

Ars Almadel

Part IV  
of the

Lemegeton

Ars Almadel -- Part IV of the Lemegeton

Transcribed from Sloane MS. 2731 and converted to Acrobat by Benjamin Rowe, July 1999. Afterword copyright 1999 by Benjamin Rowe.

Typeset in Adobe Caslon

## Here Beginneth the The Fourth Part of this Book Which is called the Art Almadel of Solomon

By this art Solomon attained great wisdom from the Chief Angels that govern the four Altitudes of the World: for you must observe that there are four Altitudes which represent the four Corners of the West, East, North and South: the which is divided into 12 parts; that is, every part 3. And the Angels of every one<sup>1</sup> of these parts hath their particular virtues and powers, as shall be showed in the following matter &c.

Make this Almadel of pure white wax; but the others must be coloured suitable to the Altitude. It is to be 4 inches square, and 6 inches over every way, and in every corner a hole, and write betwixt every hole with a new pen those words and names of God following. But this is to be done in the day and hour of Sol. Write upon the first part towards the East, ADONAIJ, HELOMI, PINE. And upon the second towards the South part HELION, HELOI, HELI. And upon the West part JOD, HOD, AGLA. And upon the Fourth part which is North write TETRAGRAMMATON, SHADAI, JAH.

And betwixt the first and the other parts make the pentacle of Solomon thus: ☆, and betwixt the first quarter write this word ANABONA, and in the middle of the Almadel make a Sexangle figure ☆, and in the middle of it a triangle, wherein must be written these names of God HELL, HELION, ADONAIJ, and this last have round about the six-angled figure, as here it is made for an example.

And of the same wax there must be made four candles. And they must be of the same colour as the Almadel is of. Divide your wax into three parts: one to make the Almadel of, and the other two parts to make the candles of. And let there come forth from every one of them a foot made of the same wax to support the Almadel.

This being done, in the next place you are to make a seal of pure gold or silver (but gold is best) whereon must be engraved those three names HELION, HELLU-ION, ADONAIJ.

And note that the First Altitude is called Chora Orientis, or the East Altitude. And to make an experiment in this Chora it is to be done in the day and hour of the Sun. And the power and office of those angels is to make all things fruitful, and increase both animals and vegetables in creation and generation, advancing the birth of children, and making barren women fruitful.

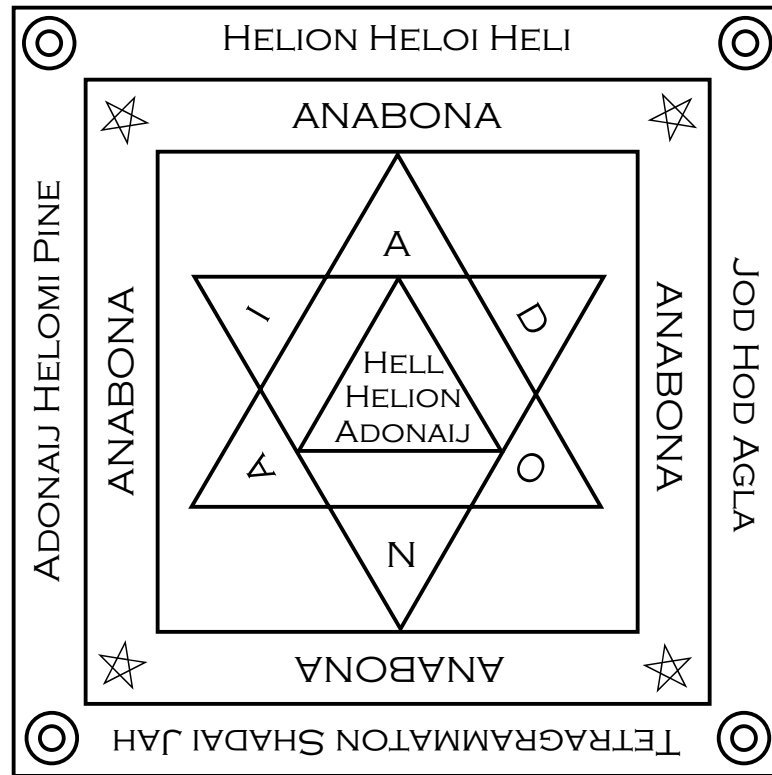
And their names are these, viz: ALIMIEL, GABRIEL, BARACHIEL, LEBES, HELISON.

