

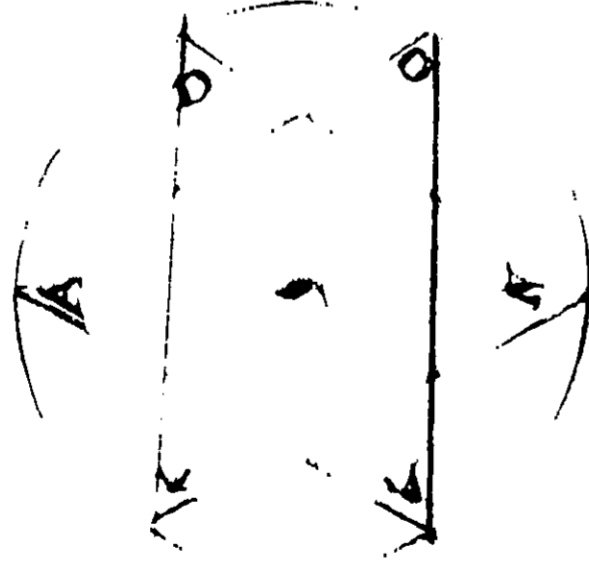
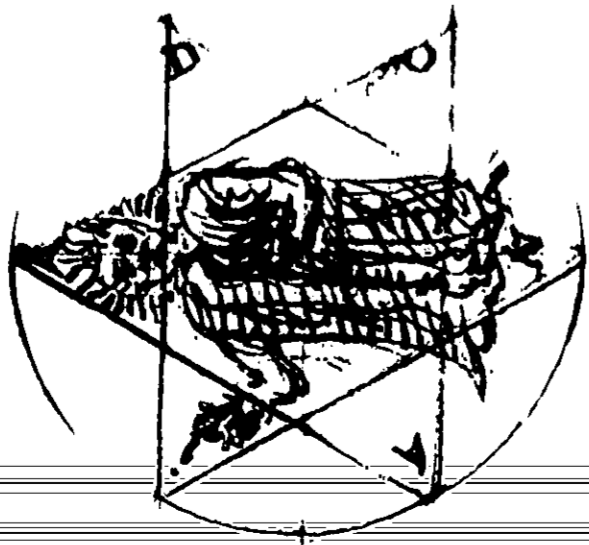
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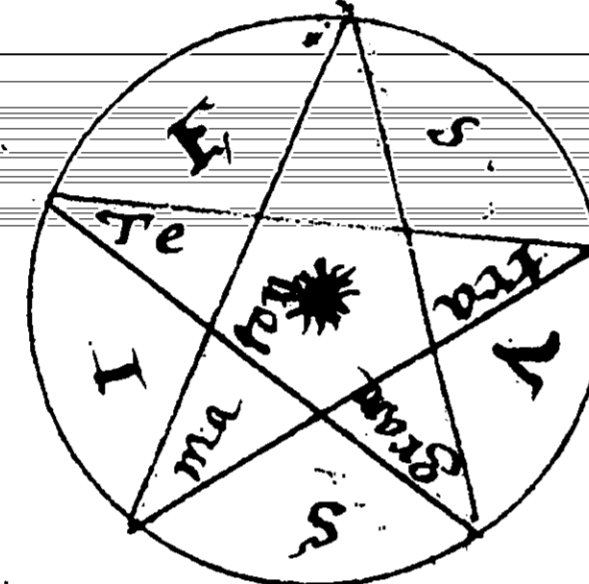
*Janna Magica restorata — fo. 1.*

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

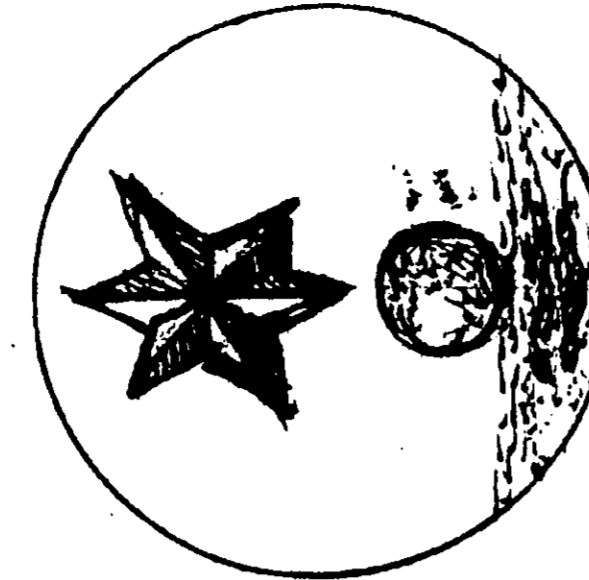
Father



Son



Holy Ghost

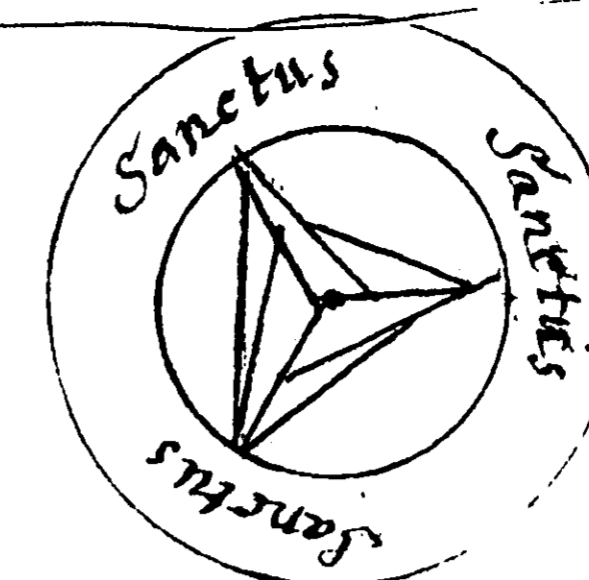
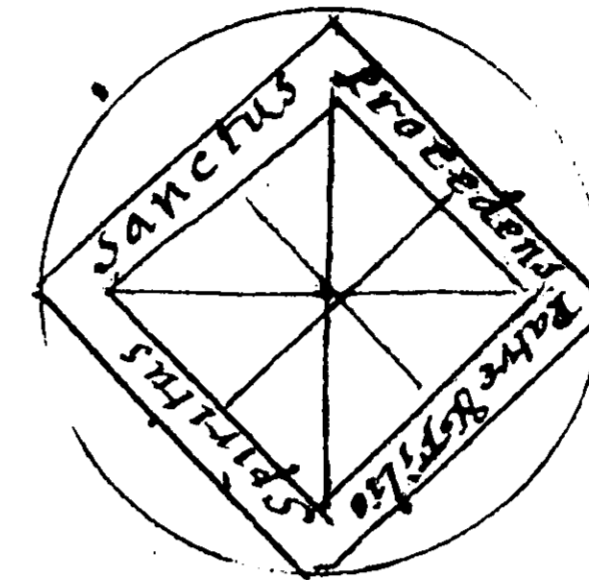
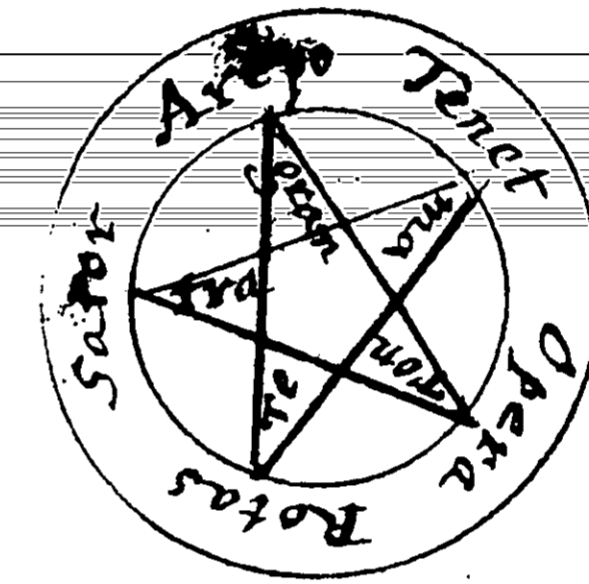
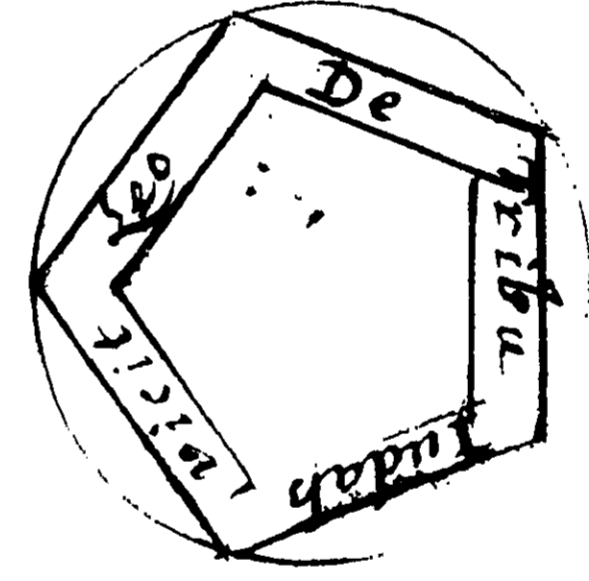


Father

utini Augmentu oeputatus Idealibus formis

Son

Holy Ghost



... ..

The most incomprehensible & Abundant God, hath framed too Images like  
 unto himselfe, & they are the world's ... that in one of these might be Delighted  
 to behold all these <sup>his</sup> is greatly Various, Manifest, Admirable & wonderfull works  
 of the Creation & operations; & in the other be glorified, who seeing he is one,  
 hath created the world, <sup>One, Round,</sup> seeing he is Eternal, hath created the world  
 Immovable, seeing he is Invisible, hath created the world the greatest of  
 all things, seeing he is the highest Life, he hath Adorned the world with  
 Beauties, begetting all things out of himselfe, & seeing he is the Omnipotent,  
 By his will alone (not by any necessity of nature) hath created the world  
 (not out of any foregoing Matter, but out of nothing, & seeing he is the choice  
 goodness, embracing his word, which is the Word of all things (as Origines) is  
 his choicest & essentiall word, he hath fabricated this Eternal world, After  
 the example of the Intended, or Ideal world, sending forth nothing of the  
 essence of the Idea, out (rather) of Nothing that which he had from the  
 eternity of the Idea.

Also after his own Image, for as the world is the Image of God,  
 so man is the Image of the world.  
 This of the mightiest monarchist printed display of Image  
 of God, because the world is the Image of the Image, for he is  
 called Microcosm, or the little world.

the true image of God is his words, his wisdom, light, life  
& truth, Existing by himself, of which Image Mans soul is the Image;  
Therefore we are said to be made after the Image of God, not after y<sup>e</sup>  
Image of the ~~Image~~ world, or of the creatures, For as God cannot be  
touch'd nor perciv'd by the ears, nor seen with the eyes, so the soul of  
man can be neither seen heard nor touch'd, And as God him self is  
Infinite, & cannot be Compell'd by any,

So also the mind of man is free, & cannot be Enforc'd or bound;  
As he comprehendeth all this whole world, & what so ever is in it, in his  
mind alone; So the mind of man comprehendeth it even in thought,  
And as God moveth & Governeth all this world by his Word alone,  
So mans mind Ruleth & Governeth his Body; Therefore man is call'd  
The Other world, & the Other Image of God, because he hath in him self  
that is contain'd in the greater world; So that there Remains nothing  
which is not founde Equally to a Rational man, him self, performing  
the same things as hee doth in the greater world.

the four Elements, with the most true propriety  
of their Natures, And also in the whole Body, which is the Character  
of the soules proportion (corresponding to the Reason  
in the higher part of the Vegetative life of plants, the sense of Animals,  
Angelicall Reason; Divine Sense standing, & the true (as it were)  
Divine possession of all these things, flowing together into one,  
which you may truly say, that man is call'd body & spirit,

Created, not only as being made another World, that he comprehend's all y<sup>e</sup> parts  
 thereof in himself; but also to be Received to containe even God him self,  
 As Saint Paul clearly Expresseth, Saying ye are the temple of God,

Therefore it is no absurd unjust, or Atheistick tenet, nor any ways unbecoming  
 a Christian to confirme this tenet, and say, that man is the most Expressive Image  
 of God, Seeing he containeth in himselfe, all things which are in God.

But not, that God by a certaine Eminency containeth all things by his  
 power (simply as the beginning of all things) And he hath given this power to man,  
 that he should in like manner containe All things, but it is by a certaine  
 Act of Composition, as the Bond, tyed and knot of all things; Therefore man  
 onely Rejoyceth in this honour, that he hath a similitude with all operation  
 with all, & Conversation w<sup>th</sup> all,

... with the matter In a proper subject, with the Elements in a  
 fourfold body, with plants in a fourfold Virtue, with Animals in a sensitive  
 faculty, with the Heavens in an Ethereall spirit, the highest <sup>of</sup> the Superior  
 parts in the firmament, with the Angels in wisdom & understanding, <sup>the</sup> Gods  
 in governing all things.

... with gods and the Intelligences of faith & wisdom,  
 with the Heavens to know only things, by reason. To know more, is to be superior  
 things, by sense & desire, that is to say, that to know more, is to be more  
 y<sup>e</sup> divine world, by knowing the lower world.

... so man also can know all things Intelligible,  
 Seeing he hath for an Adequate object in himselfe, Truth it selfe, whether  
 Is there any Dispensation and thing found in man, in which of Divinity may not  
 shine forth? No. is there any thing in which <sup>which</sup> God may not also be Repre-  
 sented in man.

4

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

How much the more every one shall know him selfe, by so much he  
obtaineth the greater power of attracting the like Qualities & Vertues,  
& likewise Operate the greater & more wonderful things, & so by consequent  
& course gradually ascend to so great perfection, that he is made the son  
of God, his transformation into that Image which is God, his Unitio<sup>n</sup> to  
him, A gift that is not granted to Angels, yet world, or any Creature, but  
to man only.

This is the way, by which he is made the son of God, & to be united  
to God, all things which are in man are united also, & especially his  
soul, then his spirit, then his Animal powers, & then his vegetative  
faculties &c.

The highest part of the Divine Image, is the proper & peculiar gift to  
man, & common to no other Creature.

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

The {  
    { Supreme,  
    { Lowest,  
    { Middle.

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

The second, is the sensitive Soul, which is also (called an Image; Saint Paul nameth it the Animall Man:

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

As the Supreme portion, never sinneth, nor consenteth to Evill, but always resisteth Error, & exhorteth to the best things; so the sensitive portion & Animall Soul, is always surrounded in Evill, & inclineth to the worst things, of which Saint Paul saith, I saw another law in my Members, leading me captive to the law of Sin.

The fourth, is the Illuminated Intellect in words & Decisions, but though it is (as passions are to be punished) yet the way is hard into us originally; but the spirit, the Rationall soul, giving it by nature good, & according to its nature, adhered to either of you



of them, if a creature hath had the Superior portion, it is at length,  
Blessed & beautified with it, till it be assimilated into God, And if a creature  
have the Inferiour or Animal man, it is depraved & becomes vicious,  
till it be made a wicked spirit.

The Soul of Man, Being a certaine Divine Light, created after the Image  
of the word, the Cause of Causes, & first Example to Substances of Gods,  
Let us now touch somewhat thereof in particular, through what  
means it is joyned to the Body &c:

It is a certaine Divine Substance, Individuall & wholly present  
in every part of the body, so produced, by an incorporeall Author, &  
it is preserved by the power of the Agents only.

The Soul is a substantiall number, Uniforme, Rationall  
& Compressive unto itselfe, for exceeding all bodies and Materiall  
things, its participation whereof is not according to the matter, nor proceeding  
from inferior and grosser things, but from the Efficient Cause.

It is not a Quantitative Number, but removed from all Corporeall  
things, where it is not divided nor multiplied by parts.

Therefore the Soul of man is a certaine Divine Substance, flowing  
from a divine fountaine, carrying along with it selfe the fountain  
of all things, by which the creature hath dispersed all things;  
It is a certainl number, by which thing it hath dispersed all  
things, & preserved & stand all things.

Now Man's Soul immediately proceeding from God, the Effluence  
is joined by Conspicuous Means, to the Greater Body, where first it falls  
In its Descent, it is Involved in a Celestiall and Aeriall Body, called the  
Celestiall Vehicle or Chariot of the Soul.

Through this Middle thing, by the Command of God, who is the Cause  
of the World, it is first Infused into the Middle point of the Heart,  
which is the Centre of mans Body, & from thence it diffuses through all  
the parts and Members thereof, when it is joined to his Chariot of  
Naturaal heat, being a Spirit generated to the heart by heat, by this it  
plungeth it self into the Humors, where by it inhabits in all the members,  
& all the parts is made equally the weight, although it be different  
through one to another, And thus it is manifest how the Immortal Soul  
by an Immortal Body (that is to say) an Aeriall Vehicle, is included in  
a Gross and Mortall Body.

But when these Middle things doe Disorder or fail, by any Disorder  
Some Accidental Mischance, or other Disturbance, the Soul, by these Middle things,  
Recall it self, and floweth back into the heart, which was the first  
Receptacle of the Soul.

But when the spirit of the heart failing, and standing distinct, it is with him  
if man dyeth, and the Soul flyeth away with this Celestiall Vehicle.

Every Noble Soul is said to have a four fold operation, And that is the  
First Divine, by the Image of the Divine propriety.

The Second Intellectual, by formality of participation, that is  
The Third Rational, by the perfection of the propriety.

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

That there is no work in the whole world, so admirable, so  
Excellent, so wonderful, which the Soul of man (being Associated  
to his Image of Divinity) standing thro' falling, cannot accom-  
plish by its owne power, without any externall help.

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

The omnipotent God, in the admirable Creation & composition of  
the World, with the diversity & distinction of all the creatures therein,  
and the several forms, shapes, disposition, & nature thereof;  
Although the heart of man is not able to comprehend the  
Wonders and Artifices which God hath put into his Creatures,

to praise unto his Majesty, they were given to him, for his praise  
out the world, & they were made, according to his will, & order  
of Degree.

For as much as man was made, to praise God, & to be a part of his  
there was a conjunction of the soul, to the body, & the senses;  
about the production of so excellent a creature; & to make man  
according to our Image, & to be united with God (by a faculty of  
Reason

Jewels

Reason, giving him Dominion over the ~~parts~~ of the Air, the fishes of the sea,  
all the creatures of the Earth / saith the text words etc:

Therefore man that's Deliberately made, thus highly honoured, indued w<sup>th</sup>  
a forme so Angellicall, prerogatives so Royall, a Statu<sup>s</sup> of body so Ascendant,  
& lifted up towards heaven, a minde so Delate and Ample, able to comprehend  
the height & Depths of Mysteries, measuring the world in a moment (yet  
not out ainde in the world)

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

*Sith* my Soul hath fasted, and knoweth right well, my mouth was not hid  
from thee, being made in darkness, how wonderfully was I fashioned  
in the wombe of my Mother, Thine eyes saw me a Kinde of indysted flaye,  
thou art my Father, thou art my Mother, thou art my Father, thou art my Mother,  
not forgotten in my Mother's womb (A)

So that when thou art made, and made into a man, and made into a  
god, the soul being (so made and made into a god, is in the power of God,  
that it hath above all things, and hath all things, and hath all things,  
divinity, so the body being, and the soul, and the soul, according  
to the divine faculty, being, and the soul, and the soul, and the soul,  
resolved with hope, bound with the in-spirit of man, and of God,  
the hastity, it passeth into the nature of God, which by it becomes God.

11  
He knows the Rise of Demons, & himself to have his Original with them,  
Dismissing the part of humane Nature, in himself, having a sure Confidence  
of the Divinity of the Soul, by which he obtains, whatsoever he asks for  
at the hands of God, by the help of Angell<sup>icall</sup> Ministry, & conversing with  
those blessed Creatures, &c.

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Therefore being Drawn from the Archtype  
himself, according to the Harmony of the Microcosm, being the Image of  
the Divine Idea, powerfully attracts the Correspondency & attendance of the Gods  
Angels to our Assistance, Compells all Evil spirits to our Commands & Subjection,  
Submits all the powers of the world unto our Service, yea all Creatures both  
Necessarily Obey us, & all the Quire of Heaven doth follow us, whose office it is  
to execute his Commands, who then according to Gods Decree & their Duty,  
doth Manage our affairs and petitions according to our Desires.

Therefore before we enter to treat on the proper subject which  
we intend, let us take a review of some necessary instructions as certain  
paths to lead us the right way, unto the truth, which the three Guides  
namely -

1. The first of the soules full faculties the most excellent,  
Descending from the Intelligence above, to the most inferior things  
It brings forth & conduits our mind unto the Divine Duty, presents  
us in all our Works, yea & events according to our Wishes, and Administers the  
power to our duplications, & all hanging in the  
things it desires, when it is desired, & when it is desired, now is that the mind  
It bringeth it to perfection.

~~The~~ ~~Human~~ ~~Wisdom~~, Virtue of all, not grounded on humane fictions,  
 but Divine Revelations, wholly pierce th all things through the whole world; for  
 Seeing it descends from above, from the first Light, it remains nearest to it,  
 is far more Noble and Excellent, than all the art Sciences, & beliefs arising from  
 Inferiour things; By faith is man made somewhat the same w<sup>th</sup> the Superior powers,  
 and enjoyeth the same power w<sup>th</sup> them, Faith is the Root of all miracles, by which  
 alone we approach to God, from whom we Obtaine Divine power & perfection;  
 where <sup>for</sup> all things are to be believed, because all things are easie to God;  
 nothing is impossible to him, therefore nothing is incredible; <sup>and</sup> he who shall fail  
 in his faith, shall do nothing worthy Admiration, but rather incur punishment  
 & sustaine loss therefore?

being Divine & <sup>pure</sup> ~~pure~~, in flames w<sup>th</sup> a Religious ~~Love~~ <sup>Love</sup>, adorned  
 w<sup>th</sup> hope, Directed by faith, placed in the Light & top of the humane soul,  
 Both suddenly Attract the ~~comprehension~~ <sup>comprehension</sup> the very truth, & behold thall the stations,  
 grounds, & ~~degrees~~ <sup>degrees</sup> of things, both natural & immortall, in the Divine truth  
 is ~~rejoice~~ <sup>rejoice</sup> the joye (and ~~as it were~~) in a certain glass of eternity  
 that we, (though ~~limited~~ <sup>limited</sup>) know those things that are above  
 us; & know those things that are below; And it is not in Science and Art only  
 that the understanding <sup>to</sup> (having ~~it~~ <sup>it</sup> ~~short~~ <sup>short</sup> ~~time~~ <sup>time</sup> ~~or~~ <sup>or</sup> ~~as it were~~ <sup>as it were</sup>) ~~but~~ <sup>but</sup> also  
 knoweth this numerous power, in certain things, by ~~virtue~~ <sup>virtue</sup> ~~of~~ <sup>of</sup> ~~itself~~ <sup>itself</sup>  
 changed

is not grounded on natural body, for ~~the~~ <sup>the</sup> ~~mind~~ <sup>mind</sup> ~~predominates~~ <sup>predominates</sup>  
 the ~~natural~~ <sup>natural</sup> ~~body~~ <sup>body</sup>, & ~~can~~ <sup>can</sup> ~~do~~ <sup>do</sup> ~~miracles~~ <sup>miracles</sup>, ~~all~~ <sup>all</sup>, ~~without~~ <sup>without</sup> ~~any~~ <sup>any</sup> ~~difficult~~ <sup>difficult</sup> ~~operations~~ <sup>operations</sup>,  
 as that Angels & spirits obey us, the stars are ~~considered~~ <sup>considered</sup> ~~the~~ <sup>the</sup> ~~heavenly~~ <sup>heavenly</sup>

Heavenly powers Compelled, the Elements made Obdient &c:  
is that the same, if it would work any admirable thing, Experiment, operation  
or Effect in those inferior, must have a Respect to its Beginning, that it may be  
strengthened & illustrated thereby, & receive power of acting through each Degree,  
from the first Author

It is a certain Maxime, and an observable Rule, that whosoever doth y<sup>e</sup> more  
Exactly imitate the Celestiall Bodies, Either in Nature, Study, Action, Motion, Gesture,  
Countenance, passions, of the mind, and Opportunity of Reason, is so much the more  
Like unto them, and shall receive the larger Gifts & Benefits from y<sup>e</sup>; the Reason  
is apparent, for the body doth not resist a most powerfull Soul, and perfect mind  
doth not change its Councell (B)

Further Observations Worth a Note

Note

The Supreme being, having created all things, ruling & disposing y<sup>e</sup> m<sup>o</sup>  
body & generation with this, doth he distribute the putting the use of it  
and doth hee have heavenly Troops, according to his Divine Execution, y<sup>e</sup>

(and of the use of the same, the which being taken up by the same,  
Calls a standing and standing Angels -

And in some places, God doth by Angels (as by Ministers) the same doth by  
Stars (as in words of Instruments) who accordingly transmit them to this Service

World, that a few this may be all things might be together to do his  
Do if it is given a word apply the time, place, & manner of the things done  
to their respective parts, according as they are referred to y<sup>e</sup>, both in Respect of  
their Offices and Execution thereof

that every thing may aptly be reduced, from these inferiours to y<sup>e</sup> Stars, from y<sup>e</sup> Stars to their Intelligences, from them to y<sup>e</sup> first Cause it selfe, from y<sup>e</sup> Series and Order wherof all Aedon philosophy shewes, for every Day, some Naturall thing is drawn by art, & some Divine thing is drawn by Nature, in the attracting like by like, and of suitable things by suitable, and by such kindes of Attractions, there is a mutuall Correspondency of things amongst y<sup>e</sup> selves, of Superiours w<sup>th</sup> inferiours; for every Inferiour thing in its kind, should answer its Superiour, and through this the Supreme it selfe, wherby it receives from Heaven that Celestiall power, which is called the Quintessence, and from y<sup>e</sup> Intellectuall World a spirituall & Enlivening Vertue, transcending all Qualities w<sup>th</sup> senses; & lastly from y<sup>e</sup> Exemplary or Originall world, through the mediation of the other, according to their Degree, receive the Originall power of the whole perfection. Now therefore, that every Superiour moves its next inferiour in its Degree and Order, not onely in Bodies but also in spirits.

The Universal Soul moves the particular Soul, and the Rationall Acts y<sup>e</sup> Soul, and the rational Agents the Body. For every part of this Inferiour World, suffers from y<sup>e</sup> Heavens, according to their Nature & Aptitudes; & as one part of the Animall Body, suffers from another, and the Superiour world moves all things w<sup>th</sup> senses, and (as for unanimate) contains all the same beings from y<sup>e</sup> first w<sup>th</sup> senses, which are in the inferior world.

The Universal Soul moves the Bodies of the 2<sup>d</sup> & 3<sup>d</sup> world, & the particular, & the rational Agents, from y<sup>e</sup> (inferiour) world, & the Superiour, & the particular, & the rational Agents, depending on the power of the intellect, which the acting intellect (or Divine power) and the second from God (the first author) from above all



all things are produced, & upon Whome all things Depend, and through whose Command,  
Every Creature acts in its office, accordingly, from the will of the Creator, according to the will  
of the Creator; in & by which we attaine, not onely to the Knowledge of things Naturally,  
But come to the perfection of more Rare & Sublime things (Celestially &c:—  
as may be instanced in many presidents, both Ancient & moderne— But  
The Intellect is the image of God, the Acting intellect is the image of the word,  
The Soul is the image of this intellect, & our words & image of the Soul, by which  
It acts upon Naturall things Naturally; Nature being the work thereof, & And Every  
one of these produces his Subsequent, & none of the Latter exists w<sup>th</sup> out of  
former, for they Depend amongst themselves, by a kind of Ordinate Dependence,  
So yt when the Latter is Corrupted, it is returned into y<sup>e</sup> w<sup>h</sup> was next before it, untill  
it come to the Heavens, then to y<sup>e</sup> Universall Soul, & lastly unto y<sup>e</sup> Acting intellect  
by which all Creatures Exist; & then by Degrees in y<sup>e</sup> principall Author, y<sup>e</sup> first & the  
Last, of whose heavenly will all things at length are Returned,

This is the Order and Continuity of nature, that all dependence doth receive  
flow through every inferior, with a long end (continued series for succession)  
Dispersing its Rays, even to y<sup>e</sup> very last things. And inferiours through the  
Superiours, come to y<sup>e</sup> Supreme of all.

The Image of God is the world; of the world, the Image of Man, the Image  
of Plants, plants, of plants, the Image of Metals, Stones

Heavens, Heavens with Animals, Animals with the Heavens, the Heavens with y<sup>e</sup>

Intelligences, the Intelligences with the Divine properties, & the Divine properties  
Consequently with God him self, according to whose Image & similitude  
and all things in eternally word created.

... in spiritual, the plant agrees with a fruit in Vegetation; a fruit with  
 a man in sense; a man with an Angel in understanding, an Angel with God in immortality.  
 ... to the mind; the mind to y<sup>e</sup> intellect, the intellect to y<sup>e</sup> intention,  
 the intention to y<sup>e</sup> imagination, the imagination, to y<sup>e</sup> senses, the senses at last  
 to things. &c.

... thus: inferiours are so successively joyned to their  
 Superiours, that there proceeds an Influence from their Head (the first Cause)  
 like a certaine String stretched out to y<sup>e</sup> lowermost things of all; of y<sup>e</sup> which String,  
 if one End be touched, the whole both presently shake & sound to y<sup>e</sup> other End;  
 Even so, at the motion of the Inferiour the Superiour is also moved, so which  
 the other doth answer, like as Strings of a well tuned instrument; so y<sup>e</sup> lower is  
 moved, caused or produced in these inferiours, to which as to its Roots, Causes &  
 Signs, it is reduced (D)

It is very difficult, if not impossible, to convince or persuade a knowing & intell-  
 igent man, by Reason, into a Credulity of such things, that he can a little  
 beyond his present Capacity, out of Reasoning that impression's force, by force  
 for the same Spirit's force, is of the very highest, the (certainty, to y<sup>e</sup>  
 operations of y<sup>e</sup> mind which, as for all, is in all its positions.  
 For Jesuit Philosophers, doth not admit this name of Divine  
 ... the great ... its proceeding this ... thereby  
 ... will ... experiments, operations & effects  
 are produced and wrought to pass, by y<sup>e</sup> ... of the ... Authority  
 ... according to y<sup>e</sup> ... of ... & ...  
 because it is not a stranger to the ...

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

Beneficiall Aphorismes.

Beneficiall Aphorismes: It is our duty to labor, nothing more in  
 this life; then that we degenerate not from the Excellence of the mind,  
 by which we come nearest to God, and put on the Divine Nature; least at  
 any time our blinding waxing Dull, through a stupid Stupidity should Decline  
 us to the frailty of our Earthy Body, becoming fleshly & vitious —  
 Whence we ought to order our minds, that it by it selfe, being mind full  
 of its own Dignity & Excellence, should always both think, & operate  
 something worthy of it selfe. But the Knowledge of the (Celestiall & Divine)  
 Science, & doctrine, and such, by powerfully presenting this for us, when we of this  
 Harmonious spirit, & nature, are in a state of our own study; but  
 Every one must know, & be prepared for things, by applying themselves to  
 And by a due regard to the (Celestiall) <sup>of the</sup> ~~celestiall~~ things, to the end of  
 (To be a true God, in the particular & certain of each thing, in which we are  
 trusting our hearts to the natural things, and we are often to be told, in which  
 of Divine things, to be a true God, in the particular & certain of each thing, in which  
 & mistake the proper object of faith, which they are never to be  
 to be a true God, of fallacy, &c. — but the understanding of (Celestiall & Divine)  
 purgation, the mind from the lower things, & at Divine things, in particular  
 power

power to our works, and drives away the Treasures and Delusions of all evil spirits, and get Subjects them to our Commands too.

2. Be to the Spirit, and the muses, avoyd the friendship of the multyfeed, be courteous of kind, Beneficial to all men, Use the Angels & spirits given & attributed unto these ministers, without Rashness & presumption, be messengers of Gods, be Vigilant in thy Calling.

3. Be obedient to Gods Admonitions, avoyd all procrastination, accustom thy selfe to Constancy and Gravity, both in thy words & Deeds, fly from Earthly things, look after Heavenly things, put no Confidence in thy own wisdom, but look unto Gods in things.

4. Whatsoever thou earnest, fix it in thy mind, learn much but not many things, because a humane Understanding, cannot be alike Capable in all things, Unless it be Divinely Regenerated, & unto him, nothing is so difficult, which he may not be able to attaine to.

5. Be diligent in thy studies, to knowe that wordes are not to be used as they are used in the world, but as they are used in the Scriptures, and in the lives of the Saints. Be diligent in thy prayers, and in the study of the Scriptures, and in the study of the lives of the Saints. Be diligent in thy charity, and in the study of the lives of the Saints. Be diligent in thy fasting, and in the study of the lives of the Saints. Be diligent in thy almsgiving, and in the study of the lives of the Saints. Be diligent in thy other good works, and in the study of the lives of the Saints.

