I Coniure thee by Abednigo Misack
Sidrak Staux and per immortalis Amen I Coniure thee
valerian by the name of Ammadab which the Sea heard and
saw the wind in the Heavens Thunder by the which many binens fell
in. I Coniure thee by the Coniurations and Adorations that Alex-
ander or Alysaunders and Aristotle made on thee That thou as greave
power and might had and may have. So that what man or woman I
give of thee into in meate or drinke That thou them guide and rule
till the time that my will be fulfilled And also whosoever bareth
thee upon him before King Prince or Judg Lord or lady or any other
person man or woman That he may be liking and lustie to them all And
that which he doth desire or aske by the worthines of the valerian might
forthwith and shrewly it may be granted to him that bareth thee. Am-
Agies Agies Agies Kirelison Christeleison Kirelison
Pater noster &c Ave maria &c Credo &c The blessing of
the father The blessing of the Sonne And the blessing of the Holy
Ghost be on thee valerian Then say St Johns Gospell and keepe
it cleane in a faire cloth. Amen

when the moone is in the South 470
gather valerian saying theis words over it Misere mei Be-
atus vir qui non intelligit and say - in. Pater noster - in. Aves 137
and - in. Creeds. Put it under thy Tonge and Kisse her And shee
will love thee.

Burne valerian to powder and give some of it to him to
drinke And she will love thee.

Goe to the Herb ~~veruaine~~

veruaine when it is flowered neere the full of the Moone And saye
to it The Lords Prayers. Then say In the name of the father
veruaine I have sought thee In the name of the Sonne I have
found thee In the name of the Holy Ghost I will gather thee

Then say I Charge thee veruaine by the virtue of our Lord
Jesus Christ And by the holy names of God Helion Heloy
Adonay and by all the holy names of God That when I carrie thee
in my mouth that whosoever I shall looke or touch that thou make
them obedient unto me And to doe my will in all things fiat
fiat fiat Amen.

Take veruaine in thy mouth And kisse any Maide
saying these words Pax tibi sum sensum conerit cor
in amore me. And shee shall love thee.

Goe betweene men
are at debate having veruaine about thee and say. Ratifaxat
and thou shalt make peace betweene them.

Let the woman have veruaine about
her being in trauaile with Child And say this word Crespas
and she shall be deliuered.

Put veruaine in his shewes and
say this word. Mestias. and he shall not be weary of trauail-
ling that day.

Carry veruaine about thee And say. venite
and all fishes shall come about thee.

Rubbe the Hine with veruaine And hie
the Swaine in him saying this words venite nomen a-
mm And they shall love it.

Make a part of veruaine And put it into A^{tt}
mans Eye that is sore Saying this word Lucem fac domine
and it shall heale him.

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Take veruaine gathered in the month of May And
mix it with Goulde or Silver On Monday before some rising in the
waxing of the Moone And touch whosoever thou hast in suspicio
of theft And if he be Guilty He shall confesse it unto thee.

Let iii masses be said ouer veruaine And base
it about thee And thou shalt goe invisible.

Put veruaine
into the sickmans hande And say this word Archimels
and you shall finde whether he shall live or dye.

Take veruaine in
thy Right hand And take his hand in thy hand the Herbe be-
ing betweene your hands so that he know it not And axe him
how he doeth And what he thinketh of him selfe If he say he hope
he shall recouer He shall recouer. If he say he shall die. He
shall die.

Carry veruaine about thee

Carse his rosid downe
vpon the Herbe. unwittingly. If she be not a maide she will not nor
cannot

Carry veruaine about thee

Touch all the suspected with this Herbe And
the Thiefe shall weepe.

In the Monday night before Holie-
roode day.

This Herbe in Auguste The Some going into Leo And
rowle it in a Bay leaf together with the rooth of a wolfe

Barre it aboue thee
Butt it vnder thy head in the night And thou shalt
see the Theefe and all his conditions

Putt it in the Church vnder
the seate wheras she sitteth. If she hath vsed more me
then hir Husband She shall not be able to goe forth of the
Church vnless it be taken away. This last hath bin proued
and is most true.