And note you must not pray for any angel but those that belong to the Altitude you have a desire to call forth.

And when you operate set the four candles upon four candlesticks, but be careful you do not light them before you begin to operate.

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1. A long dash is in the original at this point. Inserting the word "one" would seem appropriate, as there is otherwise no reason to distinguish these 12 parts.



Then lay the Almadel between the four candles upon a waxen foot that comes from the candles, and lay the golden seal upon the Almadel, and having the invocation ready written upon virgin parchment, light the candles and read the invocation.

And when he appeareth he appeareth in the form of an Angel carrying in his hand a banner or flag having the picture of a white cross<sup>1</sup> upon it, his body being wrapped round with a fair cloud, and his face very fair and bright, and a crown of rose flowers upon his head.

He ascends first upon the superscription on the Almadel, as it were a mist or fog.

Then must the exorcist have ready a vessel of earth of the same colour as the Almadel is of, and the other of his furniture, it being in the form of a basin, and put thereinto a few hot ashes or coals, but not too much lest it should melt the wax of the Almadel. And put therein three little grains of mastic in powder so that it may fume and the smell go upwards through the holes of the Almadel when it is under it.

And as soon as the Angel smelleth it he beginneth to speak with a low voice, asking what your desire is, and what you have called the princes and governors of this Altitude for.

Then you must answer him, saying: *I desire that all my requests may be granted and what I pray for may be accomplished: for your office maketh it appear and declareth*

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1. An equal-armed cross is drawn in the manuscript, following the word "cross".

*that such is to be fulfilled by you, if it please God*, adding further the particulars of your request, praying with humility for what is lawful and just: and that thou shall obtain from him.

But if he do not appear presently, then you must obtain the golden seal, and make with it three or four marks upon the candles, by which means the Angel will presently appear as aforesaid. And when the Angel departeth he will fill the whole place with a sweet and pleasant smell, which will be smelled for a long time.

And note the golden seal will serve and is used in all the operations of all four Altitudes.

The colour of the Altitude belonging to the first Altitude, or Chora, is lily-white; the second Chora a perfect red rose colour; the third Chora is to be a green mixed with a white silver colour; the fourth Chora is to be black mixt with a little green or a sad colour.

#### *Of the Second Chora or Altitude*

Note that the other three Altitudes, with their Signs and Princes can exert power over goods and riches, and can make any man rich or poor. And as the first Chora gives increase and maketh fruitful, so these give decrease and barrenness. And if any have a desire to operate in any of these three following Choras or Altitudes, they must do it in die Solis in the manner above showed.

But do not pray for anything that is against God and His laws, but what God giveth according to the custom or course of nature: that you may desire and obtain.

All the furniture to be used is to be of the same colour the Almadel is of.

And the princes of the second Chora are named, viz: APHIRIZA, GENON, GERON, ARMON, GEREIMON. And when you operate kneel before the Almadel, with clothes of the same colour, in a closet hung with the same colours also; for the holy apparition will be of the same colours.

And when he appeareth, put an earthen vessel under the Almadel, with fire or hot ashes and three grains of mastick to perfume as aforesaid.

And when the Angel smelleth it he turneth his face towards you, asking the exorcist with a low voice why he hath called the princes of this Chora or Altitude.

Then you must answer as before: *I desire that my requests may be granted, and the contents thereof may be accomplished: for your office maketh it appear and declareth that such is to be done by you, if it please God.*

And you must not be fearful, but speak humbly, saying: *I recommend myself wholly to your office, and I pray unto you, Prince of this Altitude, that I may enjoy and obtain all things according to my wishes and desires.* And you may further express your mind in all particulars in your prayer, and do the like in the two other Choras following.