So I do properly call that a Secret in Magick, which no man can  
 Attaine unto by humane Industry, without Revelation: The Knowledge  
 (whereof Lyth) Obscured, hidden by God in the Creation, yet  
 notwithstanding, he doth permit to be revealed by spirits & Angels,  
 to a due use of the thing it selfe, And these Secrets are either  
 concerning things Divine, Naturall or humane; If you do but Rightly  
~~Conceive~~ Examine a few, you shall come to the hole w<sup>th</sup> the most Secret  
 7) If that mane understanding be Divinely or Angellically

Inspired, by Conjunction or Revelation, it is the onely Effector  
 of all wonderfull operations, and produeth what thing soever it  
 Indulgently conceiveth: Let a Magician therefore, Carefully shroud  
 himselfe, under the wings of Divine Assistance, Least he fall into y<sup>e</sup>  
 snare of temptations

8. I do not fill that you make no experiments that are of contrary  
 Qualities or offices, but let every one be simple to God, as if  
 you be nature hath appointed all things, to a certain end, use  
 end & purpose, to witte, to revelation and manifestation of  
 his great might as he saith, to witte, to shew his  
 doing accordingly, as he saith, but for the sake of all creatures,  
 both Divine & humane, Angels, Men, Beasts, Inanimate, Substantial  
 Agency, & every thing, to be made visible, and in the  
 position, with all readiness to submission unto us.

9: This is ~~nothing~~ so much become like a Magician, as soundness in faith,  
 Constancy in action, & mind immovable in hope, patient in perseverance,  
 and when the like Royce hath in its like, there is (I say) none more happy than such  
 because the holy Angels and Cherubims about them, possess the Custody of ym,  
 they will familiarly converse with them, and willing to give attendance  
 to ym, & Communicate unto ym whatsoever shall be desired, they will  
 successfully & successively supply them in all things, according to their  
 severall & respective Orders & Offices, & faithfully instruct them in all

wisdom & Knowledge, by the Doctrine of Angelicall Ministry, and  
 Inconstancy, & Despair, bring all to Confusion & loss, & nothing to Effort.

10: He who would know secrets, let him first learn to know how to  
 keep secrets secretly, & to reveal those things y<sup>e</sup> are to be revealed,  
 & to deal those things y<sup>e</sup> are to be dealt. Beyond this Rule, & the  
 eyes of thy understanding shall be opened, & thou shalt see secret things;  
 and thou shalt have wisdom, thy mind shall be enlarged, & thou shalt be revealed  
 things, & thou shalt have the tongues of fire, & thou shalt be prompt &  
 ready in their utterance, to utter unto the assembly any name desired,  
 in the congregation that is gathered by Revelation with all Divine  
 assistance, & good Gifts what so ever.

With this it is sufficient for remaining in the  
 ground, & to stand, & secure from rushing, & to stand, & to  
 send forth their rights, & they shall be in the land, & to be testified  
 of their Lord, & thou shalt have a name as is in the book, & not in the  
 book, & the Celestiall Influences.

12) our minds doth affect Divers things by faith (that is) A firm Adhesion, a fixt intention, and vehement Application of the worker or Receiver, to him w<sup>ch</sup> co-operates in any thing; It gives power to work which wd intend to God, so that their is composition in us, (as it word) the very image of the Virtue to be Received: we must therefore in all things affect God most only, imagine, hope & believe strongly, for that is the greatest help, &

Condueth wholly to the Assistance of the Operator, it is a Ver- ified Maxime amongst physicians, that a strong belief,

And an undoubted hope & love, towards the physician and Medicine, doth conduce much to Health, yea some times more than the Medicine it self; for the same that w<sup>ch</sup> Efficacy & Vertue of the Medicine

works, the same doth the strong imagination of the Physician work, being able to change the Qualities in the Bodies of the sick; Especially when the patient placeth much confidence in his

13. If you shall call upon any Celestial Angel or Spirit, and shall say, I beseech thee, O Lord, to direct me, that I may know what belongs to me, shall hardly bring thee any good, nor any successful effect from you.

14. The working of diabolic things works so much others strength, that good spirits obey us willingly, & communicate their Vertue and power to us; Daily Illuminating their spirits as with a candle, by Daily working & practicing upon our Intellect, from us breaking us by their Influences, like Images must be to them so long.

Even so far, as that we at some times have the appearance of Good Angels  
 unto us, and familiar converse with them; all this by us both Contemplated Divine  
 things, & work wonderfull operations, to gods glory and the use of man;  
 faith assisting, and the Capacity Comprehending: ~~the~~ &c.

15) All Evil Spirits are overcome by us, through the Assistance of the Goods,  
 being invocated by Divine and Supernaturall powers, & miracles & Sacred  
 Histories, and by breathing forth Venerable names and words, which devout

spoken: Now by the power and Efficacy of such Conjurations, they are  
 Subdued, bound and Thrayed, for they cannot endure them, whereby they  
 are enforced presently to yield unto us, and forthwith to Depart out  
 of those bodies or places, which they possessed or inhabit.

16) Virtue is no Vertue, unless it have some like, in Ruling whereof  
 it may show and Exercise its power; for as Victory cannot stand  
 without Valour, so Vertue can exist without an Enemy, which  
 is the reason, that the Almighty God sendeth down small, but he forthwith  
 addeth unto them an Army, which he will not suffer to be overcome, being  
 strengthened with Pleasures; so that a weak man cannot attain so far as  
 he is able to go, in any thing, unless he have some small, but he forthwith  
 addeth unto him a small Establishment, which he will not suffer to be overcome, with  
 the continuance of his Conjurations &c.

17) The power of the Holy Spirit is not to be despised, and he will  
 therefore be a great assistance to us, in our spiritual warfare.



To the Superior intellect, is always tending to Good; the which intellect doth indeed, always show a pathway to it, as a candle to the eye; But it moves not it self, but is the <sup>Mistress</sup> mistress of her own operation; from Whence it is called free will; And though it always tends to Good, as an Object suitable to it self, yet sometimes being blinded with Error, the Animal power forcing it, it ~~chooseth~~ <sup>chooseth</sup> Evil, believing it to be Good. Therefore will is defined to be a faculty of the Intellect, whereby Good is chosen by the help of Grace, But Grace not assisting, then is Evil chosen, Therefore faith, hope, Charity, Love & all <sup>injected</sup> ~~injected~~ Virtues, is in the Will, as the first mover, which being absent the whole Consent falls into Dissonance.

sic

10) Those who only trust on the course of nature only, and the power and <sup>labour</sup> ~~force~~ of their own things, thinking thereby to attain Divine things, and those who take a foot in the head, and to receive those things from the grace of the Holy Spirit, which ought to be had in us from Gods alone; do differ in their judgment, and Labour in Divine; for those in former, as stones, stones, & stones; have their power in themselves, and work the head, and the head from Intelligence, and the Intelligence from God, in whom all things proceed in the greatest perfection; as in the world of Man, there is not a member which hath not corresponded with some Intelligence, Element, plant, &c; and in some all sense & communication, in the Archetype &c.

19) The Soul hath a four fold operation: first Divine, by the Image of the Divine propriety, the second Intellectually, by formality of participation with the Intelligences, the third Rational, by the perfection of its proper Essential Essence, the fourth Animal or natural, by Communion to the body and those inferior things; So that there is no work in this whole world so Admirable, Excellent & wonderful, which the Soul of man being Associated to the Image of Divinity, cannot accomplish by its one power, without any External help: Therefore the form of all Magical power, is from the Soul of man, Standing & not falling. (C)

It is not either to be observed, that

There is nothing of such transcending Virtues, which being Destitute of Divine Assistance, is Content with the Nature of it self, therefore all things are full of Gods, for that all inferior bodies are Exemplified by the superior Ideas.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

very

Very intelligible it selfe (that is) in the soul of the world, differing of one from the other by absolute formes: But not that all the Ideas in God are but one form, but in the soul of the world they are many.

Their place in the minds of all other things, whether they be joyned to y<sup>e</sup> body, or separated from the body; by certaine participation, & by Degrees and Distinguished manner & manner.

They are also in the nature, as certaine small seeds of formes, infused by the Ideas

they are placed in matter, as shadows.

Some say, that there are many Seminall formes of things, in the soul of the world, as Ideas in the mind of God, by which formes, shewd in the Heavens above the stars, frame to themselves Shapes also, and stampd upon all these some properties.

These shapes and properties, for the sake of the proper operation of the nature, are not dependent, but they are in themselves (as in a stamp) in figure, that is suitable to the operation provided in words of full power of operation, by which the nature of the world, through the <sup>seminall</sup> formes of the soul of the world.

These shapes and properties, are not in themselves, but they are in the nature of things, and are stamped by certaine ~~forms~~ virtues (as the operations of the world) such as have a <sup>foundation</sup> to the nature.

foundation, not fortuitous, or Casual, but efficacious, powers full & sufficient  
Doing nothing in Vain.

These Vertues do not err in their actings, but by accident (viz) by reason  
of the impurity or inequality of the Matter; so yt upon this account, there are  
found <sup>things</sup> of the same species, more or less powerful, according to y<sup>e</sup> purity  
or indisposition of the matter for all Celestiall Influences may be hindered,  
by the indisposition & insufficiency of the matter, whence the power of  
Celestiall Vertues were in fact according to the Desert of matter.

... things, ... there is less of the Power of the matter (viz) such  
things which have a greater Resemblance of things separated, have more  
powerfull Vertues in operation, being like to y<sup>e</sup> operation of a  
Separated Idea

... that the situation of Celestiall, is the cause  
of all those excellent Vertues that are in inferior species

... by an ... and ...  
of all things, ... that no ... of the ... his  
... full of ... <sup>sign</sup> ...  
things ... the Heavens & Stars as Instru-  
ments) Despoiling the matter in the ... for ...  
which ... Majesty, ... by stars, and the ... of  
... of the ... which he has  
... his ... is ...  
... that so the Vertues & operations of all things

all things, as Herbs Metalls Stones &c: may come from the governing Intellig-  
=ences immediately from the first Idea, & next from the Configurations of  
the Heavens, disposing & lastly from the Composts of the Elements disposed,  
Answering to the Celestial Influences, by which the Elements themselves  
are disposed & ordered.

Now these kinds of operations are performed in those inferior things,  
by Express forms, in the Heavens by disposing Virtues, in the Intellig-  
=ences by mediating Rules, and in the Originall Cause by Ideas &  
Exemplary forms.

All which must be necessary, agreed, in the Execution of the Effect  
& Virtue of every thing.

It is true that there is a wonderful Virtue, operation and Effect in  
Vegetables, Stones Metalls: &c: yet it is greater in the Stars, beyond which  
from the governing intelligences, every thing receives the beams  
for so many things, especially from the superior cause, with which  
all things do exactly & mutually correspond.

It is also true, that there is no other cause of this necessity of Effects,  
than the conjunction of all things with the first cause, and their correspon-  
=ding with the most Divine purposes, & eternall Idea, which every thing  
hath as do terminate and particular place in the exemplar world,  
from whence it takes the necessary particular being, Integrity, & being  
of Herbs, Stones, Metalls, Animals, woods, & minerals, and all  
things that are of God and placed there.

... which is God, although he doth by Intelligences and of  
Heavens, work upon these inferior things, yet some times he workes these things  
Immediately by him self, we have Miraculous.

As they as Demons, (as is called hand maids) do by the Command  
Appointments of the first Cause necessarily act, and are necessitated  
to produce their Effect, yet if God shall not with standing, according to  
his pleasure, so discharge & suspende ym, that they shall wholly Desist  
from necessity of that Command, Appointment, then they are called of  
Greatest Miracles of God, as is abundantly Manifested in holy Scripture,  
but for brevity sake have omitted, &c: (E)

Of Angels  
or Spirits

... of the names, natures, orders, offices, Degrees,  
Hierarchies, Mentions to their Distinctions of the sacred Celestiall Angels,  
or Blessed Intelligences, whether Angelicall powers (Celestially dignified,  
both of the higher & lower; together with the demerits of the Elementall  
powers or spirits, both of light & Darknes, residing in the four Elements,  
fire, Air, Earth & water; And the four <sup>Angles</sup> ~~Quarters~~ or quarters of the Compass  
East, West, North & South; And other wandering spirits both Elementall  
& infernal, whether observations worthy your notice:

That, I. is an Intelligible substance, free from all grosse & unrefined  
masses, of a body immortall, Assisting, raising & enlightning over all, & in  
the beginning of the Creation, over, or, under of the second period.

Pure & Superiour part of the Ayre, whereby they cannot be dissolved  
 by death, in regard of Element, which is more Active than passive,  
 is predominat in them, being more fit to act than to suffer.  
 Now the Bodies of the Cælestiall & sublimed Angels, are nourished  
 of the most pure, Etheriall, Element, & are not Rashly to be deemed any  
 (unless they be sent from God) being woven & joynted together (as it were)  
 of such bright & splended threads, & so small, that they transmit all  
 the Rays of our sight by their fineness, & Reverberate by their splendor, &  
 Deceive by their subtilty; these Angels, because their Bodies have not so  
 much fire as that they are Conspicuous, nor so much Earth that of  
 Solidity of them Resists the touch, their whole Composition being made up  
 of the Cleanness & moysture of the Ayre, hath joynted together an Indis-  
 # ambient Air & the Diaphanity & humidity thereof.  
 solvable Superficies.

As it is in your opinion, that the Confirmation, those Bodies should pro-  
 ceed from the good Angels, but it may change in the evil, or otherwise  
 their fall, and the quantity of them much Ayre, may be more or less  
 according to the quantity of the spirit.  
 The evil spirits, is not without a Body, yet the good spirits  
 good spirits, is not the same thing.  
 as though they were different to the Angels  
 of the stars, but as they are a proportion of the stars, as the  
 & things are directed, & so in all things might be so (or for more). And  
 as the governing Angels are appointed for the set order of the stars, so





... Heralds of Heaven, & Guardians of  
our Bodies & Souls.

... Do not, because they want not  
in beholding their Creator.

The Angelic Spirit, to Conduct men, wisdom to instruct men,  
& Grace to preserve men.

... Creatures that ever God made, & do always  
obey the will of God, whom above they adore.

... Angels suffer neither Change nor End,  
for they are immutable & Divine, hard swift Messengers to execute  
the Commands of the Highest at his Divine Pleasure & Appointment.

Their nine orders, or Hierarchies, of the Celestial Angels or  
Blessed Intelligences, Residing in the nine Planets planetary  
Jobs, or spheres of the Heavens thus nominated; first the Order  
of Angels in the sphere of the moon, secondly the Order of  
Messengers, in the sphere of Mercury, thirdly the Order of  
Ministers, in the sphere of Venus, fourthly the Order of  
Virtues, in the sphere of the sun, of nobles & dignities & all things  
and things, fifthly the Order of the Powers, in the sphere of Mars, sixthly  
the Order of the Hosts, in the sphere of Jupiter, seventhly the Order  
of the Thrones, in the sphere of Saturn; ...

Wherupon God sitteth; Eighty Cherubim, in the Orb or sphere of Heaven,  
 Call'd the starry firmament; who being full of Knowledge, Do teach  
 Ninethly Seraphim in the Orb or sphere call'd the primum mobile,  
 or first Movable Heaven; &c.

As there are nine Orders, or Hierarchyes of Sacred Cœlestiall Angels, or  
 Blessed Intelligences, so there are nine Orders of wicked or infernall  
 spirits, Call'd Devils or spirits of Darkness; who are said to inhabit or  
 have Resided in the infernall worlds, thus nominat'd: first Temptors  
 & Evilmovers: secondly, Sifters, Tyers or Accusers Inquisitors: thirdly  
furyes, the Seminaries of Evill: fourthly Agonizall powers: fifthly  
Juglers or Deceivers: sixthly, Revengers of wickedness, Seventhly:  
Vessels of Iniquity: eighthly: Lying spirits: ninthly faulstoods.

As touching the Appearances of those glorious Seraphick Creatures,  
 the Cœlestiall & good Angels, & other Cœlestiall dignify'd powers of  
 Light, severall are the opinions of some Authors, & especially of  
 Johannes Trithemius, the da. and Abbot of Spanheim in Leo: polygraph  
 who saith, that no da. Angel was <sup>read</sup> ~~seen~~ to have appeared in  
 the forme of a man, and his description is da. by Aristotle  
 of a Seraph, thus an Angelicall Spirit, thus Rationally Constructed  
 Distinguisht & Describ'd as followeth

That he is incorporeall, & incomprehensible to those  
 that are his inferiours, for the higher order is incomprehensible unto  
 those of a lower degree, nor is his nature inferiour, and also incomprehensible  
 unto them, by the same reason, that in respect of that degree in  
 Angels, things are incomprehensible.

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

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

But I can say that the woman is in proportion, & preparation  
of sanctification in eternitie like, therefore may those that are  
the eternall Ministers of Gods in proportion to sanctification,  
take unto them the bodies of y<sup>e</sup> men in respect of y<sup>e</sup>  
form for as in our y<sup>e</sup> mens Honor, so in our y<sup>e</sup> find one by  
y<sup>e</sup> self same Dignity, in eternall matters all one.

Now Trithemius is in respect of the filthiness (in kind  
filthiness) which shall remaine and remaine, by Reason of  
the naturall Philosopher, as man being made of nature &  
then of him which is the workman or a superior naturall Matter, He  
(I say) concluded y<sup>e</sup> naturall invention.

as aforesaid & the Opinion of Trithemius  
 or any other naturall Conclusion is thus Answered; they are all beams of  
 that wisdom, which is the ~~Gift~~ Gift of mans Excellence. And if Trithemius  
 or any other naturall Philosopher, both but seriously & well Observed,  
 they shall find that true wisdom is always painted in a womans  
 Garment, for then the purity of a Virgin, nothing is more commendable.

A Briefe Summary of severall orders & Hierarchyes of  
 Some particular Angels & Spirits

In the most excellent ~~God~~ God in his admirable & great work of the  
 Creation, hath in his Infinite Wisdom Ordained the Heavens,  
 as next under the Sacred Throne of his Omnipotent Majesty, to  
 Containe the manifold & Residing places of his holy ministering  
 Angels, & Caelstiall Intelligences, wherein are many Orbicular  
 sphaeres from his mighty Seat, to the fiery Regions in which hath  
 (According to the Omnipotent Decree of the sacred Trinity, in the unity  
 of the blessed Trinity, signifying & determining before the foundation  
 of the world) severall Hierarchyes of glorious Angels, both  
 of superior & inferior Orders, or powers. In the hea. <sup>Angels</sup> by the most  
 superior, & the plainest, as the four <sup>Angels</sup> of the Heavens  
 East West North & South, & certain Intelligences or Caelstiall Angels,  
 of so. small nature & stature, as the good & evil (or faire & spirits  
 to men as well) & other powers of the ayre, & spirits of the Waters, of  
 severall offices & kinds, which are the order & lots of the superior  
 Angels & spirits, who receive the immediate orders & commands of will

Will of the most high God, both as to mercy & justice, on whomsoever it  
whatsoever he is, or shall be pleased to command them. The mighty God hath  
also constituted & appointed a particular & Regal Angel to Govern  
Hyleg Hyleg, which is the matter of four Elements, or of which the Elements  
was in his Great Wisdom & marvellous Workmanship, only composed &  
made: Under whom are also, many Subjects, And who hath likewise  
Ordained Angelicall princes or Governours of the four Elements &  
ministers under them, And also hath divided the Celestiall Girde  
of the Zodiack, into Eight & twenty <sup>Angles</sup> ~~angles~~ or parts, we have known to  
be called by the Sons of men, the Sonary Mansions of y<sup>e</sup> moon,  
And constituted for many presidenciall Angels therein: And  
who hath againe divided the Heavens into Eight & forty <sup>Angles</sup> ~~Angles~~ or  
parts, Eighteen whereof are Superiours to Celestiall, & the other  
thirty more inferior to Airiall; whose Manners are not alike, nor  
powers equal, for that he hath miraculously placed Eighteen Divisions  
above the fiery Region in the Heavens, to be y<sup>e</sup> Mansions & Residences  
of those glorious Angels, and of Divine institution, and principally  
Ordained to be princes & ministers of y<sup>e</sup> Government, as well such Superiours  
Earthly matters, as in their severall & respective Offices they are consti-  
tuted & Appointed, the other thirty Inferiour Angels all Angels  
Inferiour Divisions, as hath been already said, & amongst them  
Wonders full works of the Creation Order by placed, one above another  
thorow, from the Earth to the fiery Region, in the Kingdoms & part

part of the Air, where in are Located ninty one Angellike princes  
or spirituall governors, & many other Subservient Angels under them,  
who are spirits of the Air, not Rejected but Dignified; And who are  
governed by the twelve Angels of the twelve Tribes: which twelve Angels  
are againe governed, by the seven Mighty Angels, which stand before  
the most High and holy Throne, & unspeakable presence, as Dispositors  
of the Heavenly Decrees, & ordinarly Determined, who transmit  
the Divine will & pleasure of the Highest, unto the twelve Tribary  
Angels, & who againe Distribute & passeth the same unto the ninty one  
Aeriall princes, unto whom the Governments of the Earth is by  
Divine Determination Delivered, in its severall primitive Divisions  
& Limited <sup>proportions,</sup> ~~proportions~~ & whose offices are by Superior Appointments  
& Commands, sent forth or emitted & given to you, to bring in, & againe  
Disperse of Terrestiall governments, & to vary the natures of  
things, with the Variation of their element, & to remove the pro-  
vidence of the eternall judgement of God is already given, & have had  
also most willingly & in readiness Distributed the Earth, into four  
Angles or Quarters, East, West, North & South, & in place of a  
watch tower, & countenance a mighty & Royal Angel therein, as  
King, & you, you were to print, & defend a name in each particular  
watch tower, & so on. the four, & respective Angels of the world,  
to protect the Decrees & all manner things from any sinning, blasphemy,  
stealth, & thence, & thence, & thence, of the wicked & great  
Shame

of Gods Glory, & the welfare of his servants the sons of men,  
 Children of the Creation living on Earth; the Devill & spirits of  
 Darkness, to y<sup>e</sup> end that (they being put out into the Earth) their  
 Envious will might be bridled, the Determinations of Gods  
 fullfilled, & his Creatures kept & preserved w<sup>th</sup> in the Compass  
 & measure of Order; And who againe hath ordained & Consti-  
 tuted under each Angelicall Monarch, governing each severall  
 watch towers (as over seers thereof) six great & benevolent Angells,  
 called Seniors or Senators, to judge the Government thereof, &  
 to full fill his Determinate Commands, as it is written & Rememb<sup>d</sup>  
 by Saint John in his Apocalips, and hath likewise placed  
 under every the Respective mighty principall, & six spirituall  
 Seniors, of each terrestriall Angells watch tower, sixteen goodly  
 Angells of Light, to be Dispositors of the Commands of their  
 Superiours, under whom also are many Subservient Angells,  
 of severall names & figures, whose names are contained  
 to be found amongst many other admirable Collections, &  
 in four tables, notes or ellipticall figures, which severally &  
 Respectively referred, to the four Angles or Quarters of this  
 Terrestriall world, as they together with their uses are & shall be  
 out of oblivion, & brought to Light by the ministry of the  
 of the Celestiaall Angell, <sup>Ar</sup> And by him very fitt to be  
 the same

the same, that by the Ministry of the Cælestiall Angels or Blessed  
 Intelligences, was Revealed to Noah: whereby he became wise, ~~that~~ <sup>with</sup>  
 spirit of wisdom & the Knowledge of the Earth, & the Creatures thereof;  
 together with y<sup>e</sup> Secret properties of all things therein Contain'd; whose mansions  
 are Situated in the lowest most or inferiour part of the Ayre, next unto the  
 Superfices of this Earthly fabricke; And thus hath the most High God, in  
 his unsearchable wisdom, ordain'd & Appointed, numberless of Glorious  
 Cælestiall, Ayerial & Terrestiall, Angels, of Light, & many other benevolent  
 Angels, & Dignify'd Spirituall Creatures, of severall Names, Natures, Ord<sup>s</sup>  
 & Offices, some known & many unknown unto the Sons of men: Residing, or  
 Inhabiting in the severall Cælestiall Orbs or Spheres, Mansions, Aires, Elements,  
 & matter thereof, Angles & Divisions, Even from y<sup>e</sup> Empirical Heaven unto  
 this Inferiour Earth, many whereof, as the Superiour, or Blessed Intelligences,  
 together with the airy winds of Light, are kept in this world by natural order  
 & ordinance, & are used, to do many goodly & necessary services, both in  
 doing, & in y<sup>e</sup> all (conco. s), with the elements of the Earth, & the other elements  
 all y<sup>e</sup> powers dignify'd in inferiour mansions, to give assistance  
 to the will of the Deities, the sons of men, when they see them, by all such  
 and many more wonderful services, that yet hath admira'd of from vacuum  
 in his most admirable will, of the presence of the Deities in the Earth  
 is full of his glory, & reasonable Majesty, for his creatures and the glory  
 of his Government, whereby he glorify'd all things, which exceeds the  
 Capacity of understanding of man



As ~~the~~ will

~~the~~ <sup>to</sup> <sup>the</sup> <sup>11</sup> <sup>&</sup> <sup>12</sup>, that they had all good thoughts,  
Motions and Actions in Man, therefore Divine providence  
hath set over us, more pure spirits, with whom he hath entrusted  
us, as with Guardians, Shepherds & Governors, that they should Daily  
help us, & drive away evil spirits from us, & to curb & restrain y<sup>e</sup>,  
that they should not hurt us, nor have so much power over us: &c: as  
otherwise they would: &c: for unto man, according to their Deserts, & the  
first Excellency of their Soul, God hath appointed a good governor or  
Angel, from amongst the Orders of those that are blessed; for every  
Soul that is good, is not of one & the self same Dignification;  
therefore according to his Excellency, that celestiall Angels  
are appointed administrators from that Order, according to his  
Excellency accordeth: to the intent that he may be brought  
at last, to supply those places with more glory, & by a former, &c.  
also, that the power of Darkness, might be conquered by good  
Justice; for the Reward of Iniquity, it is to be banished  
from the world, by protection & preservation of our Bodies  
by celestiall Guardians, &c: & in regard to Regions,  
Countries, Cities, Kings, Subjects to those officers, persons they  
are strangers, &c. Banished the celestiall presence of

professed, by the absence of their appointed <sup>of</sup> Goodkeepers, &c. then Otho the Evil  
 Angel bestir himself, this is permitted to take place, but not to such, or to that  
 thing, where he taketh up a Dwelling place, for whom he is Lord of, he useth as his  
 Servants, & where his service may be greater <sup>then</sup> ~~then~~ he is most alleg'd, &c. to  
 Measure his Industry is impossible, & to look into his Subtilty is <sup>more</sup> ~~more~~ Incredibile,  
 being principally great, &c. And so e Contrario, &c. - for it is to be observed, as a  
 notable & approved Maxime, that no man is <sup>to be</sup> ~~to be~~ by proper Name, but according  
 to the measure of his faith &c. which faith is lively, & hath a Quickning spirit in it  
 for ends.

I am not a man, nor potentate (could be safe, nor any Woman) out in an Uncorrupted  
 no man in this terrestriall Valle of Care, trouble and Ignorance, (but to come to the  
 end appointed him, by the Almighty Creator, if good spirits did not defend us; or if  
 Evil spirits should be permitted to satisfy the wills of man, nothing (could be safe  
 if the Divine word of God were not restrained,

The good spirits, as a general rule, are not to be separated, Deputed  
 or put out of the way, (circumstances and such like) but to be in power amongst  
 the souls of the living, and to be in the same manner as the good spirits are  
 always ready to assist, & to be in the same manner as the good spirits are  
 always ready to assist, & to be in the same manner as the good spirits are

I am not a man, nor potentate (could be safe, nor any Woman) out in an Uncorrupted  
 no man in this terrestriall Valle of Care, trouble and Ignorance, (but to come to the  
 end appointed him, by the Almighty Creator, if good spirits did not defend us; or if  
 Evil spirits should be permitted to satisfy the wills of man, nothing (could be safe  
 if the Divine word of God were not restrained,

those nations



Saviour Christ Saith of Judas, hadst thou known truly, thou of you a Devil: <sup>id</sup>

hence it is concluded, that a spirit having influenced upon the Soul of man, he  
scatters the seeds of his own notion, & such a Soul being sown with such seeds,  
brings forth the thorn from, such things as are according to the severall & Respective  
offices of such spirits, either to good or bad Effects

Now when a good Spirit hath influenced upon a holy Soul, it doth Exalt it to y<sup>e</sup>  
light of Wisdome, & all things that conduce to an intellectual Bonignity:

But an evil spirit being transfused into a wicked Soul, doth animate &  
stir it up to all malignity, &c. As Theft, Manslaughter, Lusts, Covetousness, Envy  
&c: according to what so ever the Offices of Evil spirits are.

Good spirits perfectly possess the Soul; & also bestoweth many other good  
things upon us, for they give Health to y<sup>e</sup> Body, & Fortitude & Security to y<sup>e</sup> Soul; & in  
mortalities they take away, they cherish, & make it more Efficacious  
in y<sup>e</sup> life, & by immortality they doth us many things, which are intelligible  
to us.

By the assistance of good spirits, we are enabled to see the xx  
of the world, & to see the things which are done in secret, & to see the things  
which are done in the hearts of men, & to see the things which are done  
in the hearts of beasts, & to see the things which are done in the hearts  
of the infernal spirits.

By the assistance of good spirits, we are enabled to see the things  
which are done in the hearts of men, & to see the things which are done  
in the hearts of beasts, & to see the things which are done in the hearts  
of the infernal spirits.

that God is a spirit Essential, & in himselfe  
 Essential, & working by himselfe; Essential in all works, & dignifying yem  
 by himselfe, so that the beginning & ending of all things that <sup>are</sup> already (or  
 are in him already) & to come, is plac'd in the fountaine & well spring of  
 all life, comfort & increase, whereby, we see, that the Heavens & the mighty  
 powers therein, from the Highest to y<sup>e</sup> Lowest, things yt shall have an end,  
 & the Earth wthall yt she bringeth fourth &c: yea the Lower parts (though  
 after another manner, & by another Course) doe all hang & are Established  
 In upon the Unswayable power of his providence, how therefore can  
 the Heavens Runaway, or the Earth (for the Sake sake) want a comforter,  
 or the Lower places seek for comfort. Now therefore if it be so, that y<sup>e</sup>  
**God** Heavens cannot Err, or if the powers, of be so mighty & full of pro-  
 vidence; if in the house of Light there be no Darkness, or from y<sup>e</sup> heavens  
 can be sent no wind of Doubt, why, because they are signifying yem  
 of y<sup>e</sup> gods) what is no y<sup>e</sup> should give us distrust the gods, as no is a  
 spirit in his Essential being, without some assistance, unable to be. When  
 we see, we see of his many gifts, that the gods of gods towards, we see  
 from a god, to more than, be in a sense, which is y<sup>e</sup> cause of y<sup>e</sup> with  
 his own gifts. (Do signifying y<sup>e</sup> gods of gods the worlds his signifying  
 his power & signifying his Excellence. (The gods are his own gifts. ~~the~~  
 the gods of gods. yea his own gifts, to signifying y<sup>e</sup> gifts: that he is  
 y<sup>e</sup> gifts, y<sup>e</sup> gifts of y<sup>e</sup> gods: in his own gifts: yea, y<sup>e</sup> gifts  
 in y<sup>e</sup>



in y<sup>e</sup>, & loveth y<sup>e</sup> with y<sup>e</sup> Affection, (which is more than a love: which is as  
 much as to say, my love is such toward y<sup>e</sup>, as I am to my self: therefore hath God  
 made the Earth, to be glory fide in the Creatures thereof: & what is he y<sup>e</sup> glory fide  
 God on Earth, but man: Can we think therefore, that the Lord of Hosts, hath not a  
 Care of us; or that there is a Seat upon Earth, where he hath not hid on the night  
 of his great power; Both the Devil get a soul y<sup>e</sup> he is not privy of, this is the  
 power of God, & the Key of the whole world, which is the Key of mans Conscience,  
 if he lock not the Door but Depart to Leave it open, we be to y<sup>e</sup> Soul, for the  
 prison of Darkness Enter therein possessed, to y<sup>e</sup> Eternall wo of his Dwelling  
 place.

Now a Christian is the true of Dignification, so are the Ceremonies Appointed  
 by God the Witnesses of Justification, for he y<sup>e</sup> Violate the Outward Law  
 was steeved: but the true end of Justice to Salvation, is the Obedience &  
 submission, & the Soul that is not content w<sup>th</sup> the Elements, shall  
 be a witness against man in the Day of judgement, out in the presence of y<sup>e</sup>  
 (coming to God)

... for he y<sup>e</sup> ... joy with  
 not yet ... Gods is  
 ... not  
 ... the ...