Take the Joynt of yarrow and
powder of Allum And powder of Copper and the filings of fine
Copper. All being mixt together fill an Elder stick therewith the
pith being taken out very cleane. Then close up the ends with wax
And lay it on the place wher you suspect Gout is hidden And
if ther be thrice so much Gout as will way the stick. It will de-
uoure it in .8. hours.

in an Apple theis names following. Guell
hsatirell Gliaell and give it hit to eat.

in an Apple theis words. + s x R gaufrute ++
J Tetragrammaton J Sclafagus in groth ynyod
+++ agios J + Simid.

in an Apple. Raquell Lucifer Sathanus And say
I coniure thee Apple by theis three names written in thee that
whosoever shall eat thee may burne in my lone untill such time
the hath fulfilled my desire.

in an Apple. Hely + Helyas. Thy name and his name
and give it hit to eat. fiat.

in an Apple. Causma abroth sordaye. with
your name. fiat.

in an Apple. guell + J Satyrell. give it hit to eat.

in an Apple on a friday before it fall to the ground. The
womans name and theis names following. xx xxmclisa. lu-
cifero a pp 3 na Raquell Lucifer Sathanus. Coniure
you by theis three names That every one that eateth thee fulfill
my will.

in an Apple before it fall from the tree. + Aleo + Deleo
+ Delator + And say I Coniure thee Apple by theis three names
which are written in thee that what woman or virgin so ever
toucheth and tasteth thee may lone me and burne in my lone
as fiex milch way till my will be fulfilled.

in an Aple before it fulle to the grounde on a friday
reacamo. Lise Lucifero. and the name of the woman.
probatum.

in an Apple. Chivas. Eathmus. Sifance. And
give it hit to eat. et amabit ee.

Apple. Saglaff Dather mos fileimes
and give it to a woman In the new of the moone. et amabit.

on an Apple before it falle from the tree. this 3. words
with the blond Lucifer. Satharus. Rusal. And
say. Coniuro to pomo per omnes damones qui tentauerint Adam
et Enam in Paradiso ut quecunque mulier dete gustauerit in
amore meo andeat.

on a Redd Apple with the blond of a Reaz mouse or Batt
3. l. 1. 5. At. x ee and give it to a maide to eat.

in an Apple with the poyn of a Knife. On the one side. Jaborra
on the other side. Odul. Ochara. and give it to be eaten either to man
or woman And hee or she shall love thee

in an Apple. your names. And this three names.
Cosmez. Synady. Fleupide. And give it to eat to any man
that thou wouldest have after thy will. and he shall doe a thou wilt

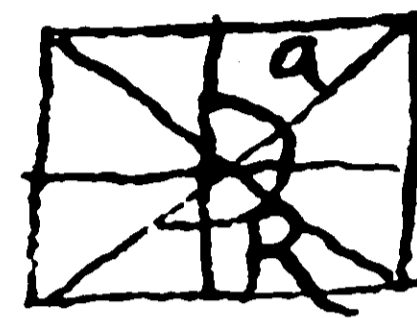
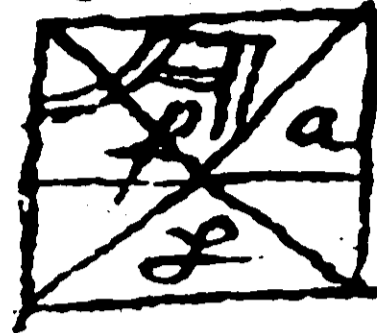
in my partes and on every parte write Sathiel
+ Sathiel + Obing + Jagest and say. I Coniure thee Apple by God
he living only in true by that holy God that hath created thee
and by the my evangelists and Gospels. And by Samuell and
by Mary and by all. That thou shalt not find rest until
I shall have the love of the woman which shall come of thee. In
the name of the father and of the Sonne and of the Holy Ghost
Amen. Let it be so.

the poyn of a knife in an Apple that groweth therein
Dedica Jupa druca dedra lalpa draco and give it to eat
parte with the names And care thou the other part

Apple these in words. Satuell. Latuell. batuell. And say
I Coniure thee Apple by these my names that be written in the booke of life that she
that eateth this apple may ne so fervently love That she have no rest until I have
had my will of her.