The Angel of the second Altitude appeareth in the form of a young child with clothes of a satin, and of a red rose colour, having a crown of red gilly flowers upon his head. His face looketh upwards to heaven and is of a red colour, and is compassed round about with a bright splendour as the beams of the sun.

Before he departeth he speaketh unto the exorcist saying, *I am your friend and brother.* And illuminateth the air round about with his splendour, and leaveth a pleasant smell which will last a long time upon their heads.

*Of the Third Chora or Altitude*

In this chora you must do in all things as you were before directed in the other two. The angels in this Altitude are named, viz: ELIPHANIASAI, GELOMIROS, GEDOBONAI, TARANAVA & ELOMINA.

They appear in the form of little children or little women dressed in green and silver colours very delightful to behold, and a crown of baye leaf with white and colours upon their heads. And they seem to look a little downwards with their faces. And they speak as the others do to the exorcist, and leave a mighty sweet perfume behind them.

*Of the Fourth Chora or Altitude*

In this Chora you must do as before in the others, and the Angels in this Chora are called BARCAHIEL, GEDIEL, GEDIEL, DELIEL and CAPITIEL. They appear in the form of little men or boys, with clothes of a black colour mixed with a dark green; and in their hands they hold a bird which is naked; and their heads compassed round about with a bright shining of divers colours. They leave a sweet smell behind them, but differ from the others something.

*The Times for invoking the Angels*

Note there is twelve Princes, beside those in the four Altitudes: and they distribute their offices amongst themselves, every one ruling thirty days every year. Now it will be in vain to call any of the Angels unless it be those that govern then, for every Chora or altitude hath its limited time, according to the twelve signs of the Zodiack; and in that Sign the Sun is in, that or those Angels that belong to that Sign hath the government [and should be invoked].

As, for example: suppose that I would call the 2 first of the 5 that belong to the first Chora. Then choose the first Sunday in March, after the Sun hath entered Aries: and then I make an experiment. And so do the like, if you will, the next Sunday after again.

And if you will call the two second that belong to the first Chora, that Sunday after the Sun enters Taurus in April. But if you will call the last of the 5, then you must take those Sundays that are in May after the Sun has entered Gemini, to make your experiment in.

Do the like in the other Altitudes, for they have all one way of working. But the Altitudes have names formed severally in the substance of the heavens, even a Character. For when the Angels hear the names of God that is attributed to them, they hear it by virtue of that Character. Therefore it is in vain to call any angel or spirit unless he knows what name to call him by.

Therefore observe the form of this conjuration or invocation following:

*The Invocation*

O thou great, blessed and glorious Angel of God (*N*), who rulest and is the chief governing Angel in the (number) Chora or Altitude. I am the servant of the Highest, the same your God ADONAIJ, HELOMI, AND PINE,<sup>1</sup> whom you do obey, and is your distributor and disposer of all things both in heaven earth and hell, do invoke, conjure and entreat you (*N*) that thou forthwith appear in the virtue and power of the same God, ADONAIJ, HELOMI AND PINE; and I do command thee by him whom ye do obey, and is set over you as King in the divine power of God, that you forthwith descend from thy orders or place of abode to come unto me, and show thyself visibly here before me in this crystal stone, in thy own proper shape and glory, speaking with a voice intelligible to my understanding.

O thou mighty and powerful Angel (*N*), who art by the power of God ordained to govern all animals, vegetables and minerals, and to cause them and all creatures of God to spring increase and bring forth according to their kinds and natures: I, the servant of the Most High God whom you obey, do entreat and humbly beseech thee to come from your celestial mansion, and shew unto me all things I shall desire of you, so far as in office you may or can or is capable to perform, if God permit to the same.