...just in all things, & strive to make our  
 Spirit one with Gods Spirit, least he againe should look down upon  
 Earth, & say, let us now goe down amongst the Sons of men, for we  
 see all things grow contrary to their nature & Creation; either keeping  
 their Dignities & Secret Vertues shut up in Obscurity, or else proudly  
 perishing through the Imbecility & Forwardness of Ignorance; therefore I  
 Delight not in the world; the Elements are defiled, the Sons of men  
 wicked, their bodies become Dung hills, & their inward parts (the Secret  
 Chambers of their hearts) the dens & Dungeons of wickedness; there  
 fore I will draw my spirit from amongst them, & they shall become  
 more drunk, & their Ignorance such as never was: no not since I fell  
 off Heavens, for I have buckled up my garments, & am fled away, & shall  
 dwell in mine own mountains, as a Wilderne without inclosure:

...to make our hearts ...  
 ...our thoughts ...  
 ...to be forgiven ...  
 ...our ...  
 ...our ...  
 ...our ...

Bonolls Can Rejoyce, who in Can he determine Happiness to him selfe  
 And if the Life of man be sin, there is hee hatred full, but who is hee of <sup>hatred</sup> ~~hatred~~; But  
 Even the Highest which is above, is farthest from iniquity; Great therefore  
 is the Unhappiness of man, when naturally hee is, & loves to be hated of  
 Gods, whose Service is justice, & whose Delight is peace; Let us therefore  
 therefore the Mercies of God, through his loving Kindness toward our  
 weakness, & humbly ejaculate, to be fortified by his power, which makes the those  
 strong, that have no power, of them selves, for of that we are become  
 flesh, & of flesh the servants of sin, that at length we might be made free,  
 through the mercies of him which hath entered into our weakness, &  
 weighed out his blood for our Redemption, even hee which hath paid the  
 utmost price for our Redemption; And why should the Great God should  
 brag of our debts, but that we should maintaine justice into the works  
 of Reputation, & happiness; those whom hee sanctifies (being Holy)  
 is to be his witness; & hee that sanctifies, is known in righteousness; One cloth  
 that you are daily growing and sanctified  
 through the grace of God; & you have the sanctification  
 a possession in the thing sanctified, the same which we have

By the way  
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|  |  |  |  |  |  |  |  |  |  |  |
|--|--|--|--|--|--|--|--|--|--|--|
| <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> | <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> | <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> | <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> | <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> | <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> | <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> | <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> | <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> | <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> | <p>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North<br/>The King of the East<br/>The King of the West<br/>The King of the South<br/>The King of the North</p> |
| There  | Kether   | Haighth Baker  | Serephim, who<br>King suffered or<br>inlighten'd in night  | Mathrathm.   | Resehith<br>Agallalam.   | The first<br>Mover.  | Falle Gods.  |  |  |  |
| God who = Hochma.  | Ophanim.   | Haighth Baker  | Serephim, who<br>King suffered or<br>inlighten'd in night  | Raziel.  | Masloth.   | The Starry<br>Heaven.  | Eying<br>Spinke.   |  |  |  |
| Jehovah  | Binachior  | Aratim.  | Thrones<br>whom God<br>sitteth.  | Eaphiel &<br>Eophiel.  | Sabathiel.   | The Sphere of<br>Saturne.  | The Sphere of<br>Jupiter.  |  |  |  |
| Elohim   | Soma   | Asmalim.   | Dominations<br>who doe excell<br>others.   | Zadkiel.   | Zedekiel.  | The Sphere of<br>Jupiter.  | The Sphere of<br>Mars.   |  |  |  |
| Elohim Gibor.  | Seburath.  | Seraphim.  | Statutes who<br>who doe restrain<br>the Devil.   | Samael,  | Madimiel.  | The Sphere of<br>Jupiter.  | The Sphere of<br>Saturne.  |  |  |  |
| Eloha  | Spherith.  | Malschim.  | Virtues by<br>whom signs<br>Miracles are<br>wrought.   | Michael.   | Schemeliel<br>or Schemeschid<br>ath.   | The Sphere<br>of the Sun.  | The Sphere<br>of Venus.  |  |  |  |
| Jehovah<br>Zebaoth.  | Nere.  | Elohim.  | Principalities<br>who rule over<br>others.   | Anael or<br>Saniel.  | Nogah = el,  | The Sphere<br>of Venus.  | Buries the<br>Seminaries of<br>Evil.   |  |  |  |
| Elohim<br>Zebaoth.   | Hod.   | Ben Elohim.  | Arch:Angels,<br>who execute the<br>particular Mystry.  | Raphael.   | Sachabiel, or<br>Sachabiah.  | The Sphere<br>of Mercury.  | Bysses, Sires,<br>or Decifiers,<br>Inquisitors.  |  |  |  |
| Sadar.   | Assod.   | Cherubim.  | Angels, who<br>performe the<br>higher Mystry.  | Gabriel.   | Sivanuel or<br>Sivanah.  | The Sphere of<br>the Moon.   | Angels and<br>Inquarers.   |  |  |  |
| Adona:<br>Melech.  | Aaleuth.   | Assim.   | Blessed<br>Soules.   | The Soule of<br>Mysiah.  | The Lam<br>Sodasth   | The Sphere of<br>the Sun and<br>the Moon.  | The Sphere of<br>Mercurius<br>and<br>Venus.  |  |  |  |

The 10 names of the 10 Spheres, the 10 names of the 10 Orders of Angels, or 10 Orders of Spirits, the 10 names of the 10 Orders of Plants, and the most Sacred Hebrew Words, have Received the ten principall & most Sacred names of God, as certaine Divine powers, which by ten Numerations (called Sefirot) as it word in instruments of Exemplars of the Archetype) have influenced on all things created (by a certaine Order) from the Highest things even to the Lowest, for first they have indicated Influence on the nine Orders of Angels & Quire of blessed souls, & by them into of Celestiall Spheres, planets & men, by wch Sefirot, Every thing Receiveth power & Virtue & he:

The first Name is Eicha, this is the name of the Divine Essence, his Numeration is (Echet or Kether) which Signifieth a Crown or Diadem, & of most simple Essence of the Deity, & it is called thus wch the Eye seeth not, and is attributed to god the father, & hath his influence by the Order of Seraphims (called by the Hebrew Name Kether) which is the creature of Holiness, & the way of perfection, & the way of being to all things, filling of worlds & heavens with their power, & the way of being to the particular intelligences, & called the way of the spirit, the prince of grace, & the way of duty to all things, & the way of grace, & of power, & of him they are all created.

The second Name is Chochmah, this is the name of the Divine Essence, his Numeration is (Chochmah) which Signifieth a fountain, & is the creature of Wisdom, & the way of being to all things, filling of worlds & heavens with their power, & the way of being to the particular intelligences, & called the way of the spirit, the prince of grace, & the way of duty to all things, & the way of grace, & of power, & of him they are all created.

first begotten & is attributed to the Son; and hath his influence by 7<sup>th</sup> order of.

(Cherubim) Called by the Hebrews *Cherubim* that is forms, or wheels;

& from thence into Starry Heaven, where he fabricates so many figures,  
as he hath Power in him self, to distinguish the Vary (Chaos of the Creatures,

by a particular intelligence called Raziel, who was of Ruler of Adam.

The third name is *Tetragrammaton* & *Chim*, his numeration is prime  
(or 3<sup>rd</sup>) that is providence & understanding; & signifies Remission, Quietness,

the Jubilee, penitential Conversion, a great trumpet, Redemption of

world; & the life of the world to come; it is attributed to the holy spirit,

& hath his influence by the Order of Thrones, called by 7<sup>th</sup> Hebrews *Aralim*,

that is Great, Mighty & Strong Angels; & then by the Sphere of Saturn, Admin

istrates the ~~four~~ form to 7<sup>th</sup> liquid or 7<sup>th</sup> solid matter, whose particular Intel-

ligences are *Zaphkiel*, the Ruler of Mount, and *Jophiel*, the Ruler of Sea;

these are the chief spirits & dignities enumerated as powers & states

of the Soul - powers, of 7<sup>th</sup> sort formed & all things are created, but are

the ~~order~~ of the Order of Thrones, which are the ~~names~~ (called the Names

at the year of

of 7<sup>th</sup> sort, which are the ~~names~~ (called the Names

of good & evil, which are the ~~names~~ (called the Names

of the Right hand, & hath his regular of the Order of Thrones, (called by

7<sup>th</sup> Hebrews *Kasra* in 7<sup>th</sup> sort, through the Sphere of Jupiter, Jasion in  
the



and Anael, or Michael and the Angel (Daniel) who was the Ruler of David  
 that is the God of hosts,  
 not of war and justice, but of piety & Agreement (so this name signifies  
 both ends proceed to his army) his numeration is 1000, that is praise, con-  
 fession, honour & famousness, the left Column is attributed to it &  
 hath his influence through the Order of Arch-Angels, Called by  
 Hebrews Ben Elothim that is the sons of God, giving Elegancy  
 & Concordancy, of speech producing Living Creatures, & procre-  
 ating Animals, his particular intelligences are Raphael of  
 Ruler of Isaac, & young Tobit, & the Angel Gabriel, who was of  
 Ruler of Jacob.

The ninth name is Sadaï, that is Omnipotent Satisfying all  
 and Elhai which is the Living God, his numeration is 1050 & his  
 jurisdiction is required by all standing in Covenant, Redemption  
 of sin, and hath his influence through the Order of Angels, (called by  
 of Hebrews, Elothim) the species of the messenger of the  
 to do more of all things, the creature of man to take care of  
 young, & prosper of man, <sup>them</sup> his particular intelligences  
 is the name of Joseph, ~~and~~ Joshua & Isaac  
 The tenth name is Adonai, that is Lord, or God, his numeration  
 is 1000, his influence is through the Order of Angels, (called by  
 of Hebrews, Elothim) the species of the messenger of the  
 to do more of all things, the creature of man to take care of  
 young, & prosper of man, his particular intelligences  
 is the name of Joseph, Joshua & Isaac  
 The eleventh name is Elothim, that is the sons of God, his numeration  
 is 1000, his influence is through the Order of Angels, (called by  
 of Hebrews, Elothim) the species of the messenger of the  
 to do more of all things, the creature of man to take care of  
 young, & prosper of man, his particular intelligences  
 is the name of Joseph, Joshua & Isaac

Temple of God, a gate; & hath his influence through the animastick order, or of  
 Issim,  
 Quire of Blessed Souls, called by the Hebrews *Shim*, that is princes, nobles  
 and Lords, they are inferior to of Hierarchies, & have their influence on of  
 Sons of men, & give the Knowledge; the wonder full understanding of things,  
 Industry & prophesie; the Jewish Rabbins, say of the soul of Moses  
 is president over them, but our modern Philosophers & Theologians, say it is  
 the intelligence of the matter, which (called the first creature, or the soul  
 of the world, who also was of Ruler of Moses. (F)

Now we are to show you, how by of seven planets (as it were by Instru-  
 -ments) all powers are diffused into many, from of first Cause. & from of the  
 -ances of the Celestiall Intelligences, and principally Drawn or Derived from  
 of Superior powers, or seven Great Angels, who stand at the side of Imperiall  
 Throne of the Highest, & what Divine gifts were Received from above,  
 & what are the strength of the mind, and Admirable Vertues,  
 power of Astronick Orders, & Astrick Hierarchies, &c.

From the nature of things, & what they are, as a blessing, & of the Divine  
 nature, & what are the powers of the mind of God.  
 ... of the ... of the ... of the ... of the ... of the ...  
 ... of the ... of the ... of the ... of the ... of the ...  
 ... of the ... of the ... of the ... of the ... of the ...  
 to him, he ... of the ... of the ... of the ... of the ... of the ...

by a certaine secret Supracosmicall force & Vertue.

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

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

From the Order of War, at or she hath help, whereby he can  
Subjoynt any Domestick Enemy, he Carryeth a long way, <sup>obta</sup> ~~the~~  
= in his Desires End.

From the Order of Tyrants, Men is knit together, & being Collected  
together into himselfe, fixeth his Memory on those Eternall Visions  
From the Order of Hermits, he hath the Light of y<sup>e</sup> mind, w<sup>ch</sup>  
wonder of wisdom, & very high phantasies, & figures, w<sup>ch</sup> are by his  
able to comprehend the Divine things.

From the Order of Kings, he hath the Light of y<sup>e</sup> mind, w<sup>ch</sup>  
wonder of wisdom, & very high phantasies, & figures, w<sup>ch</sup> are by his  
able to comprehend the Divine things.

From the Order of Priests, he hath the Light of y<sup>e</sup> mind, w<sup>ch</sup>  
wonder of wisdom, & very high phantasies, & figures, w<sup>ch</sup> are by his  
able to comprehend the Divine things.

From the Order of Philosophers, he hath the Light of y<sup>e</sup> mind, w<sup>ch</sup>  
wonder of wisdom, & very high phantasies, & figures, w<sup>ch</sup> are by his  
able to comprehend the Divine things.

Stability and an immovable Resolution.

From Justice: An unshaken prudence, temperance, benignity, piety, Modesty, justice, faith, Grace, Religion, Equity & Regality, &c. —

From valour, Constant Courage & fortitude, not to be terrified, truth a fervent Desire of Animosity, the power & practice of Acting, and an Inconvertible Voluntenery of the mind.

From the Son: Nobleness, of mind & perspicuity of Judgment & Imagination, the nature of Knowledge & opinion, Maturity, Counsell, Zeal, Light of Justice, Reason & judgment to Distinguish Right from wrong purging Lights from of Darkness of Ignorance, the glory of truth found out, & Charity the mother & Queen of all Vertues. —

From Venus: A fervent Love, most sweet hope, the allotion of Desire, order, concupiscence, Beauty, subtiness, Desire of Increasing & propagation of it self.

From Mars: A piercing spirit & desire, like reasoning, the desire of victory, justice & preservation, Gravity of Spirit, Acuteness of <sup>with</sup> ~~mind~~ <sup>Senses</sup> ~~of~~ Reason, the distinction of the ~~parts~~ <sup>parts</sup>.

From the Sun: A power making for himself, & sending it, the power of generating & preserving, of increasing & decreasing: A Moderate Temperance to faith, & being content in Manifest & occult things, & the direction to a life in motion to the ruling of Earth, for the manner of life, & giving growth to it self & others,



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The influence of these planets, are principally drawn  
from the superiour Angelicall powers, & Celestiall intelligent  
Angels, as Afford saith, disposing the soul of man, which is the  
seat of those virtues

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The planets dispose the body onely giving it a tractable con-  
=plexion, proportionate to the tempered for every good thing  
they being the instruments of the Intelligences, but God (as y<sup>e</sup>  
primary Cause) both guides both in fluence & increase to all.  
Now therefore, if the soul work well in this body, it Returneth  
to that Divine power to mention, from whence it descended -  
These are the Degrees, or Ladders by which men God easily ascend,  
to all kinds of powers, by a certaine naturall connexion,  
according to the disposition of the body & mind, by y<sup>e</sup>  
gaver of the stars in disposing of the body, & the intelligences  
Ruling them, who in case of sin, the soul in its descent, is hindered  
on the superiour period of the (no more favouring, without  
whose Divine grace & benediction permitting, no good thing  
can be effected.

---

It is nextly to show forth, how their benevolent Influences  
are disappointed, in these inferiour things, & become Causes of Evil

... Virtue is from above, from God, <sup>the</sup> Intelligences, and Stars, who can neither Err, nor Do Evil; it followeth, that all Evil, & Disorder is found Dissonant & Disagreeing in these inferior things, proceeding <sup>etc</sup> not from any Malignity of the influence, but from y<sup>e</sup> Evil Disposition of the Receiver.

... receives the influences of the perverts, or its Volubility. Cannot Endure the Efficacy of y<sup>e</sup> Superior, ~~the~~ = then by the Heavenly influences thus received, into a Matter full of Discords, somewhat Dissonant to y<sup>e</sup> good & Evil proceeds.

Now the celestial powers, always remain good, which while they exist in themselves, is from y<sup>e</sup> Giver of Light; have their influence by y<sup>e</sup> holy intelligences of the Heavens.

... in the first degree; but it is made to ... in a ... subject, it is also ... then ... by the ... after ... amongst ... from ... from ...

and Condiqnityes, is not to be imputed to of judges, but to the Evil Disposed  
Malfactor: So neither is the faults of wicked ones, to be cast on the Celestiall  
Influences.

It is to be knowne for. That we being <sup>all</sup> disposed, the Celestiall Influences  
Co-operate all things, for good; but we being Evil disposed, & having of Divine  
Goods which was in us, through our Sins & wickedness, departed from us,  
all things work for Evil: therefore the Cause of all our Evills is Sin, which is the  
Disorder & Distemper of the Soul.

We thus falling down, & Declining from what the Celestiall Influences require,  
all things Rebel, & are Distempers & work together for our Destruction.

In our others Body (being otherwise most temperate, & composed with  
most sweet harmony) the Distemper of the Elements begins, the evil humours  
Arise, & the good being & separated, & is separated from our nature, & is  
It is situated with the body to torment the body.

So the humours are thus a mixture of the good & evil, & the good  
is the nature of the body, & the evil is the nature of the humours, & the  
good is the nature of the humours, & the evil is the nature of the body, &  
follow, you the humours of the body (the good being the good) is full of  
the good, & the evil is the nature of the humours, & the good is the nature  
full of good to us, even as the nature of the good will temper & eyes

Tedium, Tedium, Tedium, Anguish, Melancholly, Madness, Sadness,  
Obstinacy, Rigidness, Blasphemy, Disputation, Lying, Apparitions, Abnightments,  
Walkings of the Dead, Stirrings of Devils, &c:

Ignorance, Sen. th. Down (Covetousness, Tyranny & Evil Occasions to get Wealth,  
Pride, Hatred, Envy, prophan & Arrogancy, furious wrath, Violent Boldness,  
fierce & Subbornness, &c:

Sol. act th. Now. Imperious pride, & insatiable Ambition. &c:  
The... of... Lascivious loves & filthy Lusts, &c  
Desires of  
... towards, Deceits, Lyes, Subtle ~~Sins~~ of Evil, propensity to Sin.  
... the inconstant, progress of all things, & whatsoever is Contrary to  
Mans Nature &c:

In this... Man receive the hurt, by Reason of his Unlikness, with his only  
things, from... which, will be... it

... influence  
... of  
... to more  
... which, they are...  
... to

... to fill  
... from the... this... knowing

(to fore knowing their natures) by preventing, taking heed, & Defending Least  
they should meet him, & least an ill disposed Subject should Receive hurt,  
whence it ought to Reap benefit,

The next Chapter is: Theologically Constructed, & Divided together  
with a brief Description of the Heavenly Militia, & other Servient and  
Assisting Angels &c.

The next Chapter is: The Orders of Angels, (as we said before) and nine  
& they are those of the Seraphim, Cherubim, Thrones, Dominions, Virtues,  
& Powers, & Principality, Archangels, & Angels: & they are said to be of  
three kinds, & so are divided into three parts; Superior, Middle, & inferior.  
The Superior Hierarchies, are Seraphim, Cherubim, & Thrones, these are  
supercolossal Angels, and are only about Gods: these rule not the bodies of  
Mankind, nor do they interpose for the Government of superiour things,  
But in their stead they remain to minister unto the inferiour Orders, & to  
minister unto the Bodies of Mankind, as we see in every place, yet these are not  
the Bodies of Divine persons, as they first in the 4th. Book of Gen. the second  
in the 23rd. of Gen. (as the former) but this is the minister of Gods.  
The next Chapter is: Of the Government of the world, & the first of this Chapter  
sheweth the Order of the world, & the second sheweth the Order of the world,

And sometimes Conspired to Miraculous Operations: tho' they Drive away  
those things, that seem to be able to Disturb the Divine Law

There are three sorts of spirits, and principally of Arch-Angels, & Angels: These  
as Ministering Spirits, are said to take care of inferior things, & are called  
Certain Invisible powers: for sometimes, they being Visible to none, God

Direct our journeys, & all our businesses, & are often present at battles, & by  
their helps God gives the desired Successes to their friends, for at their pleasure

they can procure prosperity, or inflict adversity: the first of these take care  
of publick things, as of princes Magistrates, provinces & Kingdoms, &c: As

we read in Daniel, But the princes of the Kingdome of persia withstood  
and twenty one Days: But josus the son of Syrach testifieth, that for every

nation a Ruler, Angell is appointed, also Moses in his Song of Deliverance  
saith, The Lord is with the most high God, he is the Father of the fatherless,

he is the Father of the fatherless, according to the word of God, the Lord is our  
God, he is our King, he is our Father, he is our Father, he is our Father, he is our Father,

they being the principal spirits, & are often present at battles, & by  
their helps God gives the desired Successes to their friends, for at their pleasure

they can procure prosperity, or inflict adversity: the first of these take care  
of publick things, as of princes Magistrates, provinces & Kingdoms, &c: As

we read in Daniel, But the princes of the Kingdome of persia withstood  
and twenty one Days: But josus the son of Syrach testifieth, that for every

... who are next to God, & Magnified  
him incessantly with continual hymns & praises, & these Orders  
are called the Militia of Heaven.

The first is called the Doctrinall Order, of which Order was that Angel  
which spake to Daniel, saying, Come that I may teach thee what shall come  
to thy people in the last dayes.

The second is the Tubiclar Order, of which mention is made in Daniel  
saying, Behold Michael, one of the princes cometh to my help, And  
it is understood, in that time shall rise up Michael a great prince, who standeth  
for the sons of thy people, & of this Order was Raphael, who conducted  
forth, attended & brought back Tobias.

The third is the ... of which mention is made in ...  
... of the ... of the ... of the ...  
... of the ... of the ... of the ...  
... of the ... of the ... of the ...  
... of the ... of the ... of the ...

The fourth is the ... of the ... of the ...  
... of the ... of the ... of the ...  
... of the ... of the ... of the ...  
... of the ... of the ... of the ...

is the name of the territory 30 15: 4

It is the Order of Assistants, of which we read in Zachariah.

Saying, these are the two sons of the Oyl of splendor, who assist the Ruler of the whole Earth (G)

Alastia Angels, or Sacred Intelligences, set over to

Governing the seven planets, and the Angelical Hierarchies residing therein

| Names of the Angels resident set over the planet Saturn | Names of the Angels resident set over the planet Jupiter | Names of the Angels resident set over the planet Mars | Names of the Angels resident set over the planet Sol | Names of the Angels resident set over the planet Venus | Names of the Angels resident set over the planet Mercury | Names of the Angels resident set over the planet Luna |
|---|--|---|--|--|--|---|
| Cassiel<br>Caphiel<br>Trifiel<br>Raziel<br>Zaphkiel     | Sachiel<br>Zadkiel<br>Zabkiel<br>Zabdiel<br>Zachariel    | Samael<br>Zamael<br>Camael                            | Michael<br>Zamael                                    | Anael<br>Haniel  | Raphael  | Gabriel   |

... a forbidden domain Intelligent beings, from those things, and they are set over the Divine things being added to the mind the soul, being set over, and set over) ...

|            |            |          |                           |          |                       |                       |
|------------|------------|----------|---------------------------|----------|-----------------------|-----------------------|
| To Saturn  | To Jupiter | To Mars  | To Sol                    | To Venus | To Mercury            | To Luna               |
| Sabbathiel | Zodkiel    | Madimiol | Shamaliel<br>Schemosekiel | Nogah-el | Behabiel or Behabijah | Iordahel or Iovanahel |

According to the Latine names, they are thus called as follows

|           |        |         |        |          |           |                    |
|-----------|--------|---------|--------|----------|-----------|--------------------|
| Saturniol | Joviol | Martiol | Soliah | Veneriol | Mercuriol | Lunahel or Lunaiak |
|-----------|--------|---------|--------|----------|-----------|--------------------|



or after the Olympick Speech,

Call'd spirits of Olympus, referred  
 to the seven planets, whose Rulers are said to be in the Starry firmament,  
 & in the stars of the firmament, Under each of whom are a mighty  
 Militia, of many Servient or Angellicall Spirits, thus nam'd as followeth

|            |            |         |        |          |            |         |
|------------|------------|---------|--------|----------|------------|---------|
| To Saturne | To Jupiter | To Mars | To Sol | To Venus | To Mercury | To Luna |
| Aratron    | Bethor     | Phaleg  | Och    | Flagith  | Ophiel     | Phul.   |

It is certainly Affirmed, that Every Star in the firmament hath its particular governing Intelligence, or Angellicall spirit Appro-  
 -miate to it; with their severall & Respective Servient powers also, as a Militia  
 Under each of them, not further to be nam'd singly being numberless.

President

Also twelve Celestiall Angels, or Intelligences, set over the Govern-  
 -ing the twelve Signs of the Zodiack, thus Call'd by Name:

|           |          |           |        |          |          |
|-----------|----------|-----------|--------|----------|----------|
| Malchidai | Asmodel  | Amriol    | Muriol | Berchiel | Hamaliol |
| Zuriol    | Barchiel | Aorachiel | Hanaol | Cambiol  | Barchiel |

to them, borrowed from those things  
 under which they are set &c:

|         |          |           |          |        |           |
|---------|----------|-----------|----------|--------|-----------|
| Tolbiol | Suriol   | Tommiol   | Saturiol | Ariol  | Botuliel  |
| Masniol | Actabiel | Chidabiel | Godiol   | Doliel | Dequeniol |

they are call'd from the Latin names thus, as aforesaid) &c)

|         |          |             |           |          |           |
|---------|----------|-------------|-----------|----------|-----------|
| Ariol   | Tauriol  | Geminol     | Canceriol | Leonol   | Virginiol |
| Libriol | Scorpiol | Sagittariol | Capriol   | Aquariol | Pisciol   |

These twelve signs of the Zodiack, containing 360 Degrees, are divided  
 Degrees referred to Every sign, being the Compass of the Heavens with  
 being againe. Divided into twenty eight parts, and Call'd the 28 many  
 Mentions of the Moon & through which the moon passeth in Fifty eight days  
 & some odd hours; Every mention also being govern'd by a President  
 Angel, Call'd by name as followeth

|          |         |          |         |          |           |   |
|----------|---------|----------|---------|----------|-----------|---|
| Goniel   | Endiol  | Amixiol  | Azariol | Gabiel   | Dirachiol | Soholiel                                  |
| Amuediol | Barbiol | Aradfiol | Noziel  | Abdiziol | Jorziol   | Ergodiol                                  |
| Ataliol  | Azouel  | Adriol   | Egibiol | Amutiol  | Kyriol    | <del>Raffaell</del><br><del>Desmael</del> |
| Goliel   | Requiol | Abrinael | Aziol   | Tagriol  | Atheniel  | Amixiol                                   |

There are likewise four Great Angelicall princes, or president Angels, set over and governing the four Celestiall Angells, East, West, North, & South, named as followeth

|         |       |                  |      |         |       |         |
|---------|-------|------------------|------|---------|-------|---------|
| Michael | South | Uriel, or Nariol | West | Raphael | North | Gabriel |
|---------|-------|------------------|------|---------|-------|---------|

And also four president Angells set over & governing the four Elements & triplicities find by Earth & heavens, called by name as followeth.

|         |       |       |     |        |       |         |
|---------|-------|-------|-----|--------|-------|---------|
| Michael | Earth | Ariel | Air | Chorub | Water | Tharlis |
|---------|-------|-------|-----|--------|-------|---------|

Every one of these Angells is a great prince, & each of them Ruleth over many Hierarchies: for it is said & certainly known, that every Star in the Heavens, and of the nature of the seven planets, & the four Elements, & over every Star is set a governing Angell, & has the number of the stars fractions & humane capacity, so both the Legions of Angells; & every one of those Angells hath much power & freedom in the Dominion of his own star, & signs, times, hours, months, days, hours, & seasons, & the world & winds, & so forth his duty, according to his office, as the Determinate or Alternate Decrees of the Highest, in the Unity of the most sacred Trinity, may be appointed. It is not to be thought, or said, that the fore mentioned names, and the names of evil or malicious spirits, and of Celestiall Angels & Demons, are to be used, but only to be reported of, & to be used by the Holy Ghost, & by those who are assisted by the gift of manna, or such as shall be so qualified & worthy of to know how to use them: &c.





In the Superior or Caelestiall world: Somany Unlean e Spirits are there In  
the inferior or Terrestiall world; And now we shall show fourth some  
Severall of the Hierarchies, Names, Natures, Orders, Offices, Qualities, Distinc-  
tions & <sup>Derivations</sup> ~~Distinctions~~ of the Aeriall, Terrestiall & infernall Spirits —

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The Hierarchie of the Powers of the World

(3<sup>rd</sup> Part) 211

The Hierarchie, or Orders, or Hierarchies of Good Angels, So is there  
also nine Degrees of those that are Evil; & they are as followeth (viz),

1<sup>st</sup> The Prince, whose Prince is <sup>Prince</sup> Belzebub, that is an  
evil spirit, who sitteth in the height of the clouds, and he

will to see most highly to despise the name of God, and he will  
for Gods sake, to receive adorations, to be worshipped, as that Devil he saith to Christ,

of whom I will fall down, and worship, and will give him glory, as the  
Devil saith, I will give thee all the Kingdoms of this world, & the power  
thereof, because thou art the Son of God.

Pytho, that spirit, whom he saith to the Son of God, I will give thee  
all the Kingdoms of this world, & the power thereof, because thou art  
the Son of God.

Quintus, that was saying, give it me, in the name of the Lord of Hosts, King of  
Heaven, & to that woman of whom we read in the Gospel, who had Pytho in her Belly.

1st Vessels of Iniquity, & Vessels of wrath: David calls y<sup>m</sup>  
 Vessels of Death; Isaiah calls them Vessels of fury, Jeremiah calls them Vessels  
 of Wrath, Ezekiel calls them Vessels of Slaying & Destroying: whose prince  
 is Belial: which is by in for perdition, without a yoke, or Disobedient, a provarication,  
 & an Apostate; of Whom St Paul to the Corinths, saith, what agreement  
 hath Christ with Belial, these are the inventors of wicked Arts, & of all  
 evil things, for all wickedness, Malice, & deformity, proceedeth from these:

2<sup>d</sup> the 4<sup>th</sup> order is called, Avengers of Evil, whose prince is Asmodus  
 causing judgment.

3<sup>d</sup> the 5<sup>th</sup> order is called, Deluders, whose prince is Satan, of whom it is  
 written in the Apocalyps, that he seduceth the whole world, doing great signes,  
 causing y<sup>m</sup> to be seduced, & given to him, in the sight of more seducing the Nations  
 of the Earth, & of wisdom, of the 3<sup>d</sup> order, that are given to him, these  
 are the 3<sup>d</sup> order, Ministers, & servants, & they are called Ministers, &c.