this letters in thy left hand. h. l. d. p. n. a. g. u.
st. carry them in the morning before some rising and touch
whome thou wilt and she shall follow thee. fiat. 141

this signe in thy left hand and touch whome thou wilt
before some rising and say unto them follow me. you may try
it upon a bogge or Bitch.



this in thy left hand and touch whome thou
wilt before some rising and say follow me.

this letters in thy left hand before some rising. h. b.
n. f. m. g. b. s. and touch hit. or him. et sequer

this letters in thy left hand before some rising.
h. l. n. p. m. g. u. m. and touch hit neck privily. et amabit

this letters in thy left hand. v. u. x. s. a. p. p.
and touch hit therewith and she shall follow thee.

this letters in thy left hand and no woman shall deny
thy request. l. s. j. x. t. t. c. e. ff. s. x. q. 2.

n a p a this in thy right hand with thine own blond
re a b o before the some rising or after
e p e a bo lu. a. nol. pa. vo. alb. ep the some setting And touch the
a d m e t p erlv nis parties flesh. And say. ei seque
me et stat in veniet tibi.

this letters in thy hand. C. m. n. b. s. p. and touch
whome thou wilt. et amabit.

Selized. zelarge. belarge. et belarge. touch a woman
uppon the brest in the hower of venus And she shall love
thee inticely

iii. haire of his head And a thred sprime uppon a fri-
day of a pure virgin and make a Candle therewith of virgin wax
iii. square And wright with the blond of a Cock Sparrow the
name of the woman And light the Candle wheras it may
not dropp uppon the Earth. And she will come to the Candle.

annemeg and sweate it iii. or. iii. dayes under thy
right Arme hole. Grate it and mingle it with the ashes of
a Greene Frogge and give it to a Maide. et amabit te.

the Navell string of a Boy new borne the which the
midwife cutteth away. Dry it to powder and give him
therof to drinke. Ther is none such.

a red Frogg and bury him in a Hillok Then take
the bones and lay them on a Tilestone Redd hoz till he life
over him selfe on the other side So Lett it lie till she is solik-
wise Then make powder therof And srew them on his
clothes whome thou lovest. And she shall love thee.

the Tonge of a Sparrow and close it in virgin wax
under thy upward clothes the space of iii. fridages.
then take it and keepe it in thy month. Sub lingua tua
then kisse thy love. Et ipse amabit.

theis words with the blond of a white Pigeon. Oli-
mele. ce. ele. el. lay them in Greene cloth of Silke and
carry it with thee and thou shalt have the love of all people.

theis names in virgin parchment. Gra sayt
x Cruz x Pluto x Craton x l x t x. l. ro. et vide
crepusculum.

of his yon love. Of virgin wax. And Christ
er it in Holy water. Saying. I Baptise and Christne thee in the
name of the Father and of the Some and of the Holy Ghost. And
wright the name of the woman in the forehead of the Image And
thy name in his brest And wright uppon his head venus.
Then take. iii. new needles Prick one of them in the Back of
the Image right against the Navill And in his Right side ano-
ther In his left side And the other above the Navill. And
wright in his left side. Sicate. And on his Right side
gratuell And at his Navill Almederie And at his back
mammoye: Then say. I Coniure you Spixits by the power
of the Father which is deume And by the power of the Some
which is humane And by the power of the Holy Ghost which
is latyrude of the worlde That you will come speedily and make
no tarrying either in Hell or in the Sea or in the world before
you have fulfilled my will and pleasure. Come therefore from the
East. from the South. from the west. And from the North. And
rest not day nor night untill I have my pleasure as I will
with hit And I Coniure you againe by the power of Lucif-
fer. Bassebub. Alzirah. and by him which hath any pow-
er in love or to love that you rest not in any place untill.
A. B. be enforced to love me lett hit have no rest day nor night.
till shee be enforced to love me. I coniure you holy Angells of
the East west North and South. Lathmos Imbroson Sarnar
bathon. Samyn Anthreson vene fatha Thimi Kearet
unn tend Beliffem Monoy Tymon and by all the names
of the most high God And by all the powers and orders of the
Heanens and Earth that you increace love betweene. A. B. and
me and that she may be obedient unto my will and accomplish
my desire. Then make a fier in his name. The coles being
kindled lay them abroad and wright in the ashes his Image and
a litle musterd seede and a litle salt uppon the pickere. Then lay
up the coles againe. As the composition heareth and swelleth so shall
his

so shall his heart And shee shall be kindled in thy love that shee might be with thee.