O thou servant of mercy (*N*), I do humbly entreat and beseech thee by these holy and blessed names of your God ADONAIJ, HELLOMI, PINE;

And I do also constrain you in and by this powerful name ANABONA, that you forthwith appear visibly and plainly in your own proper shape and glory in and through this crystal stone, that I may visibly see you, and audibly hear you speak unto me, and that I may have thy blessed and glorious angelic assistance, familiar friendship and constant society, community and instruction, both now and at all times, to inform and rightly instruct me in my ignorance and depraved intellect, judgement and understanding, and to assist me both herein and in all other truths also, through the Almighty ADONAIJ, King of Kings, the giver of all good gifts that his bountiful and fatherly mercy be graciously pleased to bestow upon me.

Therefore, O thou blessed Angel (*N*), be friendly unto me, so far as God shall give you power and presence, to appear, that I may sing with his holy Angels.

O Mappa Laman, Hallelujah. Amen.

When he appears, give him or them kind entertainment; and then ask what is just and lawful, and that which is proper and suitable to his office. And you shall obtain it.

SO ENDETH THE 4TH BOOK CALLED THE ALMADEL OF SOLOMON THE KING.

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1. Use the god-names governing the Altitude being invoked, here and in the following paragraphs. - ed.

## Afterword

The *Ars Almadel* completes the major sections of the *Lemegeton*; the remaining section, *Ars Nova*, is more an appendix than a book in itself. Among them, these four sections provide a reasonably comprehensive system of access to the powers of the magickal universe; demonic (*Goetia*), terrestrial (*Theurgia Goetia*), planetary (*Ars Paulina*) and zodiacal (*Ars Almadel*).

It is interesting to note that as the powers to be invoked has become progressively more exalted, the method of invocation becomes progressively simpler. One prepares to invoke a Goetic spirit as if for a minor magickal war; a single work of the *Almadel* can be accomplished before breakfast. This accords with the medieval idea that spirits who are servants of God *want* to assist mankind, and will readily come if properly called; the threats and force used on the Goetic spirits are not required for the higher spirits, and would in fact be an insult to them.

The four Altitudes of the Almadel are not exactly cognate with the four directions, or with the Elements. Rather they seem to be representatives of the equinox and solstice points, viewed as the anchor points of the zodiac and the seasons. They are called “corners”, in much the same way that the horizon and vertical points of an astrological chart are called “angles”. Their colors as well appear seasonal rather than elemental; white the pure unsullied freshness of the spring breeze, the red heat of summer, the green of mature plants invigorated by the fall rains, and the darkness of midwinter.

Each Altitude in turn rules a season and the three zodiac signs therein, not, as suggested by Carroll “Poke” Runyon, the three signs of a single element or the Cardinal signs alone. This is clear from the described timing of the invocations: the first two Princes of an Altitude rule the Cardinal sign of the season, the second two rule the Fixed sign, and the last rules the Mutable. Runyon’s idea of substituting the names of the four Archangels of the Elements for the Princes would be inappropriate; likely it would produce some sort of result, but probably not what was intended by this work.

Runyon also states that the candles are intended to go through the holes in the Almadel, but this is clearly not the case from the description. Rather, little ledges are to be built into the candles, so that (with the additional height provided by the candle-holders) it is raised enough to fit a small incense-bowl underneath. For practical considerations, the candles should support the Almadel at the corners rather than along the sides, but the ledges should not be so large as to block the holes.

The powers mentioned for these angels are rather vague, and in the case of three of the Chora, rather pointless as well. But the first paragraph of the document is careful to note that “every one of these [twelve] parts hath their particular virtues and powers.” Given their explicit association with the signs, it would follow that their powers are associated with the signs they rule. E.g., trade and wealth under Taurus, crafts and communications under Gemini or Virgo, diplomacy and relationships under Libra, construction and government under Capricorn, and so on.



A crystal stone is mentioned in the invocation, but not the the directions for constructing the Almadel. The use of such a device seems to me to be optional; not absolutely required, but acceptable for those who are accustomed to using one. If used, it would likely be placed on top of the golden seal, which in turn is placed on top of the Almadel. It would necessarily be a small stone, so its weight would not stress the wax structure.