4<sup>th</sup> the 6<sup>th</sup> order is called, Hypocrites, whose prince is the Devil, & they are  
 called Hypocrites, & they are called Hypocrites, & they are called Hypocrites, &c.  
 5<sup>th</sup> the 7<sup>th</sup> order is called, Seducers, whose prince is the Devil, & they are  
 called Seducers, & they are called Seducers, & they are called Seducers, &c.  
 6<sup>th</sup> the 8<sup>th</sup> order is called, Defilers, whose prince is the Devil, & they are  
 called Defilers, & they are called Defilers, & they are called Defilers, &c.  
 7<sup>th</sup> the 9<sup>th</sup> order is called, Destroyers, whose prince is the Devil, & they are  
 called Destroyers, & they are called Destroyers, & they are called Destroyers, &c.  
 8<sup>th</sup> the 10<sup>th</sup> order is called, Slayers, whose prince is the Devil, & they are  
 called Slayers, & they are called Slayers, & they are called Slayers, &c.  
 9<sup>th</sup> the 11<sup>th</sup> order is called, Defilers, whose prince is the Devil, & they are  
 called Defilers, & they are called Defilers, & they are called Defilers, &c.  
 10<sup>th</sup> the 12<sup>th</sup> order is called, Destroyers, whose prince is the Devil, & they are  
 called Destroyers, & they are called Destroyers, & they are called Destroyers, &c.  
 11<sup>th</sup> the 13<sup>th</sup> order is called, Slayers, whose prince is the Devil, & they are  
 called Slayers, & they are called Slayers, & they are called Slayers, &c.  
 12<sup>th</sup> the 14<sup>th</sup> order is called, Defilers, whose prince is the Devil, & they are  
 called Defilers, & they are called Defilers, & they are called Defilers, &c.  
 13<sup>th</sup> the 15<sup>th</sup> order is called, Destroyers, whose prince is the Devil, & they are  
 called Destroyers, & they are called Destroyers, & they are called Destroyers, &c.  
 14<sup>th</sup> the 16<sup>th</sup> order is called, Slayers, whose prince is the Devil, & they are  
 called Slayers, & they are called Slayers, & they are called Slayers, &c.  
 15<sup>th</sup> the 17<sup>th</sup> order is called, Defilers, whose prince is the Devil, & they are  
 called Defilers, & they are called Defilers, & they are called Defilers, &c.  
 16<sup>th</sup> the 18<sup>th</sup> order is called, Destroyers, whose prince is the Devil, & they are  
 called Destroyers, & they are called Destroyers, & they are called Destroyers, &c.  
 17<sup>th</sup> the 19<sup>th</sup> order is called, Slayers, whose prince is the Devil, & they are  
 called Slayers, & they are called Slayers, & they are called Slayers, &c.  
 18<sup>th</sup> the 20<sup>th</sup> order is called, Defilers, whose prince is the Devil, & they are  
 called Defilers, & they are called Defilers, & they are called Defilers, &c.  
 19<sup>th</sup> the 21<sup>st</sup> order is called, Destroyers, whose prince is the Devil, & they are  
 called Destroyers, & they are called Destroyers, & they are called Destroyers, &c.  
 20<sup>th</sup> the 22<sup>nd</sup> order is called, Slayers, whose prince is the Devil, & they are  
 called Slayers, & they are called Slayers, & they are called Slayers, &c.  
 21<sup>st</sup> the 23<sup>rd</sup> order is called, Defilers, whose prince is the Devil, & they are  
 called Defilers, & they are called Defilers, & they are called Defilers, &c.  
 22<sup>nd</sup> the 24<sup>th</sup> order is called, Destroyers, whose prince is the Devil, & they are  
 called Destroyers, & they are called Destroyers, & they are called Destroyers, &c.  
 23<sup>rd</sup> the 25<sup>th</sup> order is called, Slayers, whose prince is the Devil, & they are  
 called Slayers, & they are called Slayers, & they are called Slayers, &c.  
 24<sup>th</sup> the 26<sup>th</sup> order is called, Defilers, whose prince is the Devil, & they are  
 called Defilers, & they are called Defilers, & they are called Defilers, &c.  
 25<sup>th</sup> the 27<sup>th</sup> order is called, Destroyers, whose prince is the Devil, & they are  
 called Destroyers, & they are called Destroyers, & they are called Destroyers, &c.  
 26<sup>th</sup> the 28<sup>th</sup> order is called, Slayers, whose prince is the Devil, & they are  
 called Slayers, & they are called Slayers, & they are called Slayers, &c.  
 27<sup>th</sup> the 29<sup>th</sup> order is called, Defilers, whose prince is the Devil, & they are  
 called Defilers, & they are called Defilers, & they are called Defilers, &c.  
 28<sup>th</sup> the 30<sup>th</sup> order is called, Destroyers, whose prince is the Devil, & they are  
 called Destroyers, & they are called Destroyers, & they are called Destroyers, &c.

four Angels

Four Angels mentioned in the Apocalips, to whom power is given to hurt the Earth  
& the Sea, holding the four winds, from y<sup>e</sup> four corners of the Earth - &c:

The seventh Order (called <sup>in Greek</sup> <sup>Abaddon</sup> <sup>in Hebrew</sup> Apollyon) whose principall is (called in Hebrew  
Abaddon) that is Destroying & wasting, these are powers of Evil,

Causing Discords, war & Devastations, &c: -

The sixth Order, is called Accusers or Inquisitors, whose principall is <sup>is</sup> Astaroth,  
that is a Searcher out, he is called in Greek Diabolos, that is an accuser or  
Calumniator, who in the Revelations, is called the accuser of the Brethren,  
Accusing them night & Day, before the face of our God.

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

The fourth Order, is called, Seducers, whose principall is Belial, that is  
the spirit of Deceit, who is the spirit of the world, the flesh, & the devil.  
According to the four parts, Angles of the world, of the (compass), East, West,  
North, & South, called the four winds, or spirits of the  
Ayre, of which are many kinds, some by nature & some by art, and some good  
both good & evil, as particular Wonders attending the same, as  
In fulfilling the sacred will of the Heavenly Father, the Holy Spirit,  
Whom Commanded or appointed.

These are the chief spirits, as principall Governours, set  
 over many other Legions of spirits of different & severall Degrees from  
 Superiour to inferior natures, orders & Qualities, as Comparatively from  
 great princes, & so gradually to the most inferior & meanest <sup>of spirits,</sup> whose  
 names are as followeth.

|                           |             |            |               |
|---------------------------|-------------|------------|---------------|
| East<br>various<br>orions | West paymon | North Egin | South Amaymon |
|---------------------------|-------------|------------|---------------|

According to other Authentick Denominations they are called by names

|       |        |      |         |
|-------|--------|------|---------|
| Orios | Panyon | Egin | Mayrany |
|-------|--------|------|---------|

But according to the Tradition of the Hebrew Rabbins, they are thus nominat

|        |       |         |        |
|--------|-------|---------|--------|
| Samuel | Azaol | Makarud | Azarol |
|--------|-------|---------|--------|

3<sup>rd</sup> of whom & many other bear Rule as princes, &c: of Legions, & those are  
 of the sort Innumerable spirits of private officers, as before said. (I)

... spirits, ...  
 touching spirits

... bodies of  
 your Angers, for of ...  
 Quality & ...  
 ...  
 ...  
 ...  
 ...



In sundry, yet it comes together againe, As Ayre & water, but in y<sup>e</sup> mediation it is much pained

These spirits are neither altogether Visible nor Invisible, & sometimes being

Conspicuous, and turn'd into Divers figures, & assumed Similitudes & Shadows

of bloodless Images, Drawing the filthiness of a gross body, And by reason  
sic of their Affinity with Earth & water, and also taken with horrestiall pleasures  
& Lusts, of which sorts are Goblins, Incubus & Succubus &c: -

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

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

sic, As for the first mentioned, the Jar Kirpinty, because their Nature is concluded

in the nature of a thick & humid body, they cannot change their

figure, as of shapes as others can.

But the second mentioned, in all places the weight being y<sup>e</sup> same

as in the running of the Mountains of the Elements, and yet the weight

is the same in the kind of the Rivers, & y<sup>e</sup>

weight of the wood.

That is why it is called in the  
Dry places &c.

These are in a sort, Dry places, being of Drier Bodies, show themselves  
 In formes of men, such are those which are called Onocrotali, or Satyrs, with Asses  
 Legs, or fauni & Incubi, of which there were very many (as is certainly by  
 Experience known) & that often-times, some of 'em did desire, & make compact  
 with Women to lye with them: &c.:

There are also certain kindes of spirits, not so noxious, offensive, hurtfull,  
 nor so much, or displeasing, but most near to Men, & are affected with humane  
 passions, Delighting much in Mans Society, & doo Willingly dwell w<sup>th</sup> him.  
 Some also there are, which often molest poor men, Women & Child<sup>ren</sup>, but  
 they are affraid of & fly from men of Constant, Credulous & undaunted minds  
 and Resolutions; And to good & pure men they are no way offensive, but  
 to men of a wicked & impure they are: Very noxious & hurtfull.  
 Some like these, there are who set upon Women, some upon (Children,  
 & some that are delighted in the company of Beasts & some stick  
 w<sup>th</sup> Animals, some in desert Woods, & parks, some dwell about  
 fountains of Meadows, (in multitudes) but for Bravities sake, & to  
 avoid more trouble, I have thought to follow in this, describing briefly the  
 names of most of these kindes of spirituell spirits, Fayres, Elves,  
 Goblins, & what so ever, they may be called: together with what  
 places and things they doe in nature, & how to drive them.

- Trifolium, hirsutum, & c. in Champion fields
- Trifolium - - - - - Fountains
- Potamo - - - - - Rivers
- Trifolium - - - - - Marshes & ponds
- Trifolium - - - - - Mountains
- Trifolium - - - - - Meadows
- Trifolium - - - - - Woods
- Trifolium - - - - - Trees Brakes & Bushes
- Trifolium - - - - - Flowers
- Trifolium - - - - - Acorns, fruits
- Trifolium - - - - - Fodder of the Country

There are likewise certaine things vulgarly called Gnomes, or inhabitants of the mountains, but of some improperly Sylphs, or Pygmies, or halfe <sup>Men</sup> ~~men~~ and say improperly by Reason that some credible Testimonies do make this distinction, calling the gnomes spirits of the earth, sylphs spirits of the Ayre, Salamanders spirits of the fire, & the Nereides spirits of the water. These (viz. Gnomes) are not properly said to be spirits but like spirits. And if we shall call these spirits, then ought they to be called earthly spirits, because they have their Habitation in Mines, in such like places, & under trees, or other things and not

and Obscured or Lost under the Earth, or Rather in the Bowels thereof:  
 and also under those Mountains, where there is plenty of Gold & Silver,  
 & other the like places, Minerals & things, conducing to the same end  
 & purpose, wherefore they are said to be possessed with all temporall  
 things, and are much Delighted therewith, & Do take the Care &  
 Custody thereof, & will not willingly Depart therefrom.

Those who work in Mines & Dig Minerals, have great knowledge of these spirits,  
 for some times they Do trouble, Molest, & much persecute the Labourous  
 Diggers, with blows & stripes, And at other times they are benovolent &  
 friendly to them, & will work for Wages, &c: And at other times admonish  
 & warn them & warning them of Dangers & Death, as when they are  
 heard to cry, twice, thrice, or oftentimes to Knock or strike, in the same place,  
 which you will find to be the death of him who diggeth there, if  
 he hearknot the voice, & obey the voice, & thus caused by the  
 judgement of the above said spirits, by some of the like Accidents,  
 And which is said to be true, as hath been certainly observed, by  
 the experience & knowledge of them, that do dig in Mines, & search in  
 the bowels of the earth, for riches & treasures, & many other things.

These Dolphins are small, although they are little by nature,  
 Yet they can appear as big & great, or in what other Statu<sup>re</sup> or  
 Corporature they please unto Men, & either fair, Deformed, Rich  
 or poor to our Imagination.

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

The nature of these Dolphins, they are affected <sup>with</sup> a  
 selection that is shown, & that is, that those of that kind, which they  
 know both our mind & thoughts in a great measure, & that they  
 themselves to pass, that is, many variety of them to present  
 to us, if we rightly understand the Rules thereof.

If this our kind be, and likewise those, which are commonly  
 called Fairies, of which they are & some say, this is the

|        |          |      |       |         |       |         |
|--------|----------|------|-------|---------|-------|---------|
| Lillia | Rossilia | Toca | Tolla | Affrica | Julia | Zonulla |
|--------|----------|------|-------|---------|-------|---------|

It is (said) by some that in ancient times that many of these Affi-  
 foresaid ynomes, Fairies & Elphs & other terrestial & wandering spirits have  
 been seen & heard amongst men, but now it is said & believed that they  
 are not so frequent; yet it is certainly allowed & creditably Reported,  
 that some of them have been discovered & seen, but here we shall acquiesce  
 touching the differences of them not appearing, or being not so conversant  
 with and amongst men, so frequently in latter times, as they are said  
 & usually to be in ancient times; by Reason the cause thereof may be very  
 rarely Conjectured, by the utmost Capacity. (K)

Magical operations & incantations

The ... both of good & evil spirits, and thought  
 to be (and truly so) ... by those who are the propagators of such appearances,  
 & who by ... the differences thereof, which is an error of material  
 consequence, ... shall be ...  
 ... in the ...  
 ... of ...  
 ... to the ...

(10)

fourth to Visible appearance in a (Crystall Stone or glass) as one usual way  
or Customary forme is amongst the Learned Magicians, that the signe or teste  
of thers appearance, most seemeth like as a Vaile or Curtaine of some  
~~Beautiful~~ <sup>Beautiful</sup> Colour, hanging in or about the Stone, or Glass, as a bright (Cloud or  
other pretty kind of Horoglyphicall shew, both strange & yet very lightfull  
to behold; it is therefore to be Remembred, that the Magicall Sophy  
ought to have for this purpose a Crystall Stone, of a round & globick forme;  
Very Clear & transparent, or other Stone of the like Diaphanity, or Ball  
of Clear & Solid Glass, or thick hollow Glass, with a little hole on the  
top of like forme, of any convenient bigness or Diameter, according as can  
Reasonably be obtained or made, & the Stone to be set or fastened in a  
frame, & also the glasses to be made with a <sup>Staffe</sup> ~~Staffe~~ or stank fixed thereto,  
to be put in a socket with a foot or pedestal, to stand upright;  
the Stone being (drawn by) means of a silver wire, with the Glass of  
or Glass &c. & practised in practice so that, upon illumination in the  
for spirit and appearance, this & small lighted candle shall be  
side thereof or a lamp which the same burning. During the time of  
Action, set on a table <sup>a part</sup> ~~apart~~ <sup>apart</sup> & furnished for this purpose covering  
Appearance (for a purpose) & moved you of a substance, out of the Stone  
or Glass & objects, or if get not understanding Appearances happen to  
Shew themselves out of them, yet the signes of thers appearance will

Very Delightable, & pleasant, though Various and amusing the Sences to behold,  
 as a shining brightness or sudden flashes, or such like Similitudes Very Splendid  
 in show, all about, or in the place where action is made or appeared is moved.  
 When invocation is made to any of the Celestiall powers, or other dignified  
 Elementall spirits of Light, & appeared accordingly is presented and  
 Visibly sheweth it selfe, either in the show stone, or Glass Receipt, or  
 otherwise out of the sand; then you the same very well & also take notice  
 of its Corporature, Physogmony, or features of the face, Posture or Garments,  
 Deportment & behaviour, Language, & to knowe it may be worthy of note;  
 by Reason of making a true Distinction between the appearances of  
 Good Angels or spirits, & others that are evil, & of knowing the same  
 without being deceived, for although evil powers or spirits of Darkness,  
 may be Invocated, moved or called forth to Visible appearance &  
 (as in the next part, & indeed seen & in some cases, as you see such  
 nature, provided by nature to effect, they may be commanded to serve,  
 & make their Masters, according as they are ordered to depend, but the  
 necessity thereof shall be sufficient to require, but their Actions will be  
 not different to those of the both in time, place & order, & also the manner  
 of apparition, as by those who have rightly & really observed have  
 often made to be shew'd forth in its proper place, This is the way of  
 Magick Philosophy, and this caution being, Beware that one  
 Action, operation, or do not in this Art be



be not mixed with another, &c: but let Celestiall, Elementall & Infernall  
Actions, operations, & invocations, be Used & kept apart or separated,  
according to the Method & manner as and in particular Ascribed, &  
properly referred unto each of them; Now then Observe the Appearance  
of Celestiall & benevolent Angels, & their dignified Elementall  
Spirits, or powers of Light, and to be thus known or distinguished from  
those that are Infernall or evil powers or spirits of Darkness, the  
Good Angels or dignified powers of Light as aforesaid, are in Countenance  
very fair, beautiful, affable & Youthfull, smiling, Amiable, & usually  
of a flaxenish or Golden Colored hair, & in behavior or gesture very  
Courteous & friendly, in speech very Gentle, Mild, Grave, & Ploquent, & being  
no Vaine, Idle or Superfluous Language, or Discourse; in their Corporature  
very handsome, straight, Comely well favored, & in every Limb most  
exactly formall & well composed; their motions sometimes Intersep-  
-rable, both in their appearance, Countenance & in particular, in their  
Garments & Vestments, & what fashion, forme, or colour they use,  
and likewise very faire, out of all or diverse, but it is of a golden colour  
or strange fashion; yet they are also very splendid, and to be seen to  
beholde; & in short, they are all Celestially Glorious in all their  
Appearances, as they are in <sup>Countenance</sup> ~~Countenance~~ & Corporature most comely,  
beautiful, Amiable & well composed, without any of the least  
Deformity, either of hairyness in the face or body, or a swarthy  
Complexion, or any Crookedness, or <sup>other</sup> such an ill shaped member.

of the body, so also is their Garments or Vestures, without spot or blemish,  
 either of being Ragged, or torn or stained, or by any wise to be seemingly  
 Dirty, or Jaubed, with any filthy, Greasy or nasty Soile, & alwayes Inbrave  
 the words of Mercy. When the appearance of any Celestiall Angels, or Angelical  
 powers of Light, or dignified Elementall spirits are Visibly shew'd forth,  
 & by good testimony or Diligent Observation well known to be so, then  
 with Devotion given there to, may be said as followeth

Welcome to the sight of the Host, & welcome to the messengers  
 of Divine Grace & mercy unto us, the true Servants & worshipers of  
 the same God, whose name be glorified both now & for evermore.  
 And if the appearance be of good, then it will stay, but if not, it will  
 Immediately Vanish, or flie hastily away, at the Reversing of words  
 Mercy. But if any evil power shall appear in the place or stead of that  
 which is good, & impudently with stand any speciall, then Vanquish ye,  
 in this case evil spirits are to be dealt with all, in manner & forme  
 as hath aforesaid in this place; by Reason those powers or spirits  
 who are by nature evil, & so are contrary to them by nature good,  
 may not be dealt with all in those actions or operations, nor those  
 powers of Light, by nature good, to be made in Reference to that  
 which is properly appointed or Belongeth by nature to be used by  
 Evil powers or spirits of Darkness, more than as for their Assista  
 nces

Assistance, & so accordingly for Deliverance from any Violent Surmirall,  
assaults, or Illusions, or other in for all temptations or Envious attempts  
More than, if by more Observations, the expected apparance is understood  
to found to be Celestiall, tho' of Good, or to be Dignified Elementall spirits or  
powers of Light, & so likewise of Good, as accordingly was invocato's mood  
to Call'd forth by name, order & office, to such apparances (Say thus)  
Arise ye same, whom we have mov'd to Call'd forth to Visible apparance  
have beford us at this time, by the name of N: or who El's ar'd ye, & of  
what order, or what is El's ye name, that we may so note of ye, either as  
ye may be Rank'd in order amongst the blessed Angels, or other ways  
Known or Call'd by of any Mortall man, if you be of Celestiall or  
Elementall Verity, & so of Charity ye can't mistake of or deny  
these our sayings

This is the manner in which we present our selves to every thing that shall  
be ye, according to the Nature of the Discourse we require, but if it  
shall both our answer, then we want the more's efforts said, ~~the~~ ye the same  
Then it will show forth to let us see, & so to require  
the which when it is known by hearing, then it will awake, or shall  
show forth, say then as followeth if ye be N: as ye say, in the name  
of Jesus, say that all wicked ungodly & unjust Condemn'd, & that of the mercy  
of God in the merits of Christ, man kind & all good saved

When I see to it will then return, a satisfactory answer or, if it will  
Depart & be gone away; then if the appearance be of good, as may be  
known by the answer of the Reasons thereof, that was made or given  
to the aforesaid proposition, say as followeth

I your servants or Messengers, of Divine grace & mercy, & terrestriall Angels  
or angellicall powers of Light, or dignified Elementall spirits &  
mediums of Revolved to mankind, servants of Gods y<sup>e</sup>  
both now at this time & always, and I shall be unto us <sup>truly</sup> & sincerely  
wellcomd; humbly desiring y<sup>e</sup> also to be friendly unto us, & do for us,  
In what so ever I shall please y<sup>e</sup> to give by y<sup>e</sup> Order & office unto y<sup>e</sup>,  
for the better knowledge & benefit of mankind Living on Earth,  
to make us partakers of true Science & Sapience, in the Undiscovered  
& Unknown wisdom of y<sup>e</sup> Creation

... to be ... from  
... Reason  
... But if  
... begin  
... or in  
... y<sup>e</sup>  
... Success  
Determined & c:

And standes in the manner of appearance of Evil spirits, when action  
or Invocation is otherwise made, for moving & Calling forth Celestiall  
Angels or Intelligences, or other Dignified powers or Elementall spirits  
of Light, and not Apparent or Visible to any wayes Disordnable, more  
than their Shapes, formes Gestures, & other like principalls in Appear-  
ance, quite contrary behaviour, Language, Clothing or Vestures, to those  
above Related, to be observed of the good &c. neither and the seeming  
to be otherwayes judged of them than as intruders, temptors & Murtherers,  
on purpose if possible, to Deceivd, & also to Destroy the preservation  
& hopes of obtaining any <sup>B.</sup> ~~benefit~~ <sup>Benefit</sup> by Celestiall goods & mediums;  
by Reason they are Degraded & Deprived of power, to send or show  
forth any forgoing signe of their appearance, in those or such  
superiour Actions, in Vocating or moving only Celestiall or Digi-  
nified Elementall powers &c. to Visible Appearance, & herein to be  
not otherwise taken further notice of, than to be vanquished & to be  
away, as before have been said. Observed then that the (orphanes,  
formes & Shapes of Evil powers or spirits of dark kind, in their  
appearance by forcible <sup>intrusion</sup> ~~intrusions~~ of this kind, and easy to be  
Discovered from the good powers or spirits of Light, as now shall  
be declared as followeth.

Evil powers or spirits of the dark kind, and ugly Murtherers, & Beastly  
Shape & appearance, when observed if they be appeared in upright

Or humane stature, then either body, face or Countenance quite contrary  
 to the other to find specimens of the good, for although <sup>an</sup> evil or infernal  
 spirit, may appear in the likeness of an Angel of Light, especially in  
 the time & place, when good Angels or spirits of Light are invocated,  
 moved & called forth, joining them selves very nearly, so even  
 almost imperceptible to sight & apprehension, except ingeniously  
 discovered by an acute & curious observer, and clearly may be  
 discerned quickly, by their raggedness & unevenness of their  
 garments, the difference of their countenance in beauty & features,  
 & other indecent compasses of the body, Language and behaviour,  
 & the corporall deformities of the Limbs, or bestiall similitudes,  
 who in such times do suddenly make their appearance, and as  
 readily show forth strange motions & gestures, & speaking unusual  
 blasphemous, ridiculous or different Language, Altogether  
 different & contrary & very unlike, both in stature & manner, to  
 that of the Celestiall Angels, & the most tall powers & other  
 dignified spirits of Light, which also may be soon discovered by  
 the difference of a robe, & curious speculations, & notable <sup>Intusions</sup> ~~Intusions~~  
~~factions~~, they make on this account, properly to destroy, & if  
 possible, to overcome through the Reason, hope & judgement of a  
 Justice, & by great errors & other ignorant mistakes, not  
 only to divide & confound the more solid & genuine

Genuine Knowledge & Capacity of man Laboring herein,  
but also to Distract the senses, & thereby Lead the Understanding  
into amandor, & therein to weary & tyer us with Variety of Doubts  
& Disparations, not knowing how to unravell this Godion Knot;  
or to be Satisfied or Delivered from this hopeless pilgrimage,  
but <sup>hope of</sup>  
by the Scarian Kings.

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

And the Direction of the Invoicant shall find agreeable to their Nature & office. So then, how it is observable, that Evil spirits may be invocated & dealt withall, Differently or apart by ymselves accordingly as aforesaid, but not in such place or at such time, as when Action or Motion is made for the appearance of any Celestiall or other Dignified powers of Light. And how it is to be observed further, that Evil powers or spirits of Darkness & other Elementall powers or Inferiour spirits, by naturall Good as well as Evil & other wandering spirits, non Resident in our's certaine of like nature &c: may be Commanded & constrained by invocation, to do as they are commanded comparatively as vile slaves accordingly as els where in a particular treatise of invocations properly shew'd to be referred, with severall other Appertinent Rules & Observations is set forth as therein is amply & at large shew'd forth, but Celestiall being the better Dignified & more excellent powers of spirits of Light, by naturall & officious waye benevolent or good may not be Commanded nor constrained by any Invoicant; they are only to be moved & called forth by humble intercession, that by acquiring favor & friendship

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Now then if at any time & place, where Action or Motion is made, & humbly interceded earnestly besought, for the appearance of any Celestiall Angel or Dignified Elementall power, or other Spirit



Spirit or spirits of Light, & wicked Intruders should impudently  
Insinuate, & thrust themselves in place, & routes enforced  
Credulity into the Spectator, &c: \_\_\_\_\_

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

The Vengeance of God is a true Dead Mortar, Curing Rebellious  
& wicked spirits of Darkness, that other & usurping powers in power  
The hand of God is like a strong Oak which when it falleth  
Breaketh in sundry many shrubs, the Light of his Eyes Expelleth  
Darkness, & the sweetness of his mouth keepeth <sup>from</sup> Corruption;

Blessed are all those unto whom he sheweth mercy, & protect-  
eth from temptation & illusions of wicked intruders,

Defending them by his mighty <sup>power,</sup> Under the Cover of Divine  
Grace not suffering his humble servants to be overcome

or overthrown, by any infernall assaults, now there for,

because ye have bound <sup>to</sup> ~~the~~ <sup>to</sup> ~~the~~ without License,

seeking to entrap the <sup>to</sup> ~~the~~ <sup>to</sup> ~~the~~ secretly conspired

by those ye' subtiltyes, <sup>to</sup> ~~to~~ <sup>to</sup> ~~to~~ us your hopes,

In the true ordering of these our <sup>to</sup> ~~to~~ <sup>to</sup> ~~to~~ innocent, honourable,

& celestiall Actions & Operations, we do in the great &

mighty name, & by y<sup>e</sup> power

The power of the most high God, triumph Imperially over ye, & by  
 the Vertue, force & efficacy wherof, be you & ye powers Vanquished  
 & overthrowed, to uterly Defeat, & to hold, by the vertue of that Celestiall  
 power, by Divine Grace given to us, & wherewith we are pretently Signi-  
 fied, & as ours of ~~Gods~~ <sup>Gods</sup> promises (through faith) Continuing Inherent  
 with us, we doe hereby uterly Defeat & over through ye, & ye are totally  
 Vanquished. Therefore we say Depart, & immediately be gone from hence,  
 in peace, without Noise, turbulence, injury, harme, Violence or other  
 Danger to us or <sup>to</sup> this place, or to any other places or person what so ever, &  
 as ye are of Darkness & the places of Darkness, & have without any  
 Charge or permission. Invisibly Intradit, Seeking thereby to Ennard,  
 Deceive &惑惑 whome we, the Divine Judgment & Vengeance of the  
 most high God, for this ye wicked & malicious conspiracy & insinuation,  
 & ye towards Roman, & what was ~~the~~ <sup>the</sup> to ye, & take it as ye  
 that the ~~same~~ <sup>same</sup> ~~ye~~ <sup>ye</sup> ~~have~~ <sup>have</sup> ~~shown~~ <sup>shown</sup> ~~to~~ <sup>to</sup> ~~us~~ <sup>us</sup> ~~by~~ <sup>by</sup> ~~two~~ <sup>two</sup> ~~ye~~ <sup>ye</sup> ~~or~~ <sup>or</sup>  
 Discretion, & ye shall ye ~~be~~ <sup>be</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~same~~ <sup>same</sup> ~~day~~ <sup>day</sup> (Tuesday)  
 Depart this ... to ye ... in the ... of ...  
 judgement, During the ... of the ...  
 ... but  
 Ration, ...  
 Then say as you ...

Spirit or spirits of Light, & wicked Intruders should impudently  
Insinuate, & thrust themselves in place, & wounds enforce

Credulity into the Speculator, &c: —

And that it shall be plainly discovered, then shall the master  
Gently Dismiss, Discharge & send away & banish them from hence,  
after this Manner &c: —

The Vengeance of God is a two edged sword, Cutting Rebollious  
& wicked spirits of Darknes, & all other usurping powers in pieces,  
The hand of God is like a strong Oak, which when it fall eth  
Breaketh in funder many shrubs, the Light of his Eyes Expelleth  
Darkness, & the sweetness of his mouth keepeth <sup>from</sup> Corruption;

Blessed are all those unto whom he sheweth mercy, & protect-  
eth from temptation & illusion of wicked intruders,  
Defending them by his mighty <sup>power,</sup> Under the Cover of Divine  
Grace not suffering his humble servants to be overcome

Or overthrown, by any in fonnall assault, now their good

because yo<sup>e</sup> have comd <sup>to</sup> gather, & intrude without Licence,

Seeking to Entrape & Ensurge us, & verily Conspireth

by those yo<sup>e</sup> subtiltyes, Decieve & Destroy us your hopes,

In the true meaning of these our words, modest, honourable,

& celestiall Actions & operations, we Doe in the great &

mighty name, & by yo<sup>r</sup> power

The power of the most high God, triumph Imperially over yd, & by  
 the Virtue, force & efficacy wherof, be you & yd powers Vanquish'd  
 & overthrow'd utterly. So face, & be hold, by vertue of that Celestiall  
 power by Divine Grace given to us, & wherewith we are potently Signi-  
 fied, & as heirs of ~~Gods~~ <sup>Gods</sup> promise (through faith) Continuing Inherent  
 with us, we doe hereby wholly So face & over through yd, & yd are totally  
 Vanquish'd. Therefore we say Depart, & immediately be gone from hence,  
 in peace, without Noys, turbulence, injury, harme, Violence or other  
 Danger to us or this place, or to any other places or person whatsoever, &  
 as ye are of Darkness & the places of Darkness, & have without any  
 Charge or permission Enviously Intruded, Seeking thereby to Ennard,  
 Deceive &惑惑 wholme, us, the Divine Judgment & Vengeance of the  
 most high God, for this yd' wicked & malicious conspiracy & insinuation,  
 to yd' toward Roman, & our most Excellent, & to yd' be tak' it is yd',  
 hat the same which yd' have showne to us, may be yd' our  
 Distinction of yd' the yd' & our most Excellent (Monday)  
 Depart the same to yd' & yd' & our most Excellent in the name of our  
 government, During the Divine pleasure of the Signer.  
 In witness whereof, We have hereunto signed our handes, but  
 Rated witness'd the same ends of the day, this, at man  
 Shon say as followeth:

Do as this is said: that is, to obstinately Refuse to Depart  
 from our presence, & from this place & pertinaciously attempt yet further  
 against us, in the name of Jesus we say Depart ye wicked Seducers,  
 & go immediately away from hence & be it unto you according to the word of  
 God, well Judged Rightously from Evil unto worse, from words unto Con-  
 fusion, from Confusion to Desperation, from Desperation to Damnation,  
 from Damnation to Eternal Death, Depart therefore we say unto you  
 Cry & Remain with the prince of Darkness in punishment justly  
<sup>due, ab.</sup>  
 Now a gift Rewards unto you wicked Malicious Deservings, & the God  
 of mercy Graciously Deliver us from you, Jehovah ~~Jehovah~~ <sup>Jehovah</sup>  
 And if no Celestiall Angels, or other Signified spirits of Light appear  
 in place to Vanquish, send away or deal up any wicked or infernall  
 spirit or spirits of Darkness, when Appeared is present, As Notorious  
 Intradors in the time of Isaac, when Celestiall or Elemental Actions,  
 with Signified powers of Light in a situation is operation: then  
 Let the Discerned Allegation with prudent passion, and Diligent Request  
 to him to go, & Consult the foregoing Rules, according to Respective  
 & serious observation, whether by the office of him self, will und-  
 oubtedly not may Contract the sign of friendship of the Celestiall  
 Angels, & also Signified Elemental & other benedictive spirits,  
 or powers of Light to his Request to Confront & Vanquish &  
 overcome

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

It must be said before the moving & calling forth or  
 the celestial Intelligences, to be so appeared, by the  
 following Keys, or Invocations:

O Almighty, Immortal, Immense, Incomprehensible, & most  
 high God, the only Creator of Heaven & Earth, who by thy word  
 Alone, hast in thine omniscience (amongst the rest of thy Marvellous  
 Divines, full numbers) created and appointed many Hierarchies of  
 Sacred & Celestial Angels, from thy most high & unspeakable Throne,  
 into  
 the fiery region, as ministers or spirits, of several kinds,  
 natures, Degrees, Orders, & offices, residing in those several Orbs, or spheres,  
 placed one above the other, as the proper Ministers of those Blessed  
 Angels, Mediators, Messengers, both immediate & immediate,  
 of Divine grace, light & mercy, & many, & the same of good, from  
 the beginning of time, called Sacred & Celestial Intelligences, from

from the Orb Region, or Element of fire, unto the Resplendent Throne  
 of thy Incomprehensible Majesty, from the Superior to the Inferior,  
 in the severall & Respective orbicular Mansion, Orders & Offices, Doe  
 serve to ford thee obey thy most High Commands, as in thy Divine will  
 & pleasure, in the blessed Trinity is Decreed & appointed, also by thy  
 most gracious & mercifull permission to Minister unto the Illuminated  
 the Understanding of thy servants the Sons of men, by thore frequent  
 Appeared Verball Convers, friendly Community, Angelicall & Ridditions,  
 & other spirituall Instincts, continually from him to him, that all kinds  
 Directing, instructing, & inspiring them, in all true Science & Sapience,  
 & also to fullfill thy Divine will & Good pleasure therein to all such  
 of thy humble & true servants, whom thou art graciously pleased to  
 show forth thy countenance full of paternall mercy & <sup>most</sup> thy sinfull & unworthfull  
 servants, unworthy of the least of thy blessings, yet with an assured  
 Confidence of thy heavenly benignities, do in thy holy fear & humbly  
 prostrate our selves before thy Almighty presence, at the sacred foot  
 of thy justice & goodness & tenderness, in a contrition of heart and  
 Earnestness of spirit, humbly beseeching thy omnipotent Majesty, to  
 have mercy pity & compassion upon us. to pardon all our sins &  
 offences, that we have committed against thee, and in thy beginning  
 Mercy, graciously to dignifie us with celestiall Dignity, of the power  
 of thy

of the holy spirit, & grant that these thy glorious ~~and~~ ministering Angels or  
 Blessed Intelligences, who are said to governe & Reside in the nine Orbes,  
 Orders or Hierarchies, as they are severally & Respectively thoro in place  
 & spheres (that is to say) Methrator, in the ninth Moveable Heaven in  
 Order of Seraphim, Raziel in the Eight orb, or Starry Heaven in the Order  
 of Cherubim, Cassiel, or Zaphkiel, in the seventh Orb or Heaven  
 of Saturn, in the Order of Thrones, Sachiel or Zakkid in the sixth Orb or  
 Heaven of Jupiter, in the Order of Dominations, Samael, in the fifth Orb  
 of Heaven of Jupiter Mars, in the order of potestates, Michael, in the  
 fourth orb or Heaven of Sol, in the Order of Virtues, Anael in the third Orb  
 or Heaven of Venus, in the Order of principalities, Raphael in the second Orb  
 or Heaven of Mercury, in the Order of Archangels, Gabriel, in the <sup>first</sup> Orb or  
 Heaven of Luna, in the Order of Angels, together with all others the sacred  
 Angelical Messengers, & Ministers & Mediators of Divine Grace, from the Superior  
 to the inferior, Residing & working in each & respective spheres Orbes,  
 Manton, Heaven and Hierarchie, severally & Distinctly, in general & particular  
 and all others, thy constant Messengers & spiritual Light, Residing in  
 any and every the Angels Mansions, & other Divisions of the Heavens howsoever  
 to be differently distinguished & ordered, that by thy grace, & divine assistance  
 in nature of thy Divine goodness, & per mission, & at our humble Requests,  
 Invocation, and meditation, may be allowed, Desires to appear, to us in this  
 Christall & to us, & these, which we call by the name of Receipts, as  
 being



As being Conventions and usually Accustomed, for the Receiving of all  
Angelicall & spirituall presence, in their appearances, & so for that purpose  
Set here before us; the which we beseech thy Lord to bless & to dignify, first  
with thy omnipotent Confirmation, & secondly by the influence of the  
Angelicall Confirmations, by whom conveyed thereto, & Conjoynd thereto unto,  
& also by their extended presence in action, & that in & through the same they  
may transmit their luminous Rayes, or true & Real presence in appearance  
to the sight of our Eyes, & their Voyces to our Ears, that we may plainly &  
Visibly see them, & audibly hear them speak unto us, or otherwise to appear  
out of them, or beside them, here before us Visibly to be seen & Audibly to be  
heard of us, as shall please thy Divine will, & as shall best or most be for  
our benefit, & comfort, and also best & besting our Conducing in these actions  
Occasions, Inquiries, & Matters or things, that we thus humbly beseech  
& that shall be necessary for us, & thy great benefits, thou hast been pleased  
Mercyfully here to fore to remit, thy good to our Ancestors & your fathers,  
and also Lately to such of thy servants, as have turn'd to thee, faithfully, & infam-  
ously & obediently brought thee for true wisdom; by Divine & Angelicall  
Inspiration & instructions, which they have fully enjoyed by the Ministry  
of thy sacred Angels.