of virgin wax In the forehead whereof write his name And in the right front. venus. and in the left front Saturnus. and in the Back Jupiter. Then take redd thorns and make fyre and say. I Coniure thee Image By the vertue of the Father and of the Sonne and of the Holy Ghost. that as thou doest wast so may this woman wast his lone from all other men saving mee. And I Coniure thee Image and Planets whose names are written in thee by the vertue of God and all holy Saints that you tempt this woman. A. B. whose forme and name thou art made for That she shall not sleepe nor take no rest in any place Neither Stand nor Sleepe nor wake nor doe any thing else but that shee come with all speede to fulfill my will and pleasure.

work this In the day and flower of venus.

these letters in virgin wax. I. S. C. U. C. O. and carry it in thy right hand. And aske what thou wilt and thou shalt obtaine it.

this character in virgin parchment And what woman you touch with it shall love thee.

these names in virgin wax or virgin parchment. Asmo. Tolana. Tanaell. Eliboll. Erusia. H. b. ri. k. y. k. y. k. then say. I Coniure you Spirits by your God which you obey that this woman be made to falle in love with me this night and to make his heart to lie inflamed with me and suffer his not to wake nor sleepe eate nor drinke untill she hath fulfilled my desire. Then lay the wax or parchment under the Chamber doore that might be before shee goe to bedd. And when you lay it there say. in times. Lett it be done

these words with thine owne blond And lay the in the bedd of a woman. Badull arbarculus arbarculare. and say. I coniure thee by the prince of Binells that thou neither sleepe nor sitt eate nor drinke untill thou hast fulfilled my desire.

of venus shall be of bedd made in the hower of venus to have lone of all men And to make a woman follow thee whether thou wilt. Fast Friday till Even And in the night with the blond of a Culver In a greene place make this character And the name of the Angell Abamatra in the skine of a beare and as often as thou shew this to any woman she shall doe thy will.

into a woman in his left Eare. veneto. melchy. mobelchy. follow me. fiat.

these words with the blond of a white Cock or Henne. vadull. Albarculus. and cast it in the bedd of of woman. And say. I Coniure thee. A. by the prince of Binells that thou sleepe not sitt nor eate nor nor drinke not untill thou hast fulfilled my will.

Take the haire of a woman whose lone thou desirest And kepe it till the friday following And that day rise before 0 rising. Then with thine owne blond wright thine owne name and his name in virgin wax or parchment And burre the fyre and letters together to dust on a redd hott Iron and give it his in meate or drinke And see howe so much taken with thee that she shall take no rest.

of a Turledone and scerk it in water then put it into a heape of Salte untill it be dry. The powder thereof will gett the lone of a woman. Or if you rubbit about your lipps and Kisse his She wilbe enamored.

Take .ij. Stamp of Gortoz or Siluer lay them both in a Swallows
nest that buildeth in the Suroes lett them lie there .ij. . Dayer Then take
them and deliuer the one to thy lone and keepe the other thy selfe.

Touch a sore And as soone as the sole is fallen Take the lump of flesh
that groweth in the forehead of the sole. It is called Hipomides and
is not but of a fluxecolor dry and puluerise. and giue to whome you
will.

Take a eel or Girdle and anoynt it with Sypexis oyle and giue it
hit to waite whome thou dost affect. et amabit.

Take a stone lett him blowe with a Glasse or flint and with the blow
waight this letter. J. and touch a man or woman and they
follow thee. For all touch a Dogge and he will follow thee.

Take a stone and prick it full of holes and you shall keepe wease
dew upon it. Luch a one take Put in your steme pipe .ij. . Dayer that it may
take your Suroe (in ~~the~~ pone meem in Spermate propria) so lett it
soke therein then dry it on a Tilestone and it will fall to powder the which
put into a womans portion or potage. but drinke not of it your selfe and she
will doe your pleasure without any doubt.