Benjamin Rowe  
July 21, 1999

THE ARS NOVA

Book V  
of the  
Lemegeton

Ars Nova – Book Five of the Lemegeton

Transcribed from Sloane MS. 2731 and  
prepared in Adobe Acrobat format by Benjamin Rowe, June, 1999.

Typeset in Adobe Caslon

## Introduction

There is some question whether the *Ars Nova* qualifies as a separate book of the *Lemegeton*. In my copy of the manuscript (Sloane 2731) it consists of a single sheet of paper. It is only distinguished from the preceding *Ars Almadel* by the word “Finis” at the end of that book; there is no new title for the text that follows.

It is my belief that the lack of a title – and an error at whatever time the pages were numbered – has caused previous publishers and commentators on the *Ars Nova* to put its two pages in the reverse of the sequence in which they should be shown. Using the opposite of the accepted order puts the presentation in a logical sequence, and clears up the mystery surrounding the “Mighty Oration”, which has puzzled previous commentators.

Sloane 2731 is characterized by an almost obsessive concern with conserving space. Each sheet of paper is used to the maximum. The writing is minuscule. The margins are very narrow, and the copyist wrote in what we now call “landscape” orientation in order to fit as many words as possible on each line. There are only two places in the manuscript where as much as a half-page is left blank, and one of these is in the *Ars Nova*. If the accepted order of the pages is used, this blank comes in the middle of the presentation, for no obvious reason. It seems more reasonable to conclude that this blank comes at the end of the section, and thus at the end of the entire *Lemegeton*; it is blank because the work is finished at that point.

Most of the text of *Ars Nova* clearly relates to the first book of the *Lemegeton*, the *Goetia*, and the “tools of the trade” described therein: the magickal circle and triangle, the hexagrams within the circle and the pentagrams surrounding it. It lists the divine names written in each of these, and adds a short prayer, with one line of prayer per name. This list takes up the entire first page. I believe that the prayers were to be spoken either while drawing the divine names and figures, or later while consecrating the place of the work.

On the opposite side of the sheet, there are three sections. In the first, several sets of Hebrew characters are shown with accompanying names in the Latin alphabet. The latter do not appear to be transliterations of the Hebrew – which, in any case, is only partly legible.

The second section is a prayer that incorporates some of the Latin-alphabet words from the previous section. But it actually makes more sense with those words excised: it is a prayer to god to confine evil and aerial spirits in a brass urn. This immediately brings to mind the brass vessel of Solomon, shown in the *Goetia*. Possibly this is a prayer to be said while consecrating or preparing such a vessel. However, the divine names in this prayer are not those shown on the vessel in my copy of the manuscript, nor those on the vessel in the Crowley/Mathers edition of the *Goetia*. Possibly this section is a borrowing from some document outside the *Lemegeton* tradition; the extreme corruption of the divine names would suggest it.

With the order of the pages reversed, the final section is the “Mighty Oration”. Nelson White puzzles over this invocation, wondering whether the magician is sup-

## LEMEGETON: CLAVICULA SALOMONIS

posed to address the Spirit as if it were a thief. The explanation is simple; it is not part of the Lemegeton as such. Rather, this section is a curse directed against any person who steals the book in which it is written. Such curses were common in the times when books were reproduced by hand; the time and effort it took to copy them made them much more valuable commodities than our modern mass-produced volumes. Its presence in this position is the final confirmation that the order of the pages has been reversed.

It should be noted that in the Introductory Description of the *Lemegeton* (presented in the *Goetia* volume of this series) this book is sometimes erroneously titled *Ars Notoria*. The *Notoria* is a separate (and much more complex) work, the text of which was included (without its vitally important illustrations) as an appendix in one copy of the *Lemegeton*.

— Benjamin Rowe

## The First Page of the Ars Nova

**Eheie. Kether.** Almighty God, whose dwelling is in the highest Heavens: <sup>1</sup>  
**Haiioth.** The great King of Heaven, and of all the powers therein:  
**Methratton.** And of all the holy hosts of Angels and Archangels:  
**Reschith.** Hear the prayers of Thy servant who putteth his trust in Thee:  
**Hagalgalim.** Let thy Holy Angels be commanded to assist me at this time and  
at all times.