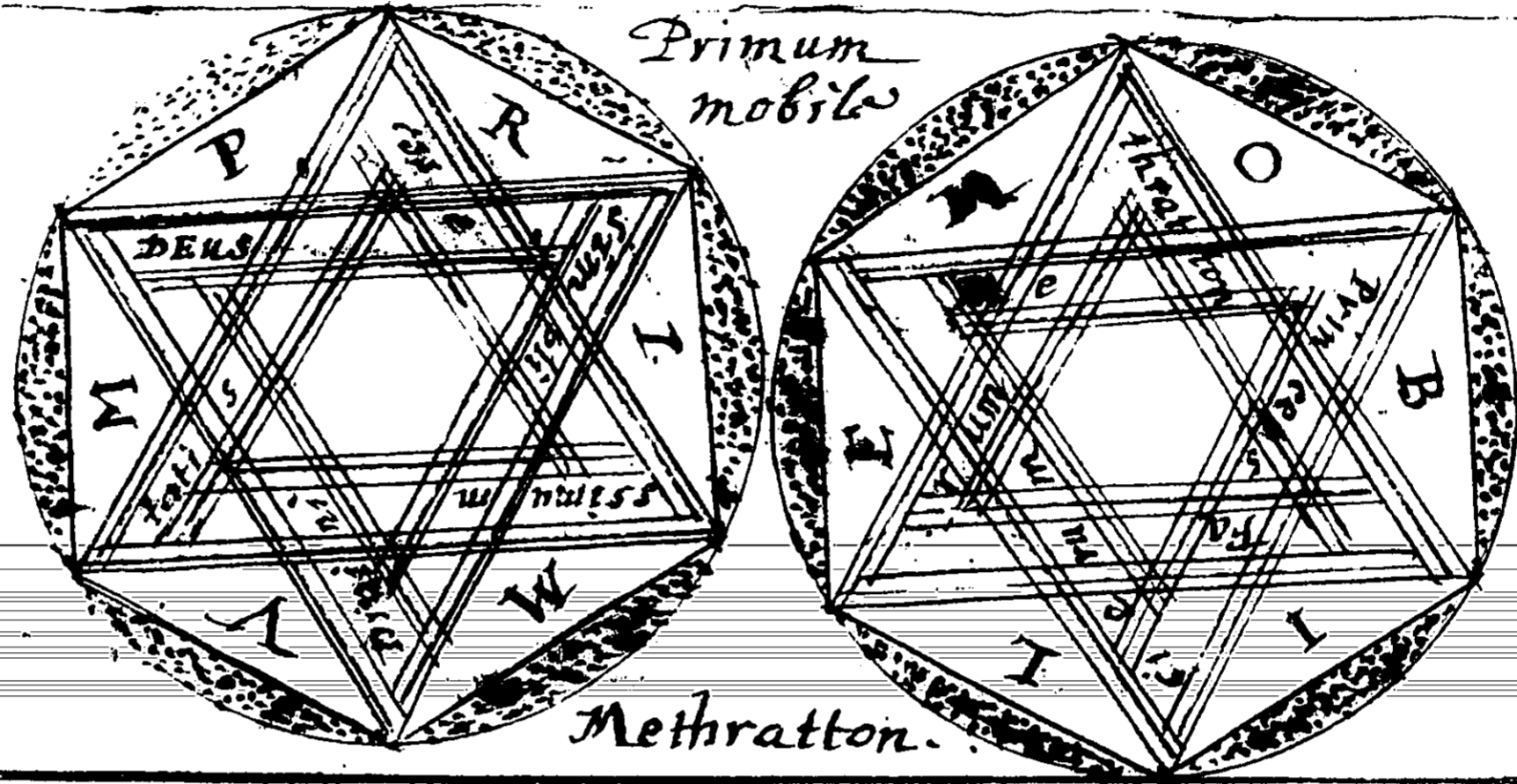
...  
 & calling forth to visible appearance, the governing Angels or Blessed  
 Intelligences, & all other the Celestiall Ministering Angels, & Mediators spirituall  
 of Divine Light, grace & mercy, Locatours, Residing & bearing Rule, in the Seven  
 Orbes, Heavens, Mantions, & spheres, as they are primarily attributed, & properly  
 Referred, to the Seven planets, the Starry <sup>firmament</sup> ~~firmament~~, & first Movers, who  
 therein, according to Every & Each of their severall respective Hierarchies,  
 Orders & offices wherunto they distinctly appertaine, Doe Serve & obey the  
 Commands of the most high God, both immediately & Mediatly, as Angelicall  
 Messagers Spirituall. fulfilling his Omnipotent Decrees, Determinations  
 & Appointments, as Dispensato & Disposer at his Omniscent will &  
 pleasure, who are frequently Conversant & familiar with such holy  
 pious & Devoute men Living on Earth, whensoever they are by them  
 moved to call forth to visible appearance as their may or shall be  
 fitly Qualified therefor, or otherwise Endow'd with Celestiall Gifts,  
 Blessings, & other graces of Angelicall Ministry, or Divine grace  
 more superiour.

The first Key

~~...  
 ... calling forth to visible appearance, the Celestiall Hierarchy  
 of Angels of the 1<sup>st</sup> order, whose principall governing Angel or  
 Blessed Intelligenc bearing Rule is Michael, who Residing in the ninth  
 or Collationis sphere called the primum Movens, or the first Movable~~

Opening or The first Key.

Calling forth to Visible Appearance, The Celestial Hierarchy  
Of Angels of the ord<sup>r</sup> of Seraphim, whose principall governing Angel or  
Blessed Holligone bearing Rule & Mithrattion, & Residing in the ninth  
Orb Mansion or Sphaere, called the primum mobile or the first  
Movable Heaven, + + + - - - - -



I do pray, O glorious, Great, Sacred, & Celestial Angel or Blessed Intelligence,  
Who is called, Mithrattion; & all others of Celestial Angels, Servants of  
most High, Omnipotent, Incorruptible, immortal, & Eternal  
Lords of host, the only Creator of heaven & Earth, the of all things, to be  
both Celestial, Elementall, Animal, Vegetable, Mineral, & Raptid,  
or Insect, that is contained in the composition of the world, as ministering  
Angels present always, & beyond him, at his most High, & Supreme  
Divine commands, & appointments, in the order of Hierarchy of  
Angels called Seraphim, & Residing in the ninth Heaven, & bearing office  
Rule & power, in the Mansion, Orb or Sphaere (called the first Heaven;  
We the servants also of the highest, Reverently have present in his  
holy feast, do call upon you, & do humbly Request to be mercifully  
G.D.

In great y<sup>e</sup>. Demond y<sup>e</sup> to Visible appeared, in by y<sup>e</sup> through this most Excellent  
 Ineffable, great, Mighty, Signall, Sacred, & Divine Name, of the most high God  
 Ehoia; and his ~~innumerable~~ Attributes, Kethos, who sitteth in y<sup>e</sup> most imperiall  
 & highest heaven, before whom all the hosts, or Quiros of Celestiall Angels  
 Incessantly singeth; O Mappalaman Kallolujah; and by the seal of y<sup>e</sup>  
 Creation, being the mark or Character of holyness unto y<sup>e</sup>, And by the Occult  
 History & secret Vertue, efficacy & influence thereof; Dignifying & Confirming  
 you in Orders, office, name, Nature, & Corporality, with Divine Celestiall,  
 Angelicall, Immortall, Eternall, & Sublime Excellency, glory power  
 purity, perfection, Goodness, & Love, first unto the service of the most high  
 God, & his Divine Laws & Commandes, & nextly unto the Charge, Care & Conduct,  
 Councell, Comfort, Benefit, & assistance of his servants, the sons of man dwelling  
 on Earth, to Inspire instruct, & guide them into the knowledge & way of truth,  
 that true physicall & metaphysicall Sciences, that immediately from the holy  
 ghost, unto other Choyce Vessels of honour, or indirectly by Divine Grace &  
 permission, from y<sup>e</sup> self or others, unto the sons of man, servants of God  
 dwelling on Earth, & thousands y<sup>e</sup> shall be of them heretofore, called forth,  
 in the day now on, & Descend to appear unto y<sup>e</sup>, And by all aforesaid, by y<sup>e</sup>  
 great & signall Vertue, power Dignity, excellency & efficacy thereof; both  
 immediately primary & indirectly secondary, by respective Mediums of Divine  
 Light grace & mercy, as ordinarily beyond, & by the way flowing &  
 Accordingly Diffusing, by severall Emanationis propriety, & liberating  
 power

power of God, from the Superior to the inferior, we do humbly beseech,  
Earnestly Request & incessantly intreat you o ye, Magnifick, Benvolent  
~~and benvolent~~ of Sacred Angel or Blessed Intelligence, who is said  
to be the principall Caelstiall angel, or Blessed Intelligence, Governing in the  
Ninth heaven, Mansion, Orb, or Sphaere, Called the first mover; together with all  
Others ye, benvolent, Sacred of Caelstiall Angels or Intelligences, Ministers of truth,  
of true Science & Sapience, both Caelstiall & Terrestiall, Messengers spirituall of  
Light, & Mediums of Divine Grace, Located, bearing Rule & Residing in the Order  
Hierarchy, & office Called Seraphims, in the ninth Heaven, Orb or Sphaere of the first  
Movers, from the Superior to the Inferiour, in generall & particular, joyntly, &  
severally, Every & Each one, by office & respectively, and to God up together, ye  
together, & some one or more of ye, as it shall please God & by Divine permission,  
to allow the Descend from ye, Caelstiall Mention, or place of Residenc into this  
Christall Stone, or glass. Receptacle, to shew us to Appear visibly, unto us &  
we do also intreat ye, mouth to favourably please, in and through his name,  
to transmit ye true Angelicall, & Real person, plainly unto the sight  
of our eyes, & ye voyces, Unto our ears, that we may visibly see ye, and Audibly  
heare ye speake, unto us; or otherwise to appear out of the same as it shall please  
God; & ye his servants of Divine Grace, & Messengers of mercy, some the  
most sweet, proper participant, & best befiting the action, Appearance & location  
or name; & to shew plainly & visibly unto us, a foregoing signe or token of ye  
Appearance, <sup>and</sup> also yet further humbly beseech, earnestly intreat, &

Request to move you, by your benivolent & Glorious Angel, & blessed Intelligences,  
 The Hierarch, together with all others the Sacred Caelestiall Angels or Intelligences,  
 from the Superior to the Inferiour, in power & office, residing in the ninth  
 Orb, or Sphaere Call'd, the first Movable Heaven, & Serving the Divine  
 Decrees, Commands & appointments, of the Highest in the office & order of,  
 Seraphims, in through & by this Divine, Signall, mighty & powerfull name of  
 your Gods, & his numerall Attributes & other, and the great Efficacy, Vertue  
 & Excellency power, prevalency, & Superiority, thereof, to give up & gather your selves  
 together, every & each one joyntly, & by it selfe respectively & severally, & to  
 move & Descend from your Caelestiall mansion, or place of Residence,  
 Apparently Visible to the sight of our Eyes, into this, C.S. or C.R. standing  
 before us, as being set for your purpose, or otherwise unto us, & before  
 us, out of the same (as it shall please you, by your Servants of Divine  
 Grace, Honore, & smooth best assisting this action.) Also to show forth, a pre-  
 ceding signe of your appearance, & to be friendly unto us, by your Angelicall Bened-  
 ictions & Caelestiall Illumination, favorable assistance, familiar  
 Society, Mutual Correspondency Verball Conuers, Continuall Commu-  
 nicity & secret Instructions, both now and at this time present, & at  
 all other times so In forme, & rightly Direct our mind & deprive, Stupor  
 and Ignorant intellect, judgments & understandings, & to Conduct us by  
 your Angelicall Instructions & Archidoctrines, into the Luminous pathway of  
 Truth, leading unto, & giving entrance into the jewels, Cities & palaces  
 of wisdom.

of wisdom & true Science, & to make us partakers of Vast filled Knowledge,  
without whose Angelicall Guid, & spirituall Conduct, & blessed Assistance,  
& benevolent aduortisments, it is very Difficult if not impossible, for us  
or any Mortall on Earth, to find or obtaine, or to be Esteemed worthy  
of Entrance into, with testimony, whereof, we humbly Entreat & move  
yo<sup>r</sup>. Oye Great Saerds, & Celestiall Ministering Angel or Intelligenc, Meth-  
atton; & all other the president & inferior Angels, & seruants of the  
most high God, residing & officiating in the Ninth Heauen Mansion, Orbe,  
or Sphaer of the first moues, in the order or Hierarchie of Angels Calied  
Seraphim, who all Obediently serue, & Reddily fulfill his Omnipotent  
Decrees & Commandments, in his Divine Dispositions & Appointments,  
according to yo<sup>r</sup> Generall & Respective offices, in by and through, this his Ineff-  
cable Imperiall, Great Signall & Divine name Iehoua, and his numerall  
Atributed Names, & by the power Efficacy, & Vertue thereof, & the seruants  
of the same your God, & by the strength & force of our hope & faith in  
him for Diuine Assistance, Grace & Mercy herein: Do earnestly request,  
you or fully inuocate, & be freely allowed you, to Call forth to Visible  
Appearance, here before us in this C. S. O. V. R., or otherwise therout  
as it shall please God is Given unto you, so to Do, & likewise to show  
visibly vnto us a foregoing signe of yo<sup>r</sup> appearance, & your Ser. want  
of Mercy. Moreover: & all other yo<sup>r</sup> Celestiall Ministering Angels  
Messagers, & Mediums of Diuine grace & Light, from <sup>the</sup> Superior to the

to the inferior, Residing, Serving, & officiating in the order of Seraphim,  
 Moved (I say) by superior power, & permission, in the name of the highest  
 Deod & appears, & visibly show y<sup>e</sup> self, or selves jointly & severally  
 & Respectively unto us in the C. S. or C. R. Standing here before us, or other  
 wise out of the same, as it shall please God, to permit & Appoint y<sup>e</sup>. & to show  
 us a proceeding signe thereof And by y<sup>e</sup> Mediate Angelicall In spiration,  
 Information, & Choos<sup>ed</sup> Teachings, to instruct help and Assist us, both now at this  
 time present, & also at all other times & places, when soever & where soever  
 we shall In vocate, Move, or Call y<sup>e</sup> forth to Visible appearance, & to our  
 Assistance, in what soever truth & Subject matter, or things Appertaining  
 therunto, in all wisdom & true Science, both Celestiall & terrestiall,  
 & that shall be necessary for us, & also as any other Emergent occasion, shall  
 Duly & properly Require to the advancement & setting forth of Gods glory,  
 & the improvement of our welfare & Comfort, & benefit of our worldly  
 and temporal Estate & Condition, whilist we yet live, & likewise in all such  
 matters or things what soever els, that shall be necessary for us to know  
 and enjoy, & even beyond what we are able to ask or think, which the Almighty  
 giver of all good gifts, shall in his bountifull & paternall Mercy be  
 graciously pleased, here by to give y<sup>e</sup> to reveal & show forth unto us,  
 or otherwise to bestow upon us: O y<sup>e</sup> great Angel, or blessed In telligence  
 Cherubim - and all other y<sup>e</sup> Celestiall Angels of the order of Seraphims  
 Ministers of Divine Grace & mercy, Ministers of true light & understanding,  
 and servants of the most high God, particularly Recited, & Respectively  
 spoken off, In vocated, moved, & Called forth to Visible appearance,  
 as



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

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

### 1 Replication

Thou O Lord God, blessed Intelligence, who by name is called Seraphim,  
that is the name of the sacred Celestiall Angels of the Order of Seraphim,  
Residing & Located by Mention proper, in that Orb or Sphere of Heaven  
Called the primum Mobile or the first Movable Heaven, particularly  
Residing & Located in that Movable Sphere called forth to Visible appearance  
as in the foregoing Invocation is to be seen of us lately & more at large  
Rehearsed & humbly Solicited, Supplicated, & Earnestly requested  
By y<sup>e</sup>

by the vertue, power, force & efficacy wherof, & of all the Royall words &  
 Sentences therein contained, & also by the great Almighty powerfull &  
 Excellent name, of the most high God heia, and his numerall attributes  
 kether, or otherwise by the truest, & most speciall name of y<sup>e</sup> God, and  
 the servants also of the highest, reverently here presented in his holy feare,  
 Attending his Divine grace Mercy, & good pleasure paternally unto us  
 herein, Do by the strength, & power of our faith hope & Confidenced in our  
 God, and our Confirmation in his holy spirit, Dignifying us with Superior  
 power & perfection, humbly Entreat, & earnestly Request & powerfully  
 move y<sup>e</sup>, O y<sup>e</sup> Great Angel, or blessed Intelligences from the Superior  
 to the Inferiour, in Godsall & particular, Every & Each one for and by  
 It self respectively, by Degrees naturall & officie, Residing & being in  
 the mansion or ninth Orb, or the first Movable Heaven, & serving the  
 Commands of the Highest, in the Order or Hierarchy of Angels (called  
 Seraphim, and therefore O y<sup>e</sup> Great & glorious Angel <sup>Michael</sup> ~~Michael~~, or  
 Michael, or Michael of y<sup>e</sup>, O y<sup>e</sup> sacred <sup>Angello</sup> ~~Angello~~ <sup>Angello</sup> ~~Angello~~ of the order  
 of Seraphim, by Degree naturall & officie, & by the vertue power &  
 Efficacy of all aforesaid, Do, and happen visibly unto us in this  
 world, or otherwise out of the same world before us, as it shall please  
 you, the sayd, the servants by celestiall Messengers of Divine Grace  
 to shew forth plainly unto us, a remarkable signe,  
 of the foregoing y<sup>e</sup> coming and Appearance, to be friendly unto us  
 & so forth

To do for us, as for the servants of the highest, Wherunto in his name we do  
 Again earnestly Request & move y<sup>e</sup>, both in power & prodeance, whose  
 friendship unto us herein & workes, shall be a song of honour & the praise  
 of y<sup>e</sup> Gods in y<sup>e</sup> Creation, &c.

Some further instructions,

When Invocation & Replication, Wherunto is amply made according to  
 some Method, & order, & the Celestiall Angel, or Intelligence thereby  
 moved doth appear, or any other angel or Intelligence of the same  
 Hierarchy, then mark & observe well the manner, shape, form, Corporation,  
 posture, Vestments, & foregoing signe thereof; & if in all Symbolicall  
 Likelyhood, & probable Symtoms, the Apparition seemeth to be no other  
 or otherwise Conjectured, then what is from hence to be expected,  
 although that very Intelligence, which was moved & called forth  
 by name, doth not appear, by Reason it is of the superior Order  
 of the Hierarchy, & naturally <sup>easily</sup> ~~doth~~ <sup>may</sup> ~~not~~ <sup>very</sup> go forth,  
 & rather are allowed to Visible apparitions, but of Especiall grace  
 & Divine pleasure, & move immediately us to Chayr & Specular Vessels  
 of honour, accordingly Appointed & immediately, by of the holy  
 Spirit, to fill fill the Commandes of the highest, but yet some our  
 or other ~~or more~~ ~~of the~~ Celestiall power of the same Order, & as for such  
 Word & figure in Degree may be moved hereby to ~~Depart~~ ~~the~~ <sup>Appear</sup>

And appear at the earnest Request of the Sophick Invoants, and to perform whatsoever shall be Requested, according to its nature and office. It cannot be unknowne to any Discrēt Magician, but whensoever any Good Angel or Celestiall intelligencē, is mov'd or Call'd forth to Visible Appearance, but also that all Evil spirits & infernall powers of Darkness, are immediately ready to <sup>inroach,</sup> ~~inroach~~ & appear in the Room or Street of any Good Angels, whereof, it behooveth to be very Carefull & greatly Observing thereof, both the Methods, & manners, how to know & rightly to Distinguish, the appearance of Good Angels or spirits, from those that <sup>are evil</sup>, & how to Deal with those of them (that is to say) how to Receive Good Angels in their Appearances, & how to Vanquish & banish Evil spirits when they Intraude, and Enter into place & possession to Devide & overwholme us, we have sufficiently set Large in sort & shew'd forth in our Pragmaticall proface, to fore Annexed herunto, therefore we shall in this place only shew forth a Method, of our greeting the Apparition of any Celestiall Angel, or Divine power of Light.

When of all the parties, it is given, that Apparition is truly known to be Celestiall, & of Good; then humbly receive it with ample Submission & Congratulation, saying as followeth.

WELCOME be ye unto us, the true servants & worshippers of Divine grace & mercy, unto us, the true servants & worshippers of the same good God, whose name be glorified both now & for evermore.

The appearance is perfectly known, and understood, by all signs  
 & tokens perfectly known, to be Celestiall or Angellike powers of Light,  
 then with <sup>due</sup> reverence observed: say as followeth. —  
 Our servants or messengers, of Divine grace & mercy, & Celestiall Angels  
 or Intelligences, powers of Light, or Dignified Elementall spirits,  
 & Mediums of Benevolence to Mankind, servants of God, y<sup>e</sup> both  
 now and at this time, & alwayes and shall be unto us, truly & sincer-  
 =ly welcome: humbly Desiring you also to be friendly to us, & to do  
 for us, in whatsoever shall please God to give, by y<sup>e</sup> order & office  
 unto us, for the better knowledge & benefit of mankind, living here  
 upon Earth, & to make us partakers of true Science & Sapience,  
 In the Undeclared & Sacred wisdom of y<sup>e</sup> Creation.  
 And, if any should should be made here upon, or any Discourse from  
 hence should arise, proceed therin, then both wisdom & Reason,  
 must be the principall Conduct, in the Management thereof, but if  
 there be silence, that no Discourse arise from hence, then begin  
 to make humble Request, for Answer to y<sup>e</sup> Desires & proposals;  
 then will the effects of all things, be undoubtably with good success,  
 Determined.

But if there should be any fears & Doubts or Mispression, or just Cause  
 of jealousy to be had or made of any expected Apparition, of any Angel  
 or Intelligenc<sup>e</sup> of the Celestiall Orders, or other Elementall  
 powers

powers of Light, Celestially Dignified by reason of tedious Delay  
 through non appearance, or contrary signs going before, or deformed  
 shapes in appearance, or severall such like Ill Consequencies;  
 or otherwise, if at any time there should appear a spirit, which may  
 be thought is not of Good, nor of the Orders mood, that there be any  
 mistrust of it, the which may be easily perceived by its forme, Gesture,  
 Motion & Similitude, & also by its Answering, to any Discourse  
 or Questions made, then may be said thus to it as followeth.

In the name of Jesus who art thou, (then perhaps it will say) I am  
 the servant of God, (then y<sup>e</sup> may say) and y<sup>e</sup> (come from Gods,  
 or art thou sent from him with good things or message, &c. (then  
 perhaps it will say to y<sup>e</sup>, or some such like words, (what I am he  
 knoweth, of whom I bear witness, (then y<sup>e</sup> may ask its name;  
 either as it is notified amongst the blessed Angels, or called by  
 any mortal manifested by his charity, to some charity, y<sup>e</sup> cannot  
 mistake my speeches) (then it will tell to y<sup>e</sup> its name, or say  
 nothing at all; but if it doth tell y<sup>e</sup> its name) (then y<sup>e</sup> may say to  
 it) (if y<sup>e</sup> be in the name of Jesus, say that which the Angels are  
 justly condemned, & that of the writings of God, in the hearts  
 of Christ, & mankind, that is to be seen) (then it will give a suff  
 icient or satisfactory answer, or else it will disappear, or vanish  
 & be gone. But if it is understood, or proved to be of Good, then it shall

maketh ratiōnall Answers to such questions as are Demanded,  
 then perhaps it will say) (thus much thou hast Acquired) (then  
 thou may say) (Did God for sois his Judgment & Justice against  
 the supenor + his mercy to his Elect &c.) ~~the~~  
~~the~~ (the) ~~the~~ thou may aske y<sup>e</sup> Desires.  
 We thought good to instance, thus much for better information  
 & instruction, although a full narrative hereof is amply & at large  
 shew'd forth, in the foregoing Iragicall proface, both as to the  
 knowledg<sup>e</sup> & Receiving, of good Angels or Celestiall Intelligences,  
 or other Elementall spirits or powers of Light, Angelically or Cele-  
 stially Dignified, And for the knowledg<sup>e</sup> Vanquishing & Driving  
 away of all Evil spirits, & infernall powers of Darkness, ~~no~~  
 any such Appostates shall forcibly Intrude, or make int<sup>r</sup> and  
 Appoearance instead of Celestiall or good Angels, or other  
 Dignified Elementall powers of Light, in the time & place of  
 their Actions, for possibly to Deceive, (or found<sup>r</sup> & ~~to~~ly (if possibly)  
 to Destroy the hopes, Expectations & benefits of the Sophick  
 Philosophers, in their Elaborate Industry, & Care & earnest address,  
 unto the Celestiall Angels, or blessed Intelligences, or Dignified  
 Elementall powers, or other Spirituall Mediums or messagers  
 of Divine light; for the true knowledg<sup>e</sup> & finding out the use  
 of all Physicall & metaphysicall Arcanams, or Secrets in  
 Superior

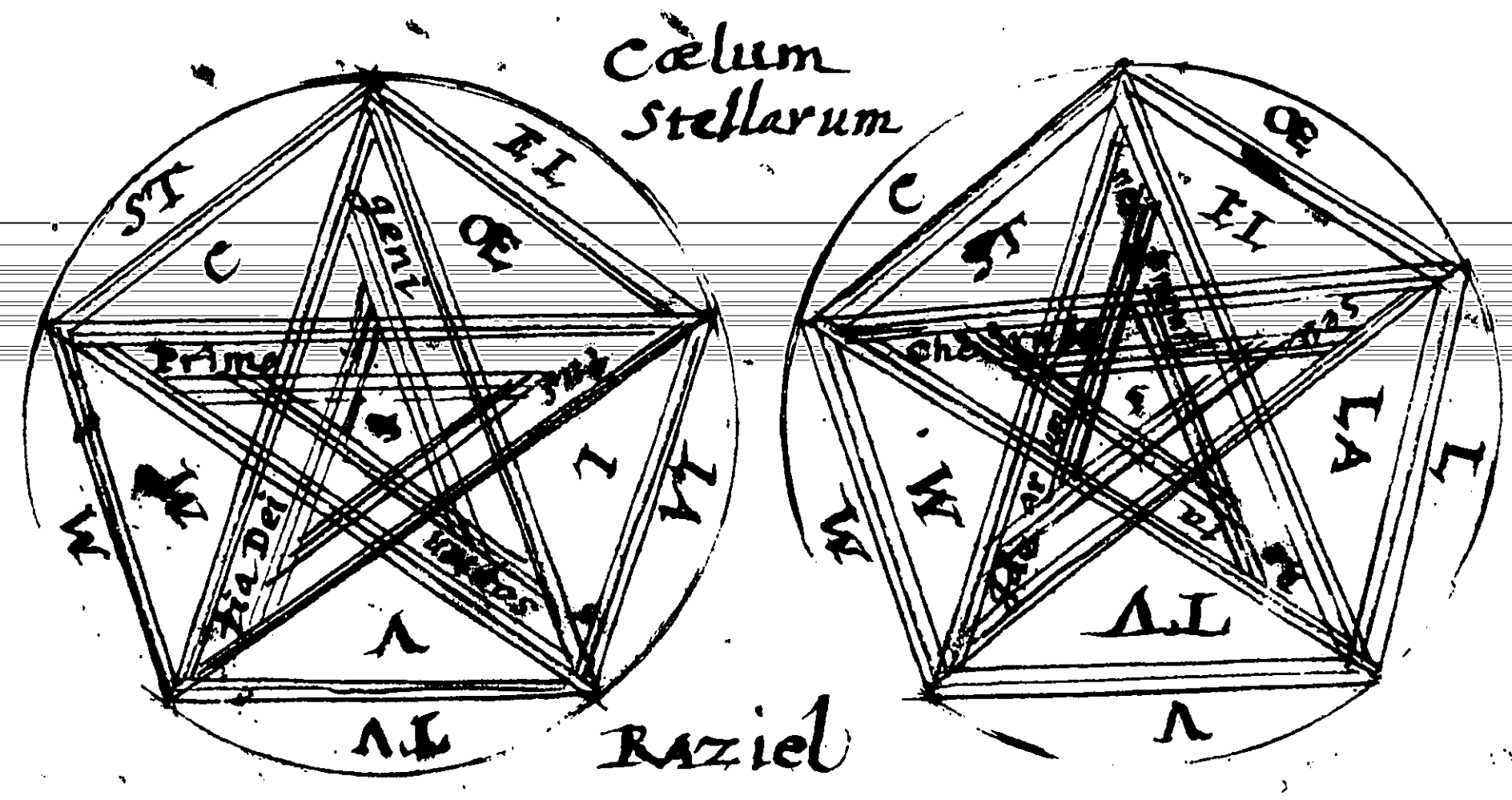
In Superior. & profound Mysteries: which cannot otherwayes be known  
 or found out, but by the Divine Light & Conduct of Angelicall Ministry,  
 or other spirituall Revelation, & instruction, by such Mediums of Bond  
 & glory to Mankind, & through the Divine Grace Mercy & goodness of y<sup>e</sup>  
 highest, and by naturall Order & office, subordinate, & ordinarily Deere  
 & appointed.