When Todes doe ingender Kill .ij. that use ingendering and put them in a
box full of holes and put it in a Dissense banke when all is conformed. One the bones
take them and cast them into a running water. And you shall see one of the bones
will goe against the streame. Another will stand upright in the streame and
another will sinke. These .ij. keepe. But that that swimeth against the streame
in a King and she that taketh it at your hands faciet recum in lecto. But
that standeth upright in a King and giue it to a woman et uisit recum quo-
cunq. uerit. And giue that to powder that sinketh and she that drinketh
thesof shall hate thee.

These letters $\text{f. 3. b. j. p. g. y. t. s. e. q.}$
C. R. C. U. and haue it with thee, and a ke what thou wilt and she shall none is

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the good Stone called Solsequium The marigold or Turnesoll.
for all gaming Before the Sonne rising And kneeling towards the East
Say as followeth.

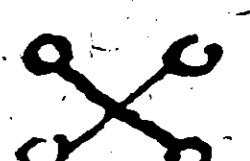
the Solsequium by the vicinity of ^o blessed Lady St Mary
the Mother of God And by the Maidenhead of St John the Evangelist And
by the Maidenhead of St Catharine. I Coniure thee By all thee by all
the Apostles And by the fouer Euangelists. Mathew Marke Luke and
John and by all martires and Confessors and by all virgins and by
all the Joyes of ^o Lady St Mary And by all the fouer Elements
Fire water Ayre and Earth. And by these holy names of God
Heli Helli Hama Sabachthani. ere Adonay Eloy
Semtramphos. And by the name which Saron bare on his fore-
head by the Planete under which thou art And by the Charac-
ter and Seale of the same And by all the holy names of God what so ever
they be the Solsequium that thou lett me not be overcome
of any Creature Neither that I loose at any kinde of Game or Games
but that I may haue the victory of all Mankind what so ever I desire
to play with while thou Solsequium arte above me Or in my Mouth
Non veniet in me matitia superbi nec manus Proditoris moreat me
Finis Solsequij.

an Image of Goide into thine owne likeness In the hower of
Soll ascending In the which Image wright the name of the Angell of
the Sonne with his Character And wright in the same Image This
Character of the Sonne. **I** The which done bare it secretly
about thee. Hang about thy neck. vpon thy Breast.

the longest Fether of a Swallowes winge And wright with
the blond of a Batt In virgin Parchment. Abac Abac Abac
abac abasack And note it in thy left hand And touch the Dice.
Saying Abac Ida adira abac abac abarata abasac.

these words with the blond of a Pehen In virgin Parch-
ment Casone tartenero. And binde it fast in thine Elbow
or the abones of thy right hand And recon what chance the
wile and thou shalt haue it.

with the longest Fether of a Swallowes winge ^{TOE}
with the blond of a Batt In virgin wax or Parchment. viz.
Doforson adabrant marie. 145

in virgin Parchment. Asac alac anara. 

the Tonge of a Kite or Gleade and doe him no more harme
but lett him goe againe And wright on the Tonge. **A B C D E F G H I K L M N O P Q R S T U V X Y Z**
and wrap it up in a Cloth of Greene Say And cause a Masse to be
saide ouer it of the virgin Then hang it about thy neck neere thy right shoulder