— (Sphere of the Primum Mobile)

**Iehovah.** God Almighty, God Omnipotent, hear my prayer:  
**Hadonat.** Command Thy Holy Angels above the fixed stars:  
**Ophanim.** To be assisting and aiding Thy servant:  
**Iophiel.** That I may command all spirits of air, water, fire, earth, and hell:  
**Masloth.** So that it may tend unto Thy glory and unto the good of man.

— S. Z. (i.e., Sphere of the Zodiac)

**Iehovah.** God Almighty, God Omnipotent, hear my prayer:  
**Elohim.** God with us, God be always present with us:  
**Binah.** Strengthen us and support us, both now and for ever:  
**Aralim.** In these our undertakings, which we perform but as instruments  
in Thy hands:

**Zabbathai** In the hands of Thee, the great God of Sabaoth.

— S. H.<sup>2</sup>

**Hesel<sup>3</sup>** Thou great God, governor and creator of the planets, and of the  
Host of Heaven:

**Hasmalim** Command them by Thine almighty power:

**Zelez** To be now present and assisting to us Thy poor servants, both  
now and for ever.

— K. S. 24

**Elohim Geber** Most Almighty and eternal and ever living Lord God:

**Seraphim** Command Thy *Seraphim*:

**Camael, Madim** To attend on us now at this time, to assist us, and to defend us  
from all perils and dangers.

— S. ♂

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1. The divine names in this section are all written in the periphery of the Circle of Art, shown in the *Goetia*.
  2. It is uncertain what the “H” abbreviates. The names all refer to the Sphere of Saturn.
  3. The copyist mistook a “d” in the diagram of the circle for an “l”, here and in the name Zelez, which should be “Zedeq”.

LEMEGETON: CLAVICULA SALOMONIS

|                          |   |
|--------------------------|---|
| <b>Eloha</b>             | O Almighty God! be present with us both now and for ever:                             |
| <b>Tetragrammaton</b>    | And let thine Almighty power and presence ever guard and protect us now and for ever: |
| <b>Raphael</b>           | Let thy holy angel <i>Raphael</i> wait upon us at this present and for ever:          |
| <b>Schemes</b><br>— S. ☉ | To assist us in these our undertakings.   |
| <b>Iehovah.</b>          | God Almighty, God Omnipotent, hear my prayer:   |
| <b>Sabaoth.</b>          | Thou great God of <i>Sabaoth</i> :  |
| <b>Netzah</b>            | All-seeing God:   |
| <b>Elohim.</b>           | God be present with us, and let thy presence be now and always present with us:       |
| <b>Haniel.</b>           | Let thy holy angel <i>Haniel</i> come and minister unto us at this present.           |
| — S. ♀                   |   |
| <b>Elohim.</b>           | O God! be present with us, and let thy presence be now and always present with us:    |
| <b>Sabaoth.</b>          | O thou great God of <i>Sabaoth</i> , be present with us at this time and for ever:    |
| <b>Hodben</b>            | Let Thine Almighty power defend us and protect us, both now and for ever:             |
| <b>Michael.</b>          | Let <i>Michael</i> , who is, under Thee, general of thy heavenly host:                |
| <b>Cochab.</b>           | Come and expel all evil and danger from us both now and for ever.                     |
| — S. ☽                   |   |
| <b>Sadai.</b>            | Thou great God of all wisdom and knowledge:   |
| <b>Jesal<sup>1</sup></b> | Instruct Thy poor and most humble servant:  |
| <b>Cherubim.</b>         | Thy holy <i>Cherubim</i> :  |
| <b>Gabriel.</b>          | By Thy Holy Angel <i>Gabriel</i> , who is the Author and Messenger of good tidings:   |
| <b>Levanah.</b>          | Direct and support us at this present and for ever.                                   |
| — S. ☾                   |   |

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1. The copyist again mistakes a “d” for an “l”.