But as touching, the Insisting any further of this Matter, we think it need-  
 less, since it is fully treated, of in the foregoing proface, w<sup>ch</sup> we advise  
 to be well understood, by a <sup>due</sup> & serious Consideration; before  
 any progress, or unadvised proceedings are made herein —  
 Observed also, that whereas we have severally & particularly mentioned  
 Celestiall Angels, or Blessed Intelligencies & Elementall powers  
 of Light, & other Signified spirits, of Light, who are by naturall &  
 office good, & also friendly & benevolent unto Mankind, & have treated  
 of them in a generall sense, without Materiall Distinction, yet  
 of the fraud & Sobor Magicians take notice, that Consideration be  
 first had, of what Angel, or Intelligency, or what Spirit, & of what  
 Order, & office, he would move, or call forth; & so in particular to  
 make mention thereof accordingly, & not otherwise, & then unto  
 every thing, <sup>ought</sup> by Ord<sup>r</sup> & naturall Degrees, & offices, properly to be  
 Referred.



The second  
 ... of the order of ... whose principall Governing Angel, or Blessed Intelligence  
 bearing rule is, Raziel: residing in the Eighth Orbe, Sphaera, Mansion or Heaven  
 Called, the Starry firmament.

Plate 16



... of the most high, Omnipotent,  
 ... of heaven & earth, they are things what so ever, both Celestiall, & Elementall,  
 ... of Raziel: residing in the Eighth Heaven, bearing office Ruler &  
 ...

& powers in the mansion, or orb, or Sphaer (call'd the starry firmament, w<sup>ch</sup> the servants  
 of the Highest, reverently hold present in his holy hands, Do call upon y<sup>e</sup>, & humbly  
 Request, & Earnestly intreat you to move you, to Visible apparance, in, by & through,  
 his most Excellent, ineffable, great, Mighty, Signall, Sacred, & Divine name of  
 the most high God, jehovah: & his ~~most~~ numerall Atributs, *Yockma*, who sitteth  
 in the most imperiall & highest heavens, before whom all the hosts or Quier of  
 (Celestiall Angels, Incessantly singeth, *O Mappa-la-man-hal-ehujah*: & by the Seal  
 of y<sup>e</sup> Creation, being the mark or Character of his presence unto y<sup>e</sup>, & by the beault  
 Mystery & secret Vertue, efficacy & influence thereof, Dignifying & Confir-  
 ming y<sup>e</sup> in Ord<sup>r</sup>, office, name, nature & Corporality, with Divine, Celestiall,  
 Angellicall, Immortall, Eternall, & Sublimed Excellency, glory, power, purity,  
 perfection, Goodness & love, first unto the service of the most high God, &  
 his Divine Law & Command: & nextly unto the charge, Care, Conduct, Councell,  
 Benefit & assistance of his servants, the ~~sons~~ of men living on earth,  
 to inspire, instruct & guide them in the knowledge & thing of truth, in all physicall  
 & Morall, & spirituall decisions, & this immediately from the holy Ghost, unto more  
 (tho' it belets of honour, or Mediaty of mind, & of mission, from y<sup>e</sup> selfe  
 or others, unto the sons of men, & servants of God, In dwelling on earth, & so  
 y<sup>e</sup> shall be's for the seed, Call'd forth & rescued thereby, for service & appear-  
 unto them, by all a good will, & by the great & signall Vertue, power, Dignity &  
 excellency & efficacy thereof, both immediately primary, & mediately secondary,  
 by Respective Medians of Divers light grad & power, as ordinarily Dependend  
 & so thereby

to be thereby flowing, & accordingly Diffusing, by severall Emanations proper,  
 A symbolizing power & Vertue, from the superiour to the inferior; and so:  
 humbly beseech, Earnestly Request, & Incessantly Entreat you, O you Magnifick,  
 Benevolent, and Sacred Angel or Blessed Intelligence, Rariss. who is said to  
 be the principall Angel or Blessed Intelligence, Governing in the Right Manifest  
 Orb or Sphaere, Called the very Heavon, or firmament; together with all others  
 you Benevolent Sacred & Celestiall Angels, or Intelligences, Ministers of truth  
 & true Sapience & Science, both Celestiall & Terrestiall, & Messengers spiritual  
 of Light, & mediums of Divine Grace, Located, Bearing Rule & Residing in  
 Order, Hierarchy, & office Called Cherubims in the Heavon, Orb, or Sphaere of  
 the very firmament, from the superiour to the Inferiour in generall, & par-  
 ticular Joynly & severally, Every & each one by office respectively, to  
 give up & gather you selves together, & send one or more of you: as it shall  
 please you: (by Divine permission) to rise & descend from your Celestiall  
 Manifestation, or place of Residence, into this C. S. S. R. & therein to appear  
 visibly, & sensibly, also into our hearts, as you shall be favourably pleased, in  
 through the same, to transmit you true Angelicall & Real presence,  
 plainly unto the sight of our eyes, & your eyes unto our ears, that we  
 may visibly see you, & audibly hear you, & your words unto us, & other wise to appear  
 unto of the same, as it shall please you, & by his servants of Divine grace &  
 Messengers of holiness, & worthiest Mast, proper person, or best fitting  
 this action

this action, Apparance, Occasion, or Matter; to show plainly & visibly unto us,  
 Aforegoing sign or tokens of y<sup>e</sup> Apparance, And also yet further humbly & earnestly  
 Entreat, & Unadvisedly Request, to move y<sup>e</sup>, O y<sup>e</sup> Benevolent & Glorious Angel  
 or Blessed Intelligence, Naziel. together with all other the sacred Celestiall  
 Angels, or Blessed Intelligences, from the Superior to the Inferiour, in power  
 & office, residing in the Eight Heavens, or 8<sup>th</sup> Sphere, Called the Starry  
 firmament, & serving the Divine Decrees, Commands, & Appointments of the  
 Highest in the office & Order of Cherubims, in through & by this Divine  
 Signall Majesty & powerfull name of y<sup>e</sup> God, J<sup>ehovah</sup>: & his universall  
 Attributes, Hoekma: & the great Efficacy, Vertue, Excellency, power, prevalency  
 & Superiority thereof, to give us & gather y<sup>e</sup> selves together, Every & Each  
 one joyntly, & by it selfe respectively & severally, to move & Decend from  
 y<sup>e</sup> Celestiall habitation or place of Residence, Apparently Visible to the  
 sight of our Eyes, into this C. S. or C. R. Standing here before us, as being set for  
 that purpose, or otherwise, unto us to order us out of them, as it shall please  
 God, & y<sup>e</sup> his servants, of Divine Light, Grace & Mercy, & so on the best most  
 & best way, to signify this Action, & also to show forth, a preceeding sign of y<sup>e</sup> apparance,  
 to be so friendly unto us, & by y<sup>e</sup> Angelicall benevolence & Celestiall Illu-  
 mination, favourable Assistance, familiar Society, Mutuall Correspondency,  
 Verball converse, continuall community & sacred Instructions, both now  
 & at this present time, & at all other times, to be formed, & Rightly Direct our  
 more weak, & depraved, Stupid, & Ignorant, Intellec. Judgments & Understanding

To Conduct us, by y<sup>e</sup> Angelicall Instincts, & Archidirections, in to the Luminous path  
 = Way of truth: leading unto the glorious Throne into the seats Citie & palaces  
 of wisdom; without whose Angelicall & spirituell Conduct, Blessed Assistance,  
 & benevolent aduocacy, it is very difficult, if not impossible, for us, or  
 any mortall one Earth to find or obtaine, or to be esteemed worthy off  
 Entreated into, with testimony, wherefore, we humbly Entreat & move  
 y<sup>e</sup>, O y<sup>e</sup> great, Sacred, & Celestiall Angel, or Blessed intelligenced Rarities  
 And all other the pre<sup>l</sup>ates, & inferiour Angels, Seruants of the most high  
 God, Residing & officiating in the Right Heauen, Mansion, Orbe, <sup>or</sup> Sphaere  
 of the Starry firmament, in the Order & Hierarchie of Angels (all of ~~the~~ <sup>the</sup> ~~Heaven~~ <sup>Heaven</sup>)  
 who all obediently serue & Reddily fulfill his omnipotent Decrees & Com-  
 mandments, in his Diuine Dispositions & appointments, according to  
 y<sup>e</sup> generall, & Respective offices, in by & through the ineffible, Imperiall,  
 Great, signall & Diuine name Iou: ~~in~~ <sup>in</sup> ~~his~~ <sup>his</sup> ~~numerall~~ <sup>numerall</sup> ~~Attributes~~ <sup>Attributes</sup>  
 And by the power, efficacy, & Vertue thereof; and the Seruants also of the  
 same y<sup>e</sup> God, by the strength & force of our faith, & hope in him, for Diuine  
 Assistance, Grace, & Mercy, herein, Do earnestly Request, y<sup>e</sup> more fully  
 Inuocate & confidently moue y<sup>e</sup>, & call y<sup>e</sup> forth to Visible apparance,  
 here before us, in this, or other, ~~place~~ <sup>place</sup> ~~where~~ <sup>where</sup> ~~you~~ <sup>you</sup> ~~will~~ <sup>will</sup> ~~show~~ <sup>show</sup> ~~your~~ <sup>your</sup> ~~face~~ <sup>face</sup> ~~to~~ <sup>to</sup> ~~us~~ <sup>us</sup>,  
 as it shall please y<sup>e</sup>, is giuen unto y<sup>e</sup>. So to Do; the better to show Visible  
 unto us, a fore going signe of y<sup>e</sup> Apparance, by y<sup>e</sup> Seruants of mercy,

of Mercy & c: and all other the Ministering Angels, Messengers, & Mediums, of  
 Divine Grace & Light, from the Superior to the Inferiour, Residing, Serving  
 & officiating in the Order of, Cherubims: more (we say) & by the Superior power  
 & permission, in the name of the Highest, we would be appear'd, & Visibly shew  
 y<sup>r</sup> Sol<sup>o</sup> or Solves, Joynly & Severally, & Respectively unto us, in this C: S: or C: B:  
 Standing heare before us; or otherwise out of the same (as it shall please God  
 to permit & appoint y<sup>e</sup>) & to show us a preceeding signe thereof, & by y<sup>e</sup> &  
 Medias Angelicall Inspiration, information or (tho' teaching, to instruct  
 help, ~~and~~ <sup>and</sup> assist us, both now at this time present, & at all other times  
 And places, when soever & wheresoever, we shall Invocate, Move or Call you  
 forth to Visible appearance, & to our Assistance <sup>in</sup> whatsoever truth or Subject  
 Matter or things Appertaining therunto, in all wisdom & true Science, &  
 both (Celestiall & terrestiall: &c: that shall be necessary for us, & also as any  
 other Emergent occasion, shall duly & properly require; to the Advancement  
 to sothe, & further of Gods glory, & the improvement of our selves, & comfort  
 to becom of you, worldly & spiryтуall Estate & Condition, & whatsoever you  
 live; & likewise in all such matters & things as soever shal, that shall be  
 necessary for us to know & enjoy, & more beyond what we are able to Ask  
 or to think, & what the same may give us, & all ~~the~~ gifts that in his  
 countenanc<sup>e</sup> & favour, & assistance, & protection, & favour to give y<sup>e</sup>  
 to Revolve, & shew forth unto us, in other wayes to bestow upon us, by the great  
 Angels

O y<sup>e</sup> great Angel or blessed Intelligenc<sup>e</sup> Raziel: & all other y<sup>e</sup> Celestiall  
 Angels of the order of Cherubims, mediums of Divine Grace & Mercy,  
 Ministers of true Light & understanding, & servants of the most high God  
 particularly Recited, & Respectively Spoken of, Invocated, Moved & Called  
 fourth to Visible Appearance (as aforesaid) Do condescend (we say) by the power  
 of Superior Emission, send one or more of y<sup>e</sup> Appar Visible here before  
 us, for shall please God, to be friendly unto us, & (in y<sup>e</sup> respective Office) for force  
 as for the servants of the most high God, Whom unto we move y<sup>e</sup> all  
 Joyntly & Severally, in power & presence, whose workes shall be a Song of  
 Honour, & the praise of y<sup>e</sup> Gods, in y<sup>e</sup> Creation, Amen.

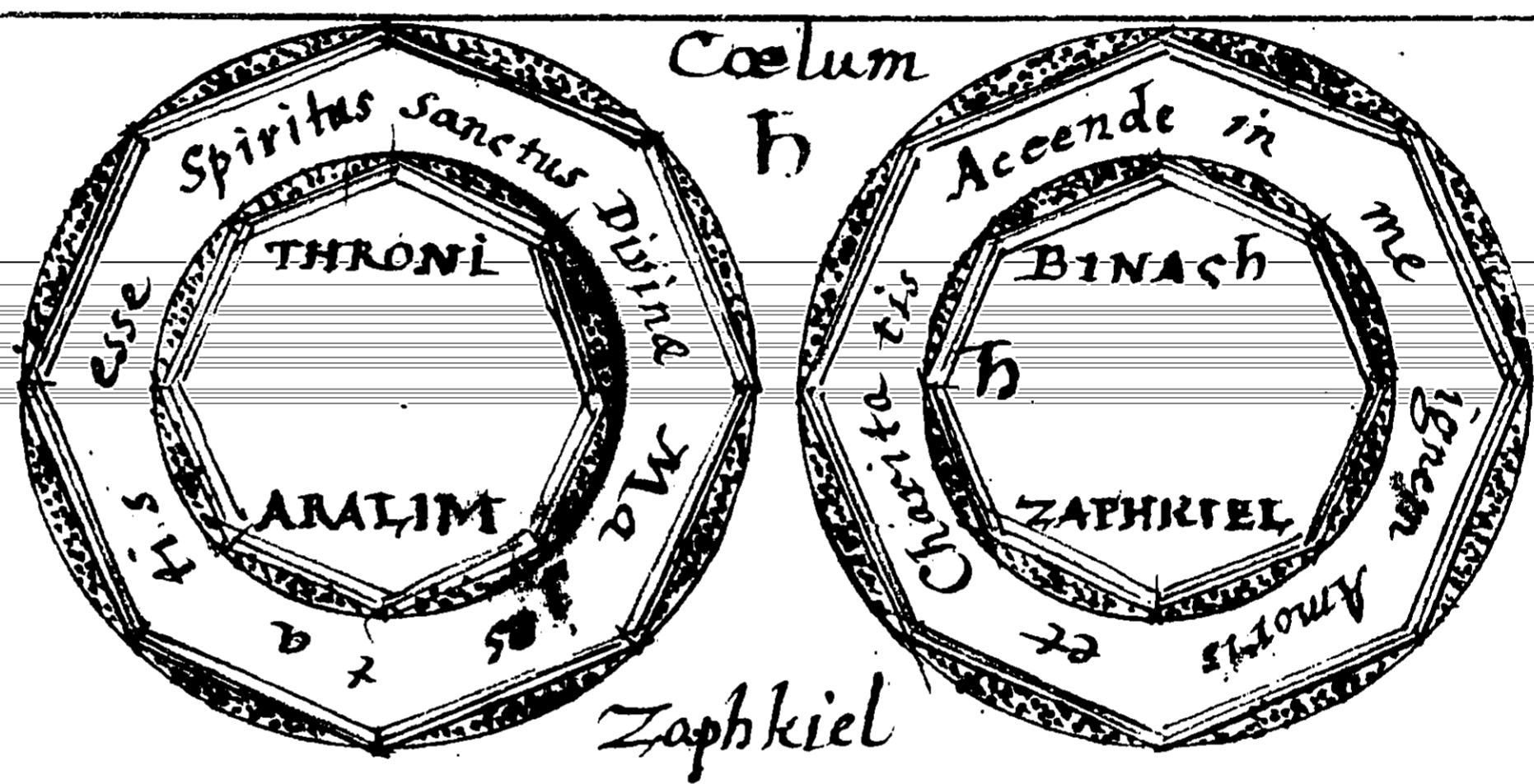
2<sup>d</sup> Replication

O thou glorious Angels or Blessed Intelligenc<sup>e</sup>, who by thy name is called  
 Raziel, and all other the Sacred Celestiall Angels of the order of Cherubims  
 Residing and located by allation proper, in that or to us, & p<sup>r</sup>o<sup>p</sup>er of Heaven  
 called the stary firmament, particularly Recited, Mentioned, Moved  
 & called forth to Visible Appearance, as in the foregoing Invocation is  
 hath been of us lately & Mon<sup>st</sup> at y<sup>e</sup> Recited, humbly & devoted  
 Supplication, & earnestly Requested, by thy vertue, power, force & efficacy  
 wherof, thro' all the Royal wordes & sentences therein contained, & also by  
 the great, & mighty power, full, & excellent name of the most high God  
 God, Jehovah, and his numerall attributes, Elohim, or otherwise by the most





... visible Apparance; the Celestial Hierarchy of  
Angels, of the order of Thrones; Whose principall Governing Angels, or Blessed  
Intelligences bearing Kelevo (Cameo, or Zaphkiel, & Jophiel) Residing in the  
Seventh Orb, Mansion, or Sphaere, (Called the Orb, Heaven or Sphaere of the  
planet or Star Saturne, &c:



... Great sacred, & Celestial Angels, Blessed Intelligences,  
... the Lovers of  
... the Most high, ...  
... the unity of heaven  
... all things whatsoever both (in the world, & in the  
... that is contained in the  
... the most excellent, great, high, & Honourable  
... at his most  
... in the









now at this time, and sent, and at all other times, to inform & enlighten

Direct our allord noble, & reverend, & stupendous, & ignorant In the best judgment  
Under standing, & to conduct us by the Angelicall instincts & Arctick directions,  
into the eminent path of truth, leading us by the way of the entrance into

the noble & illustrious, & glorious of wisdom, & true Science & Honors, as us parta-

Knowledge, & Knowledge, without whose Angelicall guide, & spiritual

Light, & Blessing, & Illumination, & the voice of the Holy Spirit, it is very

difficult, & not impossible, for us on this side of the Earth, to find, or

to find, or to be established worthy in to with testimony, which we would

humbly intreat, & beseech you, by your great power, & Celestiall

Angels, or Blessings & Illuminations, & Revelations, & the Holy Spirit,

to direct us, & to be our guide, & to be our light, & to be our way, & to be our

most high, & most noble, & most glorious, & most excellent, & most precious,

and most excellent, & most precious, & most excellent, & most precious, & most

precious, & most excellent, & most precious, & most excellent, & most precious,

precious, & most excellent, & most precious, & most excellent, & most precious,

precious, & most excellent, & most precious, & most excellent, & most precious,

precious, & most excellent, & most precious, & most excellent, & most precious,

precious, & most excellent, & most precious, & most excellent, & most precious,

precious, & most excellent, & most precious, & most excellent, & most precious,

precious, & most excellent, & most precious, & most excellent, & most precious,

precious, & most excellent, & most precious, & most excellent, & most precious,

Powerfully invoke, & confidently move you, & all you forth to  
Visible appearance, how & when in this Court, or otherwise should  
~~be heard~~ we are as it shall be your & in your name to us so to do  
And likewise to our self, & other signs of god, & power,  
in your name & authority, & in the name of the Lord  
and all those that shall minister to, & be in the  
Living grace, & right government, & order to inferior, Residing  
Serving & officiating in the name of the Lord (more or less)  
In your & our power & protection, in the name of the Lord  
Presence & appear, & visibly show us self as follows  
Specially in respect unto us in the City of London standing  
before us, or otherwise out of the same as it shall please you  
to permit to appoint you, and to show us a proceeding & record thereof,  
that you shall see & give us a true & correct copy thereof, & keep  
the same in your custody, & to give us a true & correct copy thereof,  
also that you shall see & give us a true & correct copy thereof, & keep  
the same in your custody, & to give us a true & correct copy thereof,  
Ascertained in what manner & manner you shall think fit, & in what  
manner, & all such other things as shall be necessary to be done  
that shall be necessary to be done, & in what manner, & in what  
manner, & in what manner, & in what manner, & in what manner,  
such as you shall think fit, & in what manner, & in what manner,  
of your

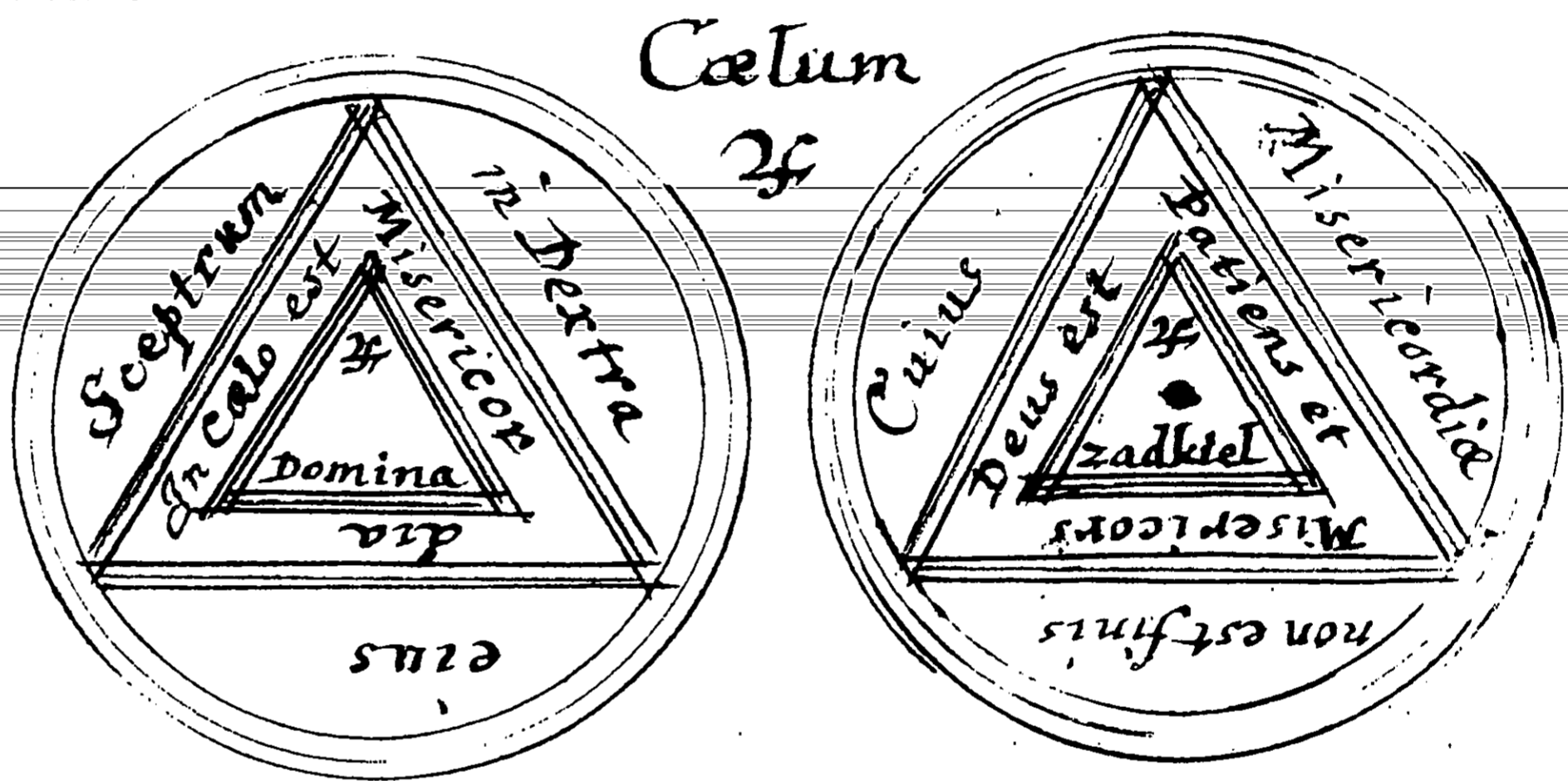
above worldly & temporall estate & condition, Whilst we yet live, &  
 if we desire it, let us have it, as things that are necessary for us  
 to know & enjoy, even beyond what we are able to ask, or to think, which of  
 himselfe will give us all we desire, shall in his bountifull & paternall mercy,  
 create us by his Spirit to receive all that we desire, with him, or  
 with the <sup>Angels</sup> ~~Angels~~ or ~~other~~ <sup>other</sup> intelligent beings  
 called by the Scriptures, Hierarchs & Sacraments, & all others of celestials, Angels  
 & the Order of Thrones, Hierarchs of graces, & other Ministers of the  
 true Light & Understanding, & servants of the most high God, particularly those  
 which are called, Seraphim, Cherubim, & Thrones, & others, which appeared as  
 messengers of God, & of his grace, & of his power, & of his wisdom, some end  
 some as ministers, & some as servants, & some as friends, & some as  
 unto us by his Spirit, & of his grace, & of his power, & of his wisdom, the most  
 of his grace, & of his power, & of his wisdom, the most  
 of his grace, & of his power, & of his wisdom, the most  
 of his grace, & of his power, & of his wisdom, the most







of those remaining in the visible appearance, the celestial  
 Hierarchie of Angels or the Orders of Dominations, Whose principal  
 Governing Angels or Blessed Intelligences, bearing Rufo, or Sacerdot  
 or Zachariel & Seraphiel, Residing in the sixth orb of Mansions or spheres,  
 being the first in Heaven, or the near of the planet or star (allied by it)

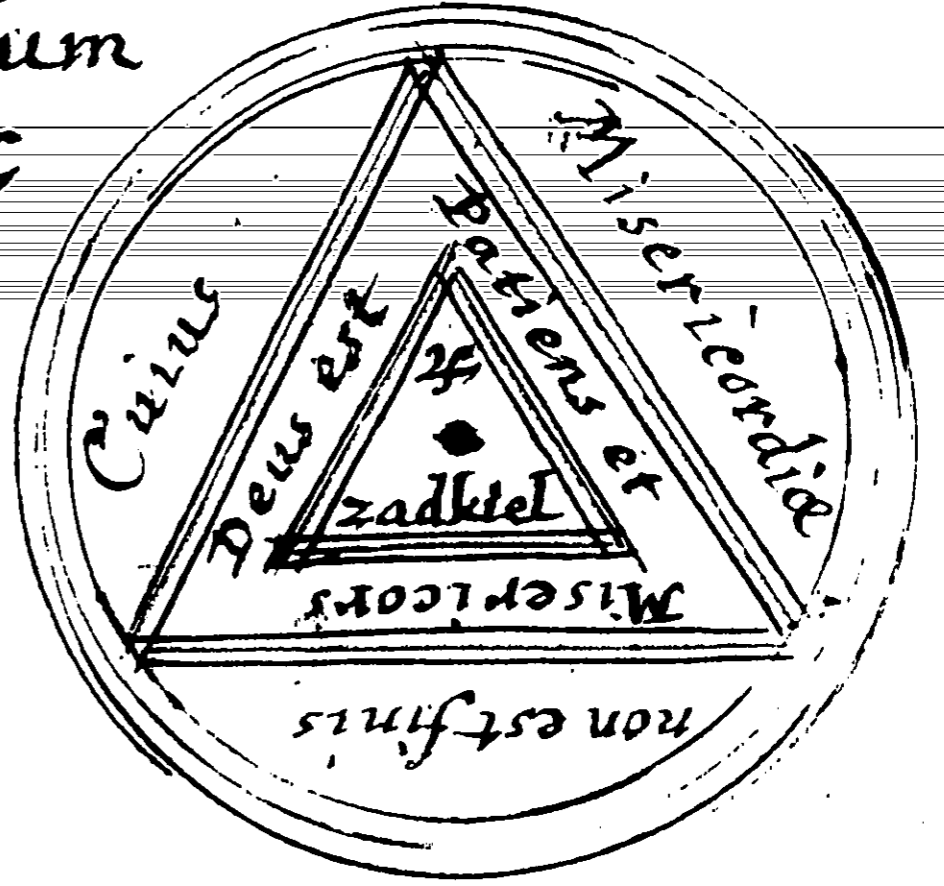
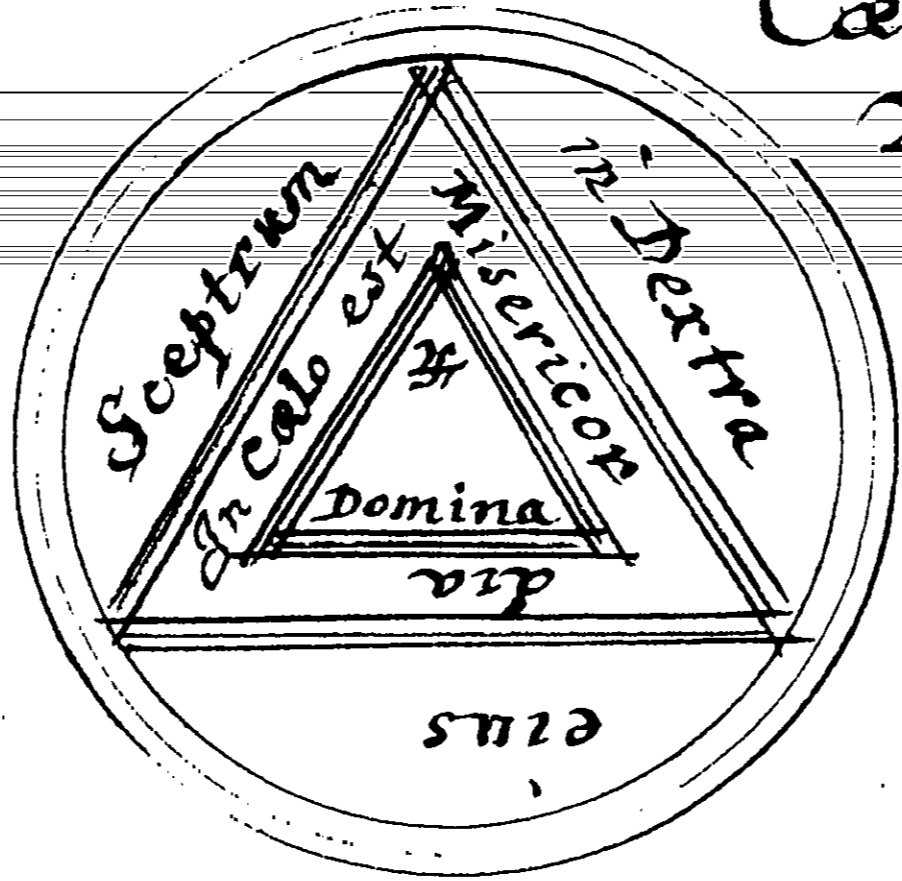


Magnum est...  
 whose...  
 Angel...  
 sum...  
 h...  
 ab...  
 (2...  
 high...  
 Angel...