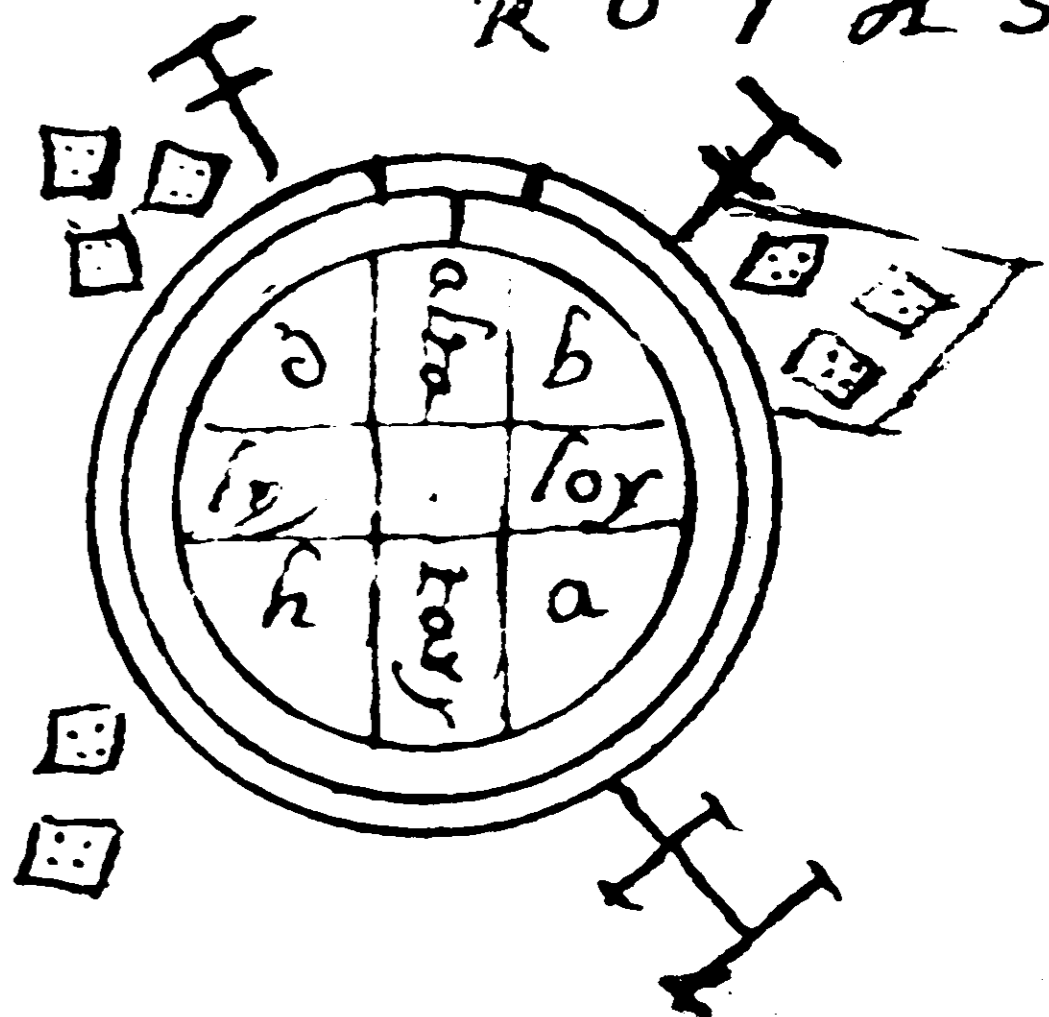
in Leanes of Mowsecare and wright these names therein
galga cala effia and binde them to yone little finger. **um.**

in Leanes of Ribwort and wright on the first sanx can
on the second Cota on the third tellebray. and **um** at Cardes. /

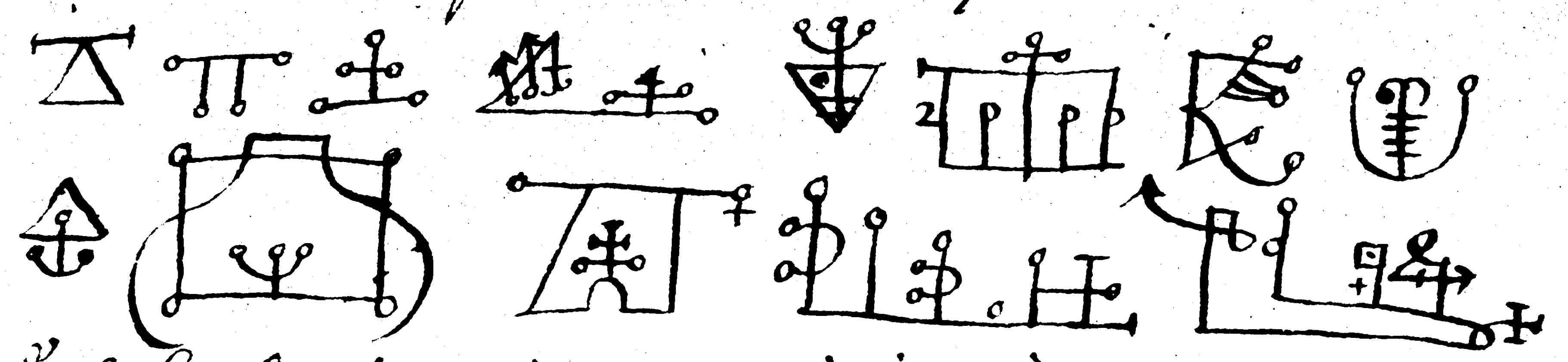
in Leanes of Mowsecare and wright therein these in names
Galga. Gayla. Offatale:

these words in virgin Parchment with the
bloud of a ~~Pehen~~ Turtledoue and put the Parchment on **A R E P O**
a linnen Cloth bounde rounde that it may goe about thine **J E N E T**
arme that shall throw the dice. **O P E R A**
R O T A S

in virgin Parchment and cause to be
saide ouer it in masses of the Trinitie And
in of the blessed ~~and~~ virgin St Mary and
in of the Passion And make this figure
put it in a Redd Cloth and binde it to
thy arme and play.



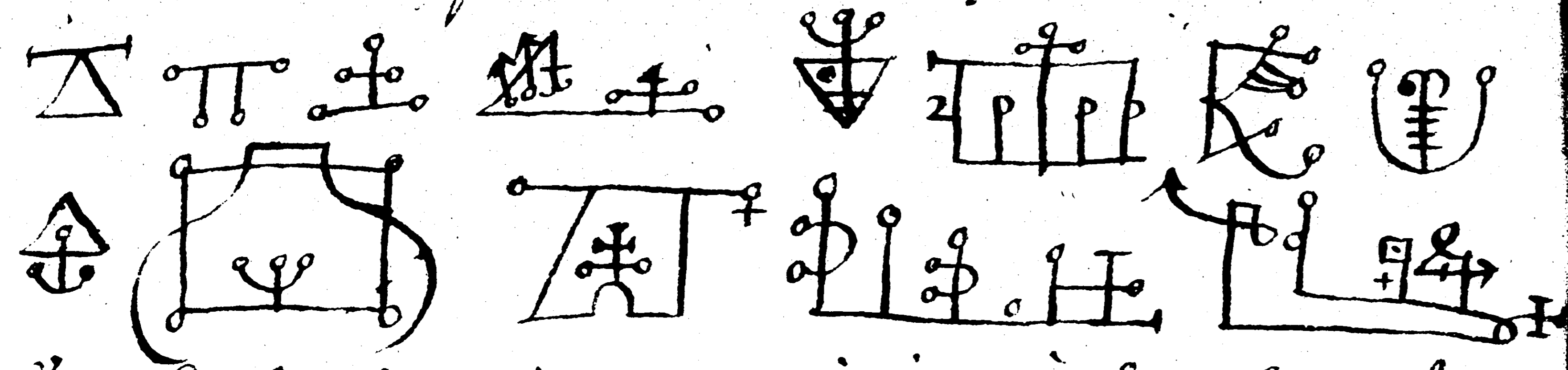
pro ludo Albani & bahu.



scribi has characteres in pgameno virgineo in 2. vel 3. die Augusti
in hor: ♄. cum sanguine vrye. vel vlyphionis et stringe in coria nebria
circa brachiu & si volueris lucram die Eq, Altophira, Asmolucas;
si vis p dore die D. role, B. lenger, Brimague. et fiat.

109
146

pro ludo Alirani & bahu.



Scribi has characteres in pgameno virgineo in 2. vel 3. die Augusti
 in hor: ♄. ad sanguinem vopae. vel vespilionis et stringe in coria vltra
 circa brachia & si volueris lucram die 19. Altographra, Asmolucas;
 si vis p̄dere die Drole, Belenges Brimague. et fiat.

107

148

Ann Savadge in Rossman,
Cano

140. *[Signature]*

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