The Explanation of the Two Triangles in the Parchment.<sup>1</sup>

- Alpha & Omega** Thou, O great God, Who art the beginning and the end:  
**Tetragrammaton** Thou God of Almighty power, be ever present with us to guard and protect us, and let Thy Holy Spirit and presence be now and always with us:  
**Tetragrammaton** Thou God of Almighty power, be ever present with us to guard and protect us, and let Thy Holy Spirit and presence be now and always with us:  
**Soluzen.** I command thee, thou Spirit, of whatsoever region thou art, to come unto this circle:  
**Halliza** And appear in human shape:  
**Bellator** And speak unto us audibly in our mother-tongue:  
**Bellony** (or **Bellony**) And show, and discover unto us all treasure that thou knowest of, or that is in thy keeping, and deliver it unto us quietly:  
**Hally Fra** And answer all such questions as we may demand without any defect now at this time.

An Explanation Of Solomon's Triangle.

- Anephezeton.** Thou great God of all the Heavenly Host:  
**Tetragrammaton.** Thou God of Almighty power, be ever present with us to guard and protect us, and let Thy Holy Spirit and presence be now and always with us:  
**Primeumaton.** Thou Who art the First and Last, let all spirits be subject unto us, and let the Spirit be bound in this triangle, that disturbs this place:  
**Michael.** By Thy Holy Angel *Michael*, until I shall discharge him.

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1. The first two lines in this section refer to the Hexagram; the name AGLA in the diagram is omitted. The remaining names come from the Pentagrams.



The Second Page of the Ars Nova

ו Jodgea    7 7 7 7 7 7 7 7 7 7    Rosen Emolack    7 7 7 7    Roson Subbartha    7 7 7 7  
 Roson Eloham    7 7 7 7 7 7 7 7    Skimoy Abomoth    7 7 7 7    Roson Elemoth    7 7 7 7  
 Zadon    7 7 7 7 7 7 7 7    Behoma Reson    7 7 7 7    Gamaliall    7 7 7 7    Mackhamasmack  
 7 7 7 7    Baseh Zadon    7    Hinmore    7 7 7 7    Molock Ehaddon    7 7 7 7  
 Molack Johiron & Michael

Jodgea, I humbly implore thee Rosen Emolack thou everlasting god Roson Subbartha thou omnipotent & everlasting Creator Roson Eloham thou god with us Skimoy Abomoth to bind & keep fast Roson Elemoth Mackhamasmack by thy divine power those evil & airy spirits Baseh Zadon of the spirit of flies & spirit of the air Hinnon & spirit of Hinnon Molock Ehaddon with all the spirits of hidden treasure & the disturbers of mankind Molack with the spirits of Molack Johinon in chains in thy brazen urn Michael with thy Arch Angel Michael.....

The Mighty Oration

*By the most great & almighty power of Alpha & Omega, Jehovah & Emmanuel, and by him that divided the Red Sea & by that great power that turned all the waters & rivers of Egypt into blood & turned all the dust into flies & chains & by that great power that brought frogs all over the land of Egypt & entered into the King's Palace & chambers & by that great power that terrible thunder & lightning & hail stones mixt with fire, & sent locusts which did destroy all growing things in the whole land of Egypt, & by that great power that destroyed all the first born of the land of Egypt both of man & beast, & by that great power that divided the hard rock & rivers of water issued out of the sand of the wilderness, and by that great power that led the children of Israel into the land of Canaan & by that great power that destroyed Sonachoribs great host & by that great & almighty power of him that walked on the sea as on dry land, & by that almighty power that raised the dead Lazarus out of his grave, & by that almighty power of the blessed & holy & glorious trinity that did cast the Devil & all disobedient Angels out of heaven into hell that thou thief return immediately & restore the goods again which thou hast stolen away, therefore in & by the names of the Almighty God before rehearsed I charge thee, thou thief to restore the goods again immediately or else the wrath of God may fall upon thee & force thee to come immediately. Amen.*