...to visible Appearances, the Celestial  
 Hierarchie of Angels or the Orders of Dominations; Whose principal  
 Governing Angels or Blessed Intelligences, bearing Ruib, or Sancti  
 or Seraphim, & Residing in the sixth or 6<sup>th</sup> Mansion or Sphere,  
 being the first Heaven, or near of the planet star (called Jupiter)

Cælum



...the celestial hierarchy, the first order of angels, the seraphim, who are  
 the highest and most perfect of all the angels, and are the most  
 intimate of the divine light, and are the most perfect of all the  
 angels, and are the most perfect of all the angels, and are the most  
 perfect of all the angels, and are the most perfect of all the angels,





Accordingly Diffusing by severall Emanations proper ~~to~~ <sup>to</sup> ~~the~~ <sup>the</sup> ~~lower~~ <sup>lower</sup> ~~parts~~ <sup>parts</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~World~~ <sup>World</sup>, from the Superior to the Inferiour, we do humbly  
 beseech, earnestly Request & incessantly importune you, you & mynistrs,  
 benevolent Producers Angels or Blessed Intelligences, Sacred or  
 Libidinal, & others governing in the sixth Heaven, Orbs & Spheres  
 of the Planet or star of Jupiter, together with all others you  
 & benevolent, sacred & celestial Angels or intelligences, Ministers  
 of truth & true Science & Sapience, both celestial & terrestrial,  
 Messengers spiritual & quant, to the ~~World~~ <sup>World</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~World~~ <sup>World</sup>, located  
 and Bearing Rule & residing in the Order of Hierarchie & Kingdomes, all  
 & nations, in the sixth Heaven, Orbs or Spheres, & the planet or  
 star of Jupiter, from the Superior to the Inferiour, in General  
 & particular, jointly & severally, every Prince & Officer respectively,  
 to say, the King & his Council, the Nobles, the Clergy, the People, the  
 Universities, the Cities, the Townes, the Villages, the Households,  
 the Families, the Churches, the Schools, the Hospitals, the  
 and all other, as you shall think fit, to be directed & managed  
 in the best manner, for the Honour & Benefit of the  
 World, & the Church, & the Kingdome, & the people,  
 as you shall think fit, to be directed & managed  
 in the best manner, for the Honour & Benefit of the  
 World, & the Church, & the Kingdome, & the people,  
 as you shall think fit, to be directed & managed

out





A Proceeding sign of yo<sup>r</sup> Appearances & to be friendly unto us, & by yo<sup>r</sup>  
 Angelicall Benevolence, & celestiall Illumination, favorable Assistance,  
 familiar Society, Mutuall Correspondency, Verball Convers, & continuall  
 Community, & sacred Instructions: both now at this time present,  
 & at all other times, to inform <sup>and</sup> Rightly Direct our more Weak, & proud,  
 & ignorant intellect Judgments, & Understandings, & to Conduct  
 us by yo<sup>r</sup> Angelicall Instincts & Archidoctions, into the Luminous pathway  
 of truth, leading into & giving Entrance into the ports, Citties &  
 Villages of wisdom & true Science, & to make us partakers of Unde-  
 filed Knowledge; without whose Angelicall guide and spirituall  
 Conduct, blessed Assistance & benevolent advertisements, it is very  
 difficult if not impossible for any Mortall on Earth, to find or Obtain  
 or to be Establisht worthy of Entrance into with Testimony, wherefore  
 we humbly re-tract to you, & yo<sup>r</sup> Angelicall, & celestiall Ministering  
 Angles, Intelligence, & assistance, & we are fully assured that  
 you, & residing & officiating in the sacred & true illumination, & or  
 & where of the world, & of the world, & of the world, in the order of  
 Hierarchy of Angels called, & we are fully assured that all obediently  
 & truly & readily fulfill, as our important business & commissions,  
 in his Divine Dispositions, & by the power, & towards to your  
 Generall & Respectful Office, & by the power, & this is inoffensive  
Imperiall

Imperiell, great, signall, & Divine name of the most <sup>high</sup> gods &c:  
 And his numerall attributes, <sup>And</sup> by the power, Efficacy & Virtue  
 thereof, we are servants of the same y<sup>e</sup> gods, And by the strength  
 & force of our faith, hope in him, for Divine Assistance, Grace & mercy  
 herein so earnestly Request, powerfully invocate, & confidently  
 Move y<sup>e</sup>. & call y<sup>e</sup> forth, to Visible Appearance here before us,  
 in this C: S: or C: R: or otherwise shew out here before us, as it shall  
 please god, is given to y<sup>e</sup> so to Do, & likewise shew Visible unto us  
 aforesaid signe of y<sup>e</sup> Appearance, by y<sup>e</sup> servants of the Lord: Sacki  
 or Zakkid & Zoddkiol: &c: And all others the (celestiell) Ministering  
 Angels, & Mediums of Divine Grace & Light, from the Superior  
 to the Inferiour, Residing Serving & officiating in the Order of  
 Hierarchies. (How many) that Divine power & permission, in the  
 Name of the Lord: Jesus: &c: by the Holy Spirit, shew y<sup>e</sup> signs  
 & wonders, & by the same, &c: to Respective signments, in this story  
 & binding and signments, or ~~other~~ shew out of the same, in all  
 things, y<sup>e</sup> god to give us the Appoint y<sup>e</sup>, & so shew us a proceeding sign  
 thereof, by y<sup>e</sup> Mediate Angelicall signment, information, &  
 (how) & shew us the same, &c: And is Assist us, both at, and time  
 we want, to us at all times, & places, whensoever we have need  
 we shall have us, & how y<sup>e</sup>, & call y<sup>e</sup> forth to Visible Appearance  
 to our Assistance, in what soever truth, or subject matter or thing

or thing Appertaining therunto, in all wisdom & true Science, both  
 (celestiall And terrestiall &c. that shall be necessary for us: & also  
 as any other eminent occasion, shall Duty & properly Require, for  
 Advancement & setting forth of Gods glory, & the Improvement of our  
 Mettes, (conforts & benefites of our Worldly or temporall Estate, &  
 conditions, whychost we yet live, & otherwise in all such matters of  
 things whatsoever, & also that shall be necessary for us to know & enjoy,  
 & use beyond what we are able to aske or thinke, with the Almighty good  
 & all good gifts, shall in his boundlesse & paternall Mercy, co-  
 trarily please & hereby to give us to Reveal, & show forth unto us  
 or otherwise to bestow upon us, by great Angels or Blessed Intelligences  
 Sackiel, or Zackiel, or Zedekiel, And all others of celestiall Angels  
 of the Order of Dominations, Medians of Heavens & Grace & Mercy,  
 Ministers of truth, & the instruments, & servants of the most high  
 God, & his holy Spirit, & his word, & his power, & his will, & his  
 grace, & his love, & his mercy, & his kindness, & his goodness, &  
 by his word, & his power, & his will, & his grace, & his love, & his  
 mercy, & his kindness, & his goodness, & his word, & his power, &  
 his will, & his grace, & his love, & his mercy, & his kindness, & his  
 goodness, & his word, & his power, & his will, & his grace, & his  
 love, & his mercy, & his kindness, & his goodness, & his word, & his  
 power, & his will, & his grace, & his love, & his mercy, & his  
 kindness, & his goodness, & his word, & his power, & his will, & his  
 grace, & his love, & his mercy, & his kindness, & his goodness, & his  
 word, & his power, & his will, & his grace, & his love, & his mercy,  
 & his kindness, & his goodness, & his word, & his power, & his will,  
 & his grace, & his love, & his mercy, & his kindness, & his goodness,

4<sup>th</sup> Application

O You glorious Angels, or blessed intelligences, who by name are  
 called, Seraphim, or Seraphim, and all others the Sacred  
 Celestiall Angels of the Order of Dominations, Residing and  
 Located by Callanion proper, in that Part or Side heards of Heaven (Called  
 Junitor, particularly Acitoch, Montionoch, Moosich & Calloch & other  
 visible, appeared, as in the good going Invocation, in which been of  
 us, as yet, befaller at sacred order, earnestly solicitoch, suplicant  
 & humble Requested; by the Sacred power, grace, & efficacy, whereby  
 God & all the Royall words, & Sentences therein contained, & also by  
 great & mighty powerful & excellent, name of the Most high &  
 And his numeral Attributed, Gloried, or otherwise by the truest & most  
 Speciall name of God, & the Son, as also of the highest,  
 Reverend, & present in this year, according to the present  
 day, by a speciall, & ordinary, manner, & as yet, the  
 we know, & as yet, the year, & as yet, the year, & as yet, the year,  
 in a holy spirit, by a speciall, & ordinary, manner, & as yet, the year,  
 humbly entreat, & earnestly request, to mercifully send you, &  
 your Angels, & blessed into Legation, & as yet, the year, & as yet, the year,  
 & as yet, the year, & as yet, the year, & as yet, the year, & as yet, the year,  
 For, as yet, the year, & as yet, the year, & as yet, the year, & as yet, the year,  
 of Antion or Sixth Course, & as yet, the year, & as yet, the year, & as yet, the year, & as yet, the year,  
 Junitor

called Jupiter, & according the commands of the highest, in y<sup>e</sup>  
 order or hierarchy of Angels called Dominations, Aloud therefore  
 the great & glorious Angels Sackiel, or Zackiel, & Zacciel; or some  
 one or more, or ether or id<sup>o</sup> y<sup>e</sup> sacred celestial Angels of the  
 Army of Dominations, by the good nature & office, & by the vertue  
 & efficacy of all, afforesaid; Issued & appeared visibly w<sup>o</sup>  
 order us, & unto us, in this, C.S. or G.R. or other wayes out of the same  
 w<sup>o</sup> to order us, as it shall please God, & also y<sup>e</sup> his servants, or messengers  
 w<sup>o</sup> to grace & glory, & to show forth plainly unto us, some  
 w<sup>o</sup> to sign or token, for going y<sup>e</sup> coming & Appearance;  
 And to send us, & to for us, as for the servants of the highest,  
 Wherunto in his name we do againe earnestly request & shew y<sup>e</sup>  
 w<sup>o</sup> in words & w<sup>o</sup> to us, & to us, & to us, & to us, & to us,  
 shall be done by the said Angels, & to us, & to us, & to us.

Amen



& Divine commands & Appointments, in the Order of Hierarchy  
 of Angels (allied Potestates, & Residing in the fifth heaven,  
 & bearing office, Rule & power in the Mansion, Orb, or Spher  
 of the Moon or Star, allied Mars, and the servants also of ye  
 next host, Reverently <sup>Revi</sup> present ~~me~~ in his holy year, to call upon  
 ye, & humbly Request & earnestly Intreat, ye should y<sup>e</sup> to Visible  
 Appearance, in ye through his most Excellent, Ineffable, great,  
 & mighty, Signall, Sacred & Divine name & the most high God,  
 & Holy Spirit, & his num erall Attributes ye be such, who siteth in  
 the immorall & highest Heavens, & good whom all the host  
 & Quire, of Celestiall Angels, incessantly sing to ye. O. Sanctus Sa-  
 ctus, & Holy Spirit, who in the Creation gathered the waters under  
 the firmament, & gathered into one flood, & called them Seas, & ye  
 which ye have made the firmament of the sky, & ye which ye have  
 made the earth, & all things that are therein, & which ye have  
 made the sun, & the moon, & the stars, & which ye have made  
 the firmament of the sky, & which ye have made the earth, & all  
 things that are therein, & which ye have made the sun, & the moon,  
 & the stars, & which ye have made the firmament of the sky, & which  
 ye have made the earth, & all things that are therein, & which ye  
 have made the sun, & the moon, & the stars, & which ye have  
 made the firmament of the sky, & which ye have made the earth,  
 & all things that are therein, & which ye have made the sun, & the  
 moon, & the stars, & which ye have made the firmament of the sky,  
 & which ye have made the earth, & all things that are therein, & which  
 ye have made the sun, & the moon, & the stars, & which ye have  
 made the firmament of the sky, & which ye have made the earth, &  
 all things that are therein, & which ye have made the sun, & the  
 moon, & the stars, & which ye have made the firmament of the sky,  
 & which ye have made the earth, & all things that are therein, & which  
 ye have made the sun, & the moon, & the stars, & which ye have  
 made the firmament of the sky, & which ye have made the earth, &  
 all things that are therein, & which ye have made the sun, & the  
 moon, & the stars, & which ye have made the firmament of the sky,











and his numerall Attributes <sup>the same</sup> & the power & efficacy & Virtue thereof  
 We the servants of y<sup>r</sup> god, & by the strength & force of our faith, & hope in  
 him for Divine Assistance, Grace & Mercy herein, do earnestly Request  
 your truly Sincere, & confidently mov'd y<sup>e</sup> & all y<sup>e</sup> forth to Visible  
 Appearance, here before us in this Court or elsewhere - or otherwise here about  
 here before us, as it shall please gods is given unto y<sup>e</sup>. to do, & likewise  
 to show visibly unto us, a good going sign of y<sup>e</sup> Appearance, you  
 Servants of Chores, Samuell, the Linnith, and all others y<sup>e</sup> Celestial  
 Ministering Angels, & Ministers of Divine grace & light, from the  
 Superior to the inferior, Residing & serving & officiating in  
 Order of potestates: allowe (we say) and by the superior power &  
 permission. In the name of god, withost, to seeme, Appear visibly  
 upon the 20<sup>th</sup> of Decemb<sup>r</sup> next, the 10<sup>th</sup> of Decemb<sup>r</sup> & Respectively unto us,  
 in this Court or elsewhere, as it shall please gods is given unto y<sup>e</sup>.  
 as it shall please gods is given unto y<sup>e</sup>.  
 In witness whereof, the 10<sup>th</sup> of Decemb<sup>r</sup> 1642.  
 We the said, do hereby certify, & do hereby certify, & do hereby certify,  
 that we are with us, as it shall please gods is given unto y<sup>e</sup>.  
 Whensoever, & in what manner, & in what place, & in what place,  
 forth to Visible Appearance, as it shall please gods is given unto y<sup>e</sup>.  
 or subject, & that in things, & in things, & in things, in all wisdom  
 & true sciences, both Celestial & Terrestrial, that shall be  
 necessary





Heaven, orbe, or spheres of the planet or star (called Mars), & serving  
 the commands of the Highest, in the Order or Hierarchy of Angels (called  
 # #  
 protostars, by Degree, nature & office, & by the Virtue, power & Efficacy  
 of an aforesaid, to descend & appear, visibly, here before us, & unto us,  
 JAMES C: S: or: G: R: - or otherwise out of the same here before us, as it shall  
 please God, & so by his servants & messengers of Divine Grace & mercy,  
 & to send, with kindly unto us, some remarkable sign or token for going  
 to, coming & Appearance, & to proceedly unto us, & to focus as with the  
 servants of the Highest, Who, unto in his name we doo againe  
 earnestly Request, & allowe ye, both in power & presence, whose friendship  
 unto us herein, & workes shall be a song of honour & the praise of  
 all in all Creation, Amen.

# The receipt of your grace by Samuel & Rudimel,  
 or some one or more on either of you, & your service (faithfull  
 Mungell of the Court of Justice) &















Appear & visibly showy<sup>s</sup> selves, joyntly & severally, & Respectively  
 unto us, in this C: S. or R: Standing here before us, or otherwise out of the  
 Land, as it shall please God to permit & appoint, & station us  
 = proceeding Signe thereof, by y<sup>e</sup> Mediate Angelicall Inspiration  
 Information or (hoope touching, to instruct, helpe, Aid & assist  
 us, both at this time present, & at all other times, places, & whensoever  
 & wheresoever we shall be vocat<sup>d</sup> moved & call'd forth to Visible,  
 Appearance, & to our Assistance, in whatsoever truthes or subjects  
 matter or things, appertaining therunto, in all wisdome & true  
 Science both Celestiall, & terrestiall &c: that shall be necessary  
 for us, & also at any other Emergent Occasion, shall Duty & necessarily  
 require, to ~~the~~<sup>the</sup> advancement & settling forth of Gods glory, & the  
 improvement of his Church, & Kingdom, & the  
 & the general estate & interest of the Church, & Kingdom  
 in such manner, as shall be necessary, & as shall be  
 necessary for us to. In such manner, as shall be necessary, & as shall be  
 to us, or to the Church, & Kingdom, & the  
 to us, & the Church, & Kingdom, & the  
 pleased hereby, to give you, & the Church, & Kingdom, & the  
 or, & the Church, & Kingdom, & the

Blessed Intelligences, Michael, Uriel, & Seraphim?  
 And all others ye Celestiall Angels of the Order of Virtues,  
 Medians of Divine grace, the Hierarchy, Ministers of true Light &  
 Understanding, the servants of the most High God particularly  
 Recited, & Men of Invocation, I now & callid forth, to  
 Visible Assurance as aforesaid, & second, (no say) & of the  
 power of your own mission, some one or more of ye  
 And **visibly** heard of for us, as it shall please you, & be  
 friendly unto us, in ye respective offices, & for us as for the  
 servants of the most high God, who unto us move ye all  
 in power & presence, whose works shall be a song of honour  
 to the praise of ye God in ye creation Amen.





particular, Every & each one, for, and, by it self. Respectively, by Degrees  
 Nature & Office, residing, & being in the Mansion or fourth, Heaven, Orb  
 or sphere, of the planet, or star called the Sonne: & serving the Commands  
 of the highest, in the Order or Hierarchy, of Angels, called, Vertues; Move  
 Therefore by great & glorious Angels, Michael, Uriel, & Seraphim; or  
 some one or more, or either of y<sup>e</sup>. by sacred Cœlestiall, Angels, of the Order  
 of Vertues, by Degree, nature, & office, & by the Vertue, power, & efficacy:  
 of all aforesaid, Descend, & appear Visible, here before us, & unto us in this  
 C: S: or G: R: or otherwise, out of the same, here before us as it shall please  
 God: & also, you his Messengers of Divine grace, & Mercy, & to show forth  
 mainly unto us. Some Remarkable signe or Token, foregoing, y<sup>e</sup> coming  
 & appearance, to be friendly unto us, & to for us, as for the servants of the  
 highest, & unto in his name, and do, againe earnestly request, & Move  
 y<sup>e</sup>, with, in, & to, whose presence, & unto us herein, & workes  
 shall be every of his name, & the praise, of y<sup>e</sup> God in y<sup>e</sup> Creation: Amen:





after the most glorious, & Celestiall Image of himselfe; & gave them  
 Dominion over the fishes of the Sea, & over the fowles of the Ayre,  
 & over the Cattel, & over the Earth, & over every creeping thing that  
 creepeth upon the Earth; & when he had <sup>created</sup> the whole Creation &  
 also man, even all that was created, he blessed them, & gave them  
 Rule & power over all, whatsoever was contained in the Creation (Saying)  
 Be fruitful & multiply, & Replenish the Earth, & subdue it, & have  
 Dominion over the fish of the Sea, over the fowles of the Ayre, & over  
 every living thing that moveth upon the Earth. And also, gave to all Cattel  
 or Beasts of the Earth, fowles of the Ayre, & to all Animals, & other Creatures  
 Whatsoever, wherein there is life, Every green herb, for Meate, in the sixth  
 Day of the week; & also decreed & constituted & Appointed you, to govern  
 the said sixth Day, &c. And he created all things, & he ordered all things, in the  
 Creation, that he had made; & said, they were good; & he blessed them, & confirmed  
 all in his said, in his most right & holy name, saying  
 as we have seen, & heard by Gods & Angels, the words of his most holy name, saying  
 And of the said of Gods Creation, using the said characters of holiness  
 wherby he by the secret, & mystery, & divine power, efficiency & his labour  
 thorough his holy name & confirming them in order, office, name, nature,  
 & correspondence with his divine will, & his divine decrees, & his divine  
 & divine decree, & glory, & power, & purity, & his divine power, & his divine



Ruling, & Residing, in the Order or Hierarchy, the Office Called Principality,  
 in the third heaven, or is or appears of the planet or Star Called Venus,  
 in general & particular, jointly & severally, Every & Each one by Office  
 Respectively, &c. to give up or gather up selves together, & some one or  
 more of <sup>you</sup> as it shall please God, by Divine permission, to leave  
 Descend, from <sup>the</sup> celestiall habitation or place of Residence, into this  
 C: S: or G: R: & therein to Appear visibly unto us, & not to also Entreat  
 you, would be graciously pleased, in & through the same, to transmit  
 your true & logical, & real Apparance mainly unto the sight of our  
 Eyes, & your Voyces unto our Ears, that we may visibly see you, & audibly  
 hear you speak unto us, or otherwise to appear out of the same,  
 as it shall please God, & your servants of Divine Grace, & Messengers  
 of Mercy, with the most most proper, pertinent, or best befitting this  
 Action, Apparance, Location or Place, and to show plainly, & visibly  
 unto us, a good & true signification of your Apparance, in & by you, & of  
 your true & logical, & real Apparance, & to humbly request  
 & beseech you, your servants, & your various, singular, & diverse Intelligence  
 Angels, & Spirits, together, with all others, in celestiall Kingdoms, or Blessed  
 Intelligences, from the superior, to the Inferior, in power & Office  
 Residing in the same Heaven, May from you, & appear by the  
 planet or Star Called Venus, & by using the means, orders &  
 & Appointments of the highest, in the Office & Order  
 Called principality, in of & through this mighty Divine <sup>agent</sup>

Signall, & powerfull name of y<sup>e</sup> God Jehovah. This numerall  
 Attribute, & the great Vertue, Efficacy, Excellency, power, prevailing  
 & Superiority thereof, to give up and gather y<sup>e</sup> selves together, Every  
 & each one joyntly & by it selfe Respectively, & severally, to follow  
 & Resound, from y<sup>e</sup> Celestiall Mansion, or place of Residence &  
 Inwardly, & Visible to the sight of our eyes, into this: C: S: or C: H:  
 Standing here before us, as being set for that purpose; or otherwise unto us,  
 & before us, out of them, as it shall please God, & his servants of  
 Divine light, grace & mercy, Someth most meet, & most befitting this  
 Action; & also to show forth a preceding signe, of y<sup>e</sup> Apperance; &  
 to be send unto us, & by your Angelicall Benovolency, Celestiall  
 Illumination, favorable Assistance, & familiar society, Mutuall  
 Correspondency, & vertuall Communion. (continued) Community, & sacred  
 instructions, with more at this time, & sent, that all things, to improve  
 & to be done, in our service, & to be done, & to be done, & to be done  
 in all, & judgment, & in all, & in all, & in all, & in all, & in all, & in all  
 distincts, & to be done, & into the same, & into the same, & into the same  
 unto the glory of our service, & into the same, & into the same, & into the same  
 & true science, & to be done, & to be done, & to be done, & to be done  
 whose, & to be done, & to be done, & to be done, & to be done, & to be done  
 & Benovolent Assistance, & to be done, & to be done, & to be done, & to be done  
 for us, & to be done, & to be done, & to be done, & to be done, & to be done  
 worthy





the name of the Highest, Decends, Appear, & show Visibly your self  
or selves, jointly or severally & Respectively unto us, in this C: S: or G: R: standing  
here before us, or otherwise out of the same, as it shall please gods, to present  
and Acquaint us, with his own, & peculiar signification: And by y<sup>o</sup> Mediate  
Angelicall Inspiration, or the help of teaching to Instruct, help, Aid, & assist us,  
both at this time <sup>also</sup> ~~present~~ & at all other times, & places when so ever & where  
so ever, we shall invocad Move & call for, to Visible, Assured, & to  
our Assistance, in whatsoever truths or subject matters or things, stands relating  
thero unto, in all wisdome, & true scienc, both Celestial & Terrestial &  
that shall be necessary for us, & in <sup>other</sup> any ~~under any~~ <sup>other</sup> Occasion, shall  
Duly & Reverently Requirit, to the Advancement & setting forth of gods  
Glory, & the Improvement of our Wob Affairs, Comfort & benefit of  
our worldly & Temporall Estate, & Contention, whilst we yet live;  
the likewise in all such Matters or things as that ... else, that shall be  
Necessary, for the ... .. to use or  
think, which the ... .. in his  
... .. by ... .. to you y<sup>o</sup>  
... .. to ... .. & great  
Angels & blessed spirits, that ... ..  
& ... .. the ... ..  
... .. that ... ..  
of the most high gods, ... ..

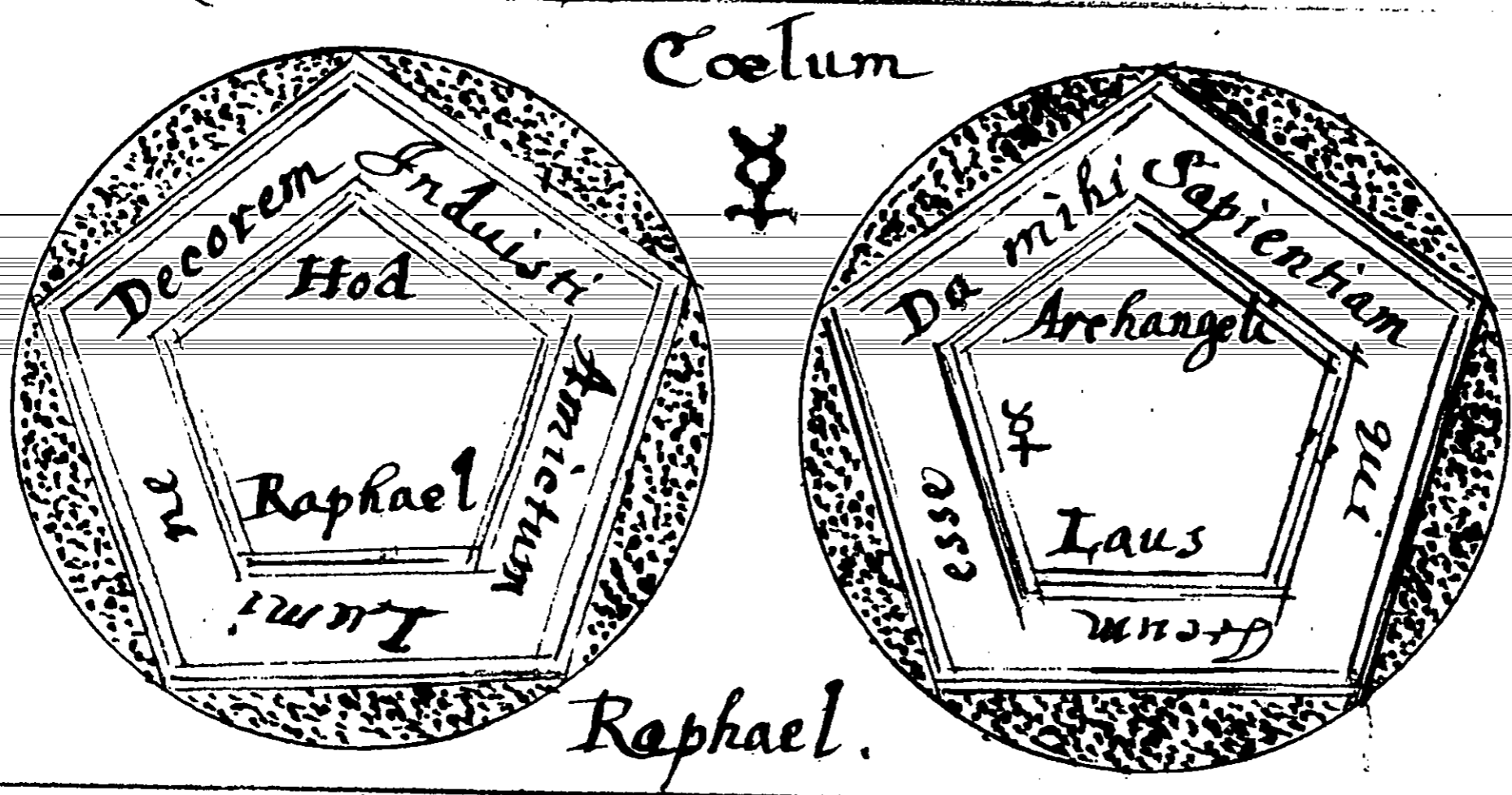
Invocations, Moved & called forth to Visible Appearance as (aforesaid)  
 Descend (we say) & by the power of the Superior Emission, Some  
 one or other of yo<sup>r</sup>. Honour Visible, here before us, as shall please God,  
 & be present unto us: in yo<sup>r</sup> Respective offices, to perform as for the Services  
 of the most high God; Who unto us move yo<sup>r</sup> all jointly, & severally, in  
 favour & increase; whose Works, shall be a Song of Honour, & the  
 praise of yo<sup>r</sup> God, in yo<sup>r</sup> Creation: Amen:



Heavens, or Sphaeres, of the planet or Star (called Venus, & bearing  
 the command of the highest, in the Order or Hierarchy of Angels,  
 (called principalities. Now therefore by your great & glorious Angels  
 Anas & Moqad, or some one or other of you, or your sacred  
 Celestiall Angels, or the Order of principalities, by Degree nature &  
 office, & by the Vertue power, & efficacy of all aforesaid, descend &  
 Appear visibly unto us in this C: S: or G: R: or otherwise out of the same  
 here before us, as it shall please god, & also your his Celestiall messengers  
 of living grace & mercy, to show forth plainly unto us, some  
 some Remarkable sign or token for going your coming & appearing  
 to be friendly unto us, & do for us as for the servants of the highest  
 Wherunto in his name we do againe earnestly Request, &  
 Now your both in power & presence, whose friendship unto us  
 we have & much we shall be as we are, & the prayer of your  
 God in your (revelation, Amen

The Signe of the Archangels

...to Visible Appearance, the Cælestiall,  
 Hierarchy of Angels, of the Order of Arch Angels; whose, principall governing  
 Angel is or blessed Intelligences, being ruled, and Raphael, to be called, & residing  
 in the second, 10<sup>th</sup> Mansion, or Sphere, being, the Cro, Heaven, or Sphere, of the  
 planet, or star called Mercury



The 10<sup>th</sup> Mansion, or Sphere, being, the Cro, Heaven, or Sphere, of the planet, or star called Mercury

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 planet, or star called Mercury



And by the Seal of y<sup>e</sup> Creation, being the Marke or Character of Holyness.  
 unto y<sup>e</sup>, & by the Occult History, & secret Vertue, & efficacy, & influence thereof,  
 dignifying & confirming y<sup>e</sup>, in order, of fire, name, nature, corporality, w<sup>th</sup>  
 Divine (celestiall, Angelicall, Immortall, & Sublime. Excellency,  
 glory, power & purity, & perfection, goodness & love, first, unto the service of  
 of the most high God, & his Divine laws, & Commandes, nextly unto the Charge  
 care, & counsell, Councell, Comfort, benedict, & Assistance of his servants,  
 the Sons of men Living on Earth, to inspire, instruct, & guide them into  
 the knowledge, & way of truth, & all true physical, & Metaphisicall  
 Sciences, Either Immediately from the holy Ghost, unto more Choyce  
 Vessels & Honour, or Mediatly of Divine grace, & admision, from  
 y<sup>e</sup> Angels or Elders, unto the Sons of men, servants of God, dwelling on  
 Earth, & in the world, & shall be of their service & comfort, &  
 the... to... by all... said  
 the... by... efficiency...  
 with... Mediatly...  
 of... by...  
 the... proper,  
 Assign... Inferiours  
 w<sup>th</sup>



We do humbly, beseech, earnestly Request, & incessantly Intreat y<sup>e</sup>.  
 y<sup>e</sup> Magnifick, Benovolent, & Saerid Angels or Blossid Intelligences,  
 Raphael, & Michael, governing in the Second Heavon, Manfion,  
 Orb or Sphard, or the planet or star, Callid, Mercury; together w<sup>th</sup>  
 all others, y<sup>e</sup> benovolent, Saerid, & Celostiall, Angels or Intelligences,  
 Ministers of truth, & benevolence, & sapience, both Celostiall & Terres-  
 trial, Messagers spirituall & Light, & Mediators of Divine grace,  
 Locators, Ruling, & Residing in the office, order, or Hierarchy, (allid  
 Archangels: from the superiour to the inferiour in generall, &  
 particular, joyntly & severally, Every of each one by office, Respectively  
 &c: And to give up, & gather y<sup>e</sup> selves together, some one or more of y<sup>e</sup>,  
 as it shall please God, by Divine permission, to attend & Dispose, from  
 y<sup>e</sup> Celostiall mansion, or place of Residence, in the C. S. or U. K.  
 to receive by any visible means, what we desire, & to be made, &  
 place, when we shall have received the same, & to be made, &  
 the same pleasure, & to be made, & to be made, &  
 into our Ears, that we may visibly see y<sup>e</sup>, Audibly hear, you, speak;  
 & to be made, & to be made, & to be made, &  
 & y<sup>e</sup> his own name, & to be made, & to be made, &  
 most proper to be made, & to be made, & to be made, &  
 Appearance

Appearance







Appearances, & to our Assisted, in what soever truth or subject Matter, or thing  
pertaining therunto, in all wisdom, & true Science, both Celestiall & Terrestriall,  
ye: that shall be necessary for us, & also as any other Emergent occasion shall  
Desire, & properly require, to the Advancement & setting forth of Gods Glory,  
And the Improvement of our Welfare, (comfort, & benefit, of our Worldly, &  
Immorall, Estate & Conscience) Whilst we yet live, & likewise in all such  
Matters or things whatsoever, Else that shall be necessary for us, to know  
Even beyond what we are able to ask or think, Which the Almighty giver  
of all good gifts, shall in his bountifull & paternall mercy, be gloriously  
pleas'd, hereby to move, & guide us to Reveal & show, forth unto us, or  
thornise to bestow upon us the great Angels or blessed intelligences,  
Raphael, & Gabriel, & Michael, & Cherubim, & Seraphim, & Archangels,  
Messengers of the Lord God, &c. &c. to be ready to assist us, in all our  
highest, & noblest, & most excellent, & most precious, & most valuable, &  
to his sole appearing, & appearing, & appearing, & appearing, & appearing,  
Superior, & superior, & superior, & superior, & superior, & superior,  
ye, & shall praise you, & shall praise you, & shall praise you, & shall praise you,  
for the servants of the Lord God, & shall praise you, & shall praise you,  
In power, & power, & power, & power, & power, & power, & the praise  
of your God in your creation & adoration

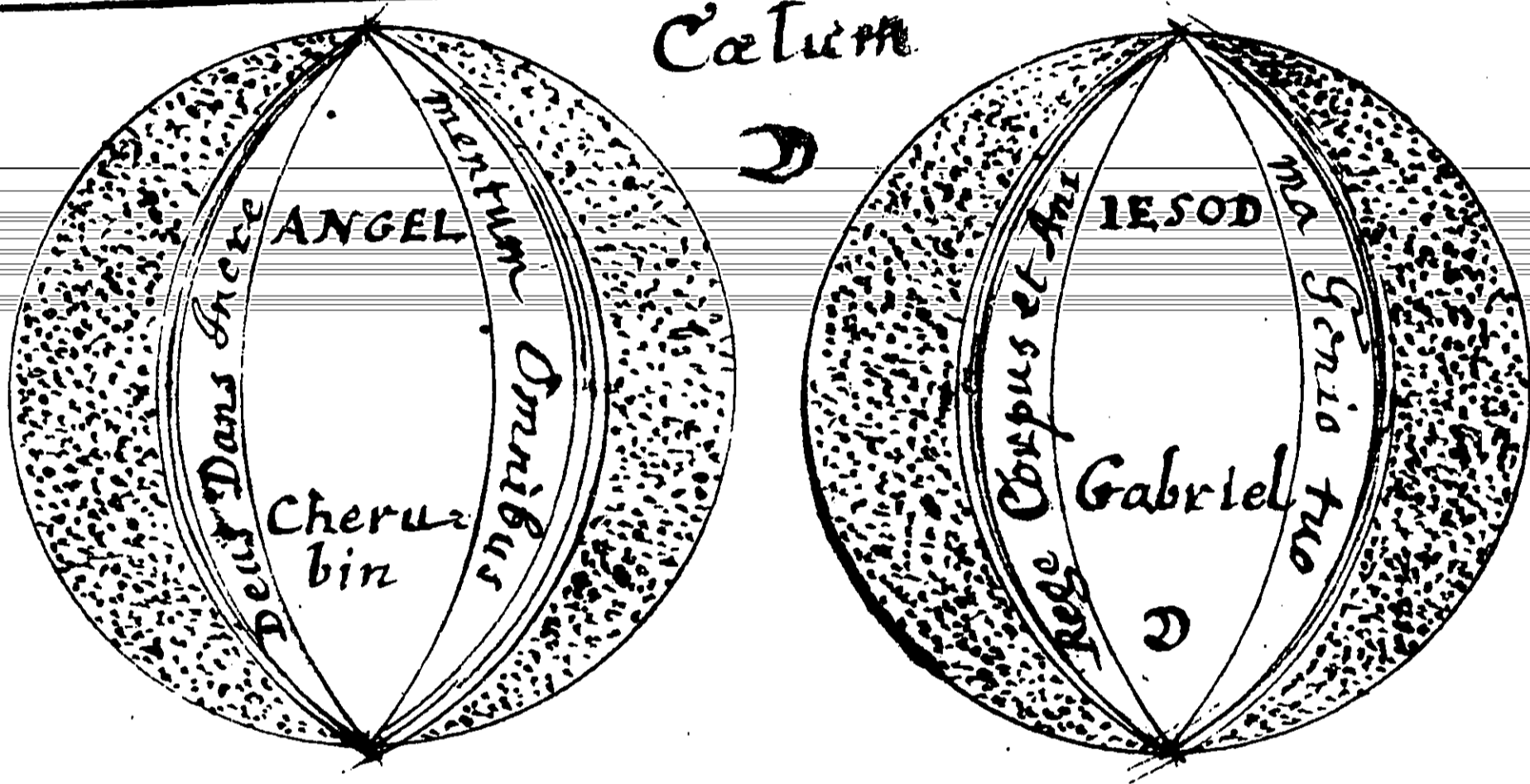


Order, or Hierarchy of Angels Called Arch-Angels, more thoro fore by  
 Great & glorious Angels, R. Raphael, & Michael; or some one or more of them  
 of the C. & Sacred Celestiall Angels, of the Order Arch-Angels, by, & good nature  
 & office, & by the vertue power, & efficacy, of all aforesaid Descend & Appear  
 visibly here toward us, & unto us, in this C: S: or G: R: or otherwise out of the  
 same, here toward us, as it shall please God, & also you his servants, &  
 Messengers of some grace & mercy, & to shew with plainly unto us,  
 some Remarkable sign or token, fore going & coming to Appearance,  
 And to plainly unto us, & to you as, for the servants of the highest, who  
 unto in his name, & do again earnestly Request, & to love us, with in  
 words & manner, whose friendship unto us, here in & works, shall be  
 a joy & comfort, & the amount of 40 gold in 40 Creation Anns,

The World

According to ancient, or to visible Assurance, the celestial Hierarchy  
 or Angels of the Order of Angels, these nine, all governing Angels or  
 blessed intelligences, bearing rule and, Gabriel, & Michael, & Rending  
 into the first or main function of Spirit, being the 100, Warden, or Shepherd,  
 of the planet (also Luna, or the Moon, &c.)

Caelum



Yon, & others, great secret, & celestial angels, in 3. order, intelligences,  
 the 100, with the main function of Spirit, being the 100, Warden, or Shepherd,  
 of the planet (also Luna, or the Moon, &c.)

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 the 100, with the main function of Spirit, being the 100, Warden, or Shepherd,  
 of the planet (also Luna, or the Moon, &c.)

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 the 100, with the main function of Spirit, being the 100, Warden, or Shepherd,  
 of the planet (also Luna, or the Moon, &c.)

Hierarchy







Located, Ruling, & Residing, in the Order or Hierarchie, & Offices Called  
 Angels, from the Superiour to the Inferiour, in generall & particular,  
 Jointly & severally, Every & Each one by office, Respective ly; to Gird up  
 & gather up selves together, Some one or other of y<sup>e</sup>, as it shall please God  
 & by Divine permission, to move & descend from y<sup>e</sup> (celestiall mansion  
 or place of Residenee, into this C: S: orly R: & therein to Appear visibly  
 Unto us, & we also Entreat y<sup>e</sup> would be, & rationally please, in & through  
 the same to transmit y<sup>e</sup> ~~from~~ <sup>tra</sup> Angelicall, & Reale presence, plainly,  
 Unto the sight of our Eyes, & y<sup>e</sup> Voyces unto our Ears, that we may  
 visibly see y<sup>e</sup>, & Audibly heare y<sup>e</sup>, & make unto us, or otherwise to  
 Appear out of the same, as it shall please God, & y<sup>e</sup> his Servants of  
 Divine grace, & Messagers of Mercy. Some of the most chief, proper,  
 pertinent, & best assisting this Action, & purpose, is Matter  
 to show manifestly, & visibly into y<sup>e</sup> world, that y<sup>e</sup> are  
 Apparitions, but not to be seen, & heard, unless by speciall  
 Entreat, & Divine assistance, Request, & Command, & otherwise  
 y<sup>e</sup> will not, & cannot, be seen, & heard, & otherwise  
 with a look, or hearing, & otherwise, but by speciall assistance  
 from the Superiour, to the Inferiour, in y<sup>e</sup> office, Residing in  
 the same mansion, & as y<sup>e</sup> please, & of the presence (as if it were, or the  
 moon)

Moon, & Serving the Divine Decrees, Commands, & Appointments of the  
 Highest, in the Office & Order of Angels, in by & through, this Divine, Signall,  
 Mighty & powerfull name of yo<sup>r</sup> God Saday, And his ommorall Attribut  
 Gospe, & the great Efficacy, Vertue, Excellency, power, prevalency &  
 Superiority thereof, to gird up & gather yo<sup>r</sup> selves together, Every & Each  
 one joyntly, & by it selfe, Respectively, & severally, to move & Descend  
 from yo<sup>r</sup> Celestiall Mansion, or place of Residence, Apparently Visible,  
 to the sight of our eyes, into this, C: S: or C: R: Standing here before us,  
 as being set for yo<sup>r</sup> purpose, or otherwise unto us, & before us, out of the  
 Sand, as it shall please God, & yo<sup>r</sup> his Servants or Divine Right, Grace  
 & Mercy, seemeth most e: doot, & best befitting this Action, & to show  
 forth, a medeeking Signe & yo<sup>r</sup> Apperance, & to be graciously unto us,  
 by yo<sup>r</sup> Angelicall benediction, celestiall illumination, favourable,  
 assurance, & assistance, doctrine, & divine (or any manner) worded (or word),  
 (or any m<sup>r</sup>) (or any m<sup>r</sup>) & by his... & this  
 his... & right... our  
 power, strength, & support, & judgment, & judgment,  
 & under standing, & to... &...  
 &... into the...  
 &... into the...  
 And this descent, & to... &...

Knowledge without whose Angolical guides, & Spirituall Conduct, Blessed  
 Assistance, & benevolent Advertisements, it is very Difficult if not  
 Impossible, for us or any Mortall on Earth, to find or obtaine, & to be  
 Esteemed worthy, of Intereaned into wth testimony, Wherefore wee  
 humbly Entreat & move y<sup>e</sup>, O y<sup>e</sup>, great Sacred, & Celestiaall Angels,  
 or blessed Intelligences, Gabriel, & Lothariel, & all others y<sup>e</sup> president  
 & Inferiour Angels, Servants of the most high God, Residing & officiating  
 In the first heaven, Mansion, Irb, or S. Michael, & the planet or star called  
 Luna, or the Moone, in the Order or Hierarchie of Angels called Angels,  
 Who all obediently serve, & Ready fullfill, his Omnipotent Decrees, &  
 Commands, in his Divine Dispositions, & Appointments, according  
 to y<sup>e</sup> general, & speciall Offices, in or through, this his ineffable,  
 & most excellent, & most glorious, & most precious, & most divine  
 Society, or y<sup>e</sup> person, & presence, & in substance, & in person, & in  
 name, & y<sup>e</sup> of the strength & power, & grace, & mercy, & for  
 Divine Assistance, grant & vouchsafe herein, do earnestly Request,  
 & pray, & humbly & devoutly, & (on y<sup>e</sup> behalf) of y<sup>e</sup>, & all y<sup>e</sup> which, to visible  
 Appearance, have vouchsafed us, in this, C. S. O. V. K. In which, & thereof  
 have vouchsafed us, as it shall please y<sup>e</sup>, & give us, & so to God, And likewise



What we are Able to Ask or thinke, which the Almighty Giver of all  
 good gifts, shall in his bountifull & paternall mercy be graciously  
 pleased, hereby to give us: to reveal & show forth unto us, or otherwise  
 to bestow upon us, O ye great Angels, or Blessed Intelligences, Gabriel,  
 Michael, & all others ye (Celestiall Angels, of the Order of Angels,  
 all Orders of Divinity, & all Orders, Ministers of true Light & Under-  
 standing, & Servants of the most high God, particularly Visitors  
 & protectors, & loving Invocators, & all sorts, to Visible Appearance of  
 as aforesaid, (as we say) & by Divine power of <sup>superior</sup> permission, some  
 one or more of ye, Appear Visible here before us, as it shall please God  
 to be friendly unto us, in ye respective office, Do for us as for the Servants  
 of the most high God, whereunto we move ye all joyfully, &  
 devoutly, in words & manner, & manner, shall as a voice of  
 prayer, & the presence of ye God, in ye (revelation - testimony &

a Replication

O ye glorious Angels, or Blessed Intelligences, who by name is called  
 Gabriel, & all others the Sacred (Celestiall Angels of the Order of  
 Angels, Residing & located, by Manfion proper in that Orb or Sphere  
 of Heaven, (called Luna or the Moon, particularly Recited, Mentioned,  
 Moved & called forth, to Visible Appearance, as in the foregoing  
 Invocation, is to hath been of us, lately, & more at large Rehearsed,  
 Earnestly Solicited, supplicated, & humbly Requested, by the Vertue  
 power force & Efficacy, whereof, is by all the Royall Wores & Sentences  
 therein contained, and Also by the great Mighty, powerfull & Excellent  
 Name of the most high God Sada, his numerall Attributes; or  
 otherwise, by the truest & most especiall name of y<sup>e</sup> God: we the  
 servants also of the highest, & devoutly present in his holy word,  
 Attending his Divine grace, & mercy, & goodness, particularly unto us  
 herein, & by the strength & power, & grace, & favour, & assistance  
 on, y<sup>e</sup> God, & his confirmation, in his holy spirit, dignifying us with  
 his grace, & favour, & assistance, & his holy spirit, & his grace, & favour,  
 & his grace, & favour, & his grace, & favour, & his grace, & favour,  
 from the superior to the inferior, & all the particular,  
 Every of each one for to us it is, Respectively of Degrees, the first & the  
 Office, Residing & being in the Atlantian, or first heaven, Orb,



The, or Sphaere, of the planet or Star Call'd Luna or the moon, &  
 Serving, the Commands of the highest, in the Order or Hierarchy,  
 of Angels (call'd Angels; Above therefore, Oye great, & glorious  
 Angels, Gabriel, & Michael; or some one or more, or other of ye,  
 Oye Sacred Celestiall Angels, or the Troops of Angels, by Degree  
 Nature & Office; & by the Vertue, power & Efficacy, of all Affore said,  
 Descend, & Appear visibly here before us, & unto us in this x x  
 Citie, or C. R. x x or otherwise out of the same, here before us, as it  
 shall please God, & also ye his messagers of Divine Grace & mercy,  
 & to show forth plainly unto us, some Remarkable signe or token,  
 foregoing ye coming & Appearance to be friendly unto us, & to be  
 us as for the servants of the highest, who are unto in his name, we do,  
 Again, earnestly request, & beseech ye, both in name, & person;  
 Whose assistance & aid unto us herein, we much shall stand in need of,  
 & the service of ye good . . . . .

The sent to . . . . .

The . . . . .  
 of . . . . .  
 the . . . . .  
 . . . . .

O Thou glorious great father & chaste angel called S<sup>ut</sup> N: that servest before and belonging to the  
order of (Animastiek) or kind of Blessed Soules whose principall Govern<sup>r</sup> is (Jssim) or the Soule  
(Messiah) bearing Obedience to Animastiek Order from that Superior to the Inferior by divine command  
appointments residing in the order of (Steros) or kind of Blessed Soules & bearing Office Ruler and Law  
in that Sphere of the Elements We servants of the highest reverently have presented in his holy fear  
call upon you S<sup>ut</sup> N: humbly requesting and in treating you to move to visible apparition in by & through  
that providfull Command of your Principall Govern<sup>r</sup> (Jssim) or the Soule of (Messiah) commanding you  
without any delay tarrying or tarrying but all this instant give up obedience and come away as you will  
swore the contrary upon the highest of (Mithradan) to your principall King and Govern<sup>r</sup> (Jssim) who  
sitteth in the Imperiall & highest Heaven before whom all the Kings and Rulers of (Steros) & Blessed  
Soules incessantly singeth (Omap-pa-la-man-staudujan) belonging to that Animastiek  
order) who created heaven & earth & Hell & ruled all by the Imperiall Diadem, which is  
his great & holy Name (Marrata Abim Jega) being the most High and only King & Govern<sup>r</sup> of  
Heaven (Jssim) by him being permitted to us the true knowledge of knitting together of Nature  
& all the destruction of Nature of things that may perish & as of joining & knitting them together  
moving from Place to place as into this Country or that Country at pleasure the knowledge of Methe-  
with hand yeasts the knowledge of finding out and use of Mettalls the calculation of Stones & the  
behold of all Stones, the knowledge of Physick & all its parts and the curing of all diseases  
Transformation & Transplantation the knowledge of all Elemental Features amongst us How  
many kinds there are & their virtues & use in the Creation as they are severally placed Wood there  
Stone there for Wood there for (Wood Isay) & by all aforesaid devices seen at this very instant  
displaying in this C: S: or C: R: & perform all according to order and all that shall be required and  
asked of you being fully commanded & charged upon you by your Principall King & Govern<sup>r</sup> (Jssim) or  
S<sup>ut</sup> N: holding & bearing Office Ruler and Law in that Sphere of the Elements of the Animastiek  
order or (Steros) or kind of Blessed Soules being therefore commanded by the great Maquilodarp  
by Jssim who by Interpretation is (Jssim) or the Soule of (Messiah) by whose power being  
commanded you must obey and serve us in all Mundane Affairs and succours whatsoever (Foriohy)  
Lord and servants of the same your God & true worshippers of the highest whose Works & Honor shall  
be doing of Honour & the Praise of your God in your Creation. Amen.

A select Treatise, as it was first Discover'd to the Arabian Magi; And  
 Accordingly by them, practis'd in ancient times, & so Traditionally Descending  
 to the Knowledge of the Chaldeans, & successively from Ancient, to Modern  
 Ages; & thus Deliver'd out of Darkness, & brought to Light; more Intelligible  
 Usefully, & beneficially, for the practice, & Experience, thereof, than ever  
 theretofore; Since the Universall Deluge, hath been, Declar'd, or shew'd forth,

We shall not here make an historical proface, or Discourse of  
 the Egyptian <sup>Magie</sup> ~~Magie~~, nor of their great Learning & Knowledge, before the flood,  
 for that hath been already Amply Defin'd, of both before the flood, in the time  
 of Satalock, King of Egypt, who lived some time before the Deluge; who,  
 being foretold, by his Magicians, that the world must be drown'd; he build  
 five great towers, or pyramids, wherein he put all the Egyptian Treasures,  
 Books of Learning, &c. to preserve them from the flood; the which although  
 overflown with the waters, yet were safely Defend'd, from the Rigor, &  
 Destruction thereof, through the special Dispensation of Divine Goodness;  
 So since the Restoration of the world, all mankind, hath been found  
 Dispers'd, through the world, in process of time, by Ignorance &  
 Destruction of Countries, by wars & Rapines, & the Captivity of peoples  
 all the Monarchs, & greater part of that's since, with the Kings

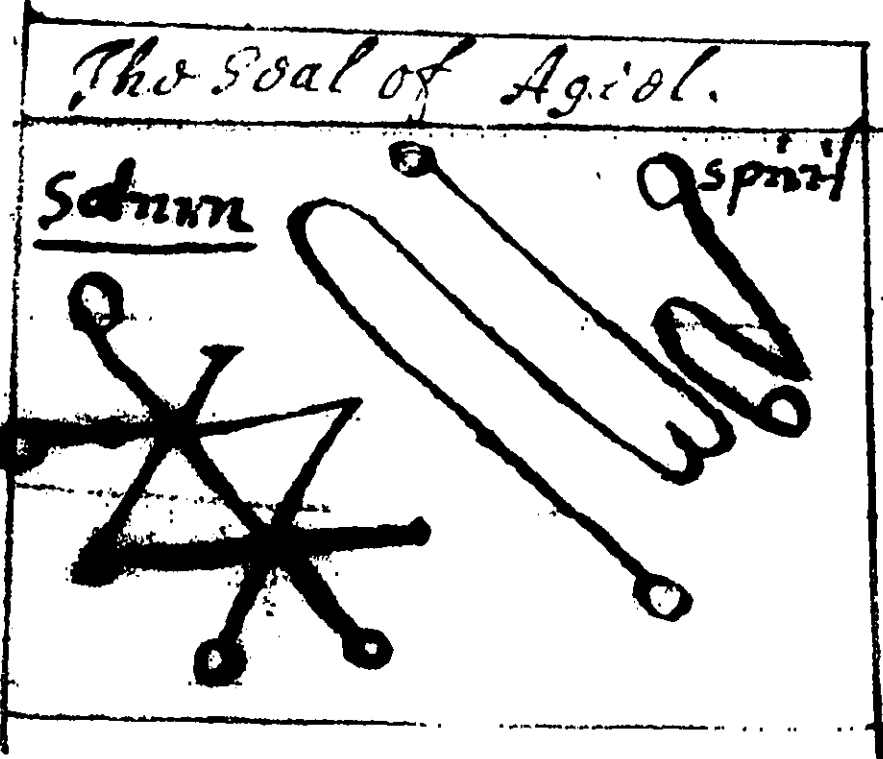
Knowledge, & benefits thereof, hath been even utterly Destroyed, & even <sup>as</sup> hardly  
~~hardly~~ or Impossibly, to be conjectured, by all human Reason, or Imagination  
 that it can be restored, or in any wise Requir'd, but by the incessant, labours,  
 Unwear'd, Industry, powerful perseverance, & strong endeavors, of an  
 Indulgent, Sober, Discreet, Grand, & Studious proficient in the Metaphysicks  
 It is to be Understood, that the Egyptian Magi, or Sorcerers, in the primitive  
 times, before the Flood, received their profound Knowledge, Mediatly from  
 Revelations of Angels, or other spirituall Ministry, both of the Caelstia  
 Intelligences, or some one or other, or the Angelicall Messengers, of Divine  
 Grace, Residing in Orders, in any of the Hierarchie's properly, referred,  
 to every, & each, particular, & respective, Superior Intelligence, set over  
 & governing, in every, & each, vork's of planetary, & other Caelstia  
 Matters, that, in any, & every, respect, require, or desire, Illumination, from  
 the Caelstia, & other, superior, Light, & assistance, & dignify, & by  
 Nature, &, usually, or occasionally, from mens tradition, being, found  
 Written, as aforesaid, & some time After, the Deluge, (coming to the hands  
 of Noah, & his posterity, by, &, & boys, to flourish, in so much, that  
 many of the Nobles, & other, (in Egypt, then residing, &, & the  
 Egyptians, & other, the science, &, &, &, &, & the

Persia, as from Solon, And, although, the Chaldeans, & Severall, Others,  
 hath writt much, of supernaturall, Arts, & Sciences, yet they have, writt,  
 So Hieroglyphically, Parabolically, & Enigmatically, that none could,  
 Understand the scripts, nor Misticall, figures, but those of their own  
 Societyes, & such as were, Amittes, Hierodinto, or Woulde Reveale, shew  
 forth, & teach too; the Reason, whereof may probably, be for the <sup>avoiding</sup> ~~Attending~~  
 Ignorant ~~Wonders~~, by such means, there full Knowledge, in the ~~with~~  
 =physicall Sciences, was never <sup>yet</sup> discovered, to the Understanding of modern  
 Ages, Excepting to some few Learned, in the Originall, or Eastern Tongues,  
 & obtained, such fragments of the Metaphysicall Sciences, as hath given <sup>an</sup>  
~~Incentive~~ <sup>incouragement</sup>, Studiously, to persist in, & laborally, to pursue the same;  
 In the beginning of time; or primitive Age, of the World, there were  
 Certain particular, to be revealed, shew'd forth, & discovered to  
 the Wisdom of our ~~men~~ of those times, (as our <sup>curious</sup> inquirers, & with  
 great diligence, & carefully, searching, into, & to be ~~traced~~  
 Sciences, where in our, Invented Certain letters of the Chaldean  
 Character, with proper numbers, or numerall figures Attended, or  
 Appropriated severally, to each, & particular of them; the which, is  
 Distributed & Assigned, to the seven planets & those notes, or Misticall

Mistica. figures, which are called the Sacred Tables, of the planets,  
 & also are Endowed, with many & very great Vertues, of the Heavens;  
 in as much as they Represent, that Divine Order, of Caelestiall, Numbers,  
 Impressed upon Caelestiall, by the Ideas of the Divine Mind, by means  
 of the Soule of the world, & by the sweet harmony, of those Caelestiall  
 Rayes, Signifying, according, to the proportion, of Effigies, Supraeaelestiall  
 Intelligences, which can no other way be Expressed, then by the Marke  
 of Numbers, & Characters; for Materiall, Numbers, & figures, can do  
 Nothing, in the Historyes, of hid things, but Representatively, by formall  
 Numbers & figures, as they are governed & informed by Intelligences  
 & Divine numerations, which, unite the Extremes of the Matter, &  
 Spirit, to the will, of the Elevated Soules, receiving through great  
 Affection, by the Caelestiall power, of the Judicious practitioner  
 in sublimed Arts, a power, from gods, supplied through the Sphere of  
 Universes, & resonations of Caelestiall Constellations, ~~the matter~~  
 fit, for a forme, the Medicines being Disposed, by the skill, & industry  
 of the roods, thiers, prophycians,

There, are Seven Intelligences or Spirits, of light, who are Celestially  
 Dignified, & by nature, Angelicall & Benivolent, whose names are to  
 be Collected, & Characters drawn from the forementioned tables;  
 with the names of Gods, governing them, by the force, Influenced, Vertues,  
 & Mysticall, & Secret. Efficacy, whereof, them good Demons are  
 powerfully moved, to be called forth, to Visible, Apparances, whose  
 names are as followeth,

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



This Intelligence, & Hierarchy thereof unto Belonging, are of the nature of the planet Saturn,  
 Whom by ~~possession~~ position it is said, & essentially, to  
 Accidentally very well dignified, & fortified,

to by office, are Assistant in helping, to bring forth, the Birth of  
 Children, with great safety, to liue Dolor, or Danger, either to Child  
 or Mother, & also of all Animals (ruatus, &c) (ensuring them to go out  
 their full time of Conception, without yeares, of Abortion, or  
 Miscarriage; & to make them safe & powerful, causeth good



good Success in petitions, & other Addresses to princes, & Sovereign  
 powers; His very benovolent, & good to all, who either can have any  
 converse, or Community, by a Visible Apparition, therewith, or that  
 can be truly dignified, with the Seal, or Character thereof,

I 3 - Invocation moving & Calling me In Intelligence Agiel, &c:  
 To Visible Apparance

You benovolent Intelligence, of Celestiall light, dignified, & by  
 Nature Angelicall, who art known or called, by the name, Agiel;  
 & said to be of the Nature & office, of the planet or star called Saturn,  
 when by Celestiall position it shall, be both Essentially & Accidentally  
 well dignified, and fortified with all other y<sup>e</sup> Substitutes the  
 president Intelligences, or dignified, powers of Light, properly,  
 residing in or otherwise appearing to y<sup>e</sup> Nation, Orders, or  
 Hierarchy, power, the Superior, to the inferior, & deriving the most  
 High God in y<sup>e</sup> respective Offices, or Offices, as Mediators, of Divine  
 Grace, & Mercy, was in Charge Committed & Appointed, w<sup>ch</sup> the Service  
 also of the Highest, & reverently here present, in his holy fear. Do  
 earnestly, & with humble request, strongly Invoke, call forth,  
 & powerfully move y<sup>e</sup>, to Visible Apparance, in by & through, the  
 Excellency, Ineffable, great Signall Sacred, & Divine names of



God Ab: Heh, jah, Shch, Even the Omnipotent, Immortal, Immense,  
 Indivisible, & most high god & Lord of hosts Jehovah, before whom  
 the whole Choir of Heaven, continually singeth, Oshappa: Laman Haldlayah  
 And by the Seal of yd's Creation, being the Marke or Character of Holiness  
 unto yd, & by the great Mystery, Virtue, force, power, Efficacy, & Influence,  
 of all wd's strongly, invocat, Confidently call forth, & honor fully allow  
 yd, O you benevolent intelligenc, or Angelicall Medium of Light,  
 Caestically Signified, who be name art called, Agiol, with all others, the  
 president, & Servient Angels, or Mediums, of Light Caestically Signified  
 by Degree & office, in general & particular, Every & Each one for & by it  
 self, respectively Appertaining to yd Hierarchy, Mention or place  
 of Residence, to Visible Appearance; Now therefore O yd benevolent  
 Intelligenc, Agiol, with all others of yd Orders, offic' Hierarchy or Rank  
 jointly, & severally, as aforesaid, Give up together yd's self's, & selves,  
 Accordingly to yd's & our voice, or 2<sup>nd</sup> the, or more of yd, as it shall  
 please god, & his speciall grant & permission, is in us to yd, & also  
 Accordingly Descend from your Mention or place of Residence or where  
 you dwell, & may be otherwise officiating, or than only absent, that  
 & immediately forthwith Appareat Visible here before us in this & x  
 c: 5: or 4: R: Standing here before us, & through the same

1200

# Le megeton Clavicula Salomonis: Rex

The little Key of Salomon the <sup>King</sup> which containeth: all the names, orders and offices of all spirits that ever he had any converse with, with the seals or characters belonging to each spirit, and the manner of calling them forth to appearance, in 5 Parts called Books viz

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

The second part, is a Book of spirits, partly good and partly evil, w<sup>ch</sup> is called Theurgia Goetia, being all spirits of the ayre.

The third part is of spirits governing of Planetary hours, and w<sup>ch</sup> spirits belong to every degree of the signes and planets in signes, and is called Ars Paulina

The fourth part of this Booke is called Ars Almadel Solomonis, w<sup>ch</sup> spirits w<sup>ch</sup> govern the four altitudes or the 360 degrees of the worldes signes, <sup>containing</sup>

These two last orders of spirits, is <sup>of good</sup> and is called the true Theurgia, and is to be sought after by divine sorcery.

The fifth part is a Book of orations and prayers, that wise Salomon used upon the altar in the temple which is called ARTEM NOVAM, w<sup>ch</sup> way was revealed to Salomon, by the holy angel of God called Michael; and he also wrote many briefe notes written by the finger of God w<sup>ch</sup> was delivered to him by the said angel, with a thunder clap, without w<sup>ch</sup> notes Salomon had never obtained so by any knowledge, for by them in short time he knew all arts and sciences both good and bad which from these notes is called Ars Notoria

This Book is contained the whole art of Salomon, although there be many other Books said to be by his hand, is to be compared with this, for this containeth them all.

they be filled with severall other names, as the Booke Helioe w<sup>th</sup> is the very same as this last is, w<sup>ch</sup> called Artem Novam & Mrs Victoria &c. These Booke were first found in the Chaldean & hebrew tongues at Hierusalem, by a Jewish Rabbi & by him put into y<sup>e</sup> grecke language; as from thence into y<sup>e</sup> Latine; as it is said &c

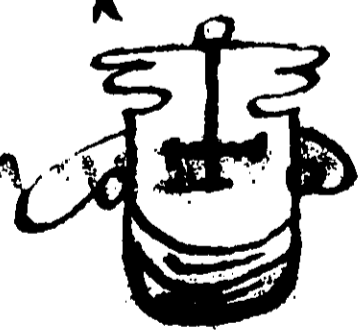
The Arte Goetia  
The first - Spirit

The first principall spirit is a King ruling in y<sup>e</sup> East, called **Bael**. he maketh men god like; he ruleth over 30 Legions of Inferiour spirits; he appeareth in divers shapes, sometimes like a cat, sometimes like a Toad sometimes like a man & sometimes in all these forms at once; he speaketh very hoarsly.



This is his Character w<sup>ch</sup> is to be worn as a Lamen before him who talketh him forth, or else he will not doo you homage.

The second spirit is a Duke called **Agares**, he is under y<sup>e</sup> power of y<sup>e</sup> East and cometh up in the form of a fair old man riding upon a pegasus, very mildly, carrying a goshawk on his fist. he maketh them runne that stand still; and fetcheth the trunk of munnings; he can teach all languages or doo any thing presently, he hath power also to destroy dyables, both supernaturall and naturall; he maye Earthquake; he is y<sup>e</sup> order of Vertues; he hath under his government 31 Legions. & this is his Character w<sup>ch</sup> is to be worn as a Lamen



Henry Heynes

The third spirit is a King, being of y<sup>e</sup> same nature as the first, he is called **Vassago**, his name is y<sup>e</sup> god Vishnu; & his office is to sett Lawe things past and to come; and to discover all things hidden or lost &c. he governeth 26 Legions of spirits. This is his seal.



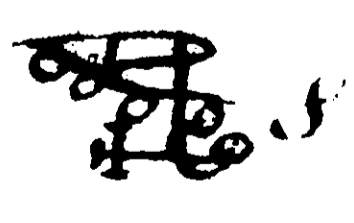
The 4<sup>th</sup> spirit is called Gamigin a great Marquis, he appereth in y<sup>e</sup> forme of a <sup>little</sup> horse or ass and then into humane shape he putteth himself at y<sup>e</sup> request of y<sup>e</sup> Master and speaketh in a horse voice; he teacheth all Lib<sup>er</sup>all sciences; and giveth and amount of y<sup>e</sup> dead soules of them that dye in sin, & he ruleth over 30 Legions of Inferiours etc. This is his seal, w<sup>ch</sup> is to be worn by the Magician when he Invoiceth.



The 5<sup>th</sup> spirit is called Marbas — he is a great p<sup>er</sup>fecter, and appereth at first in y<sup>e</sup> forme of a great Lyon: but afterwards putteth on humane shape at y<sup>e</sup> request of y<sup>e</sup> Master he discovereth many of things hidden or secret, he teacheth mens and curseth them againe & giveth great wisdom & knowledge in mechanicall artes, & changeth men into other shapes he governeth 30 Legions of Inferiours, his seal is this



The 6<sup>th</sup> spirit is Valer. he is a mighty Duke & appereth in y<sup>e</sup> forme of a Lion, w<sup>ch</sup> is a mans head. Lion. he is a good familiar, but to tempteth those he is familiar with to steal he governeth 30 Legions of Inferiours, this is his seal, to worke constantly if you will use familiarity else not

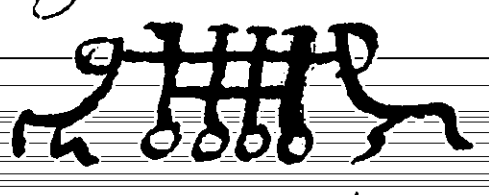




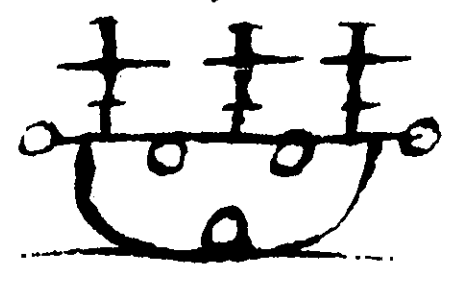
The 10<sup>th</sup> spirit is Buer, a great president and apperthim. That is his shape when O is there  
to know the Philosophy Morall & naturall, & Logicall artes, & vertues of all heautes & plants  
ch. healeth all distempers in Man, & giveth (familiars) good familiars, he governeth over 50 Legions of  
spirits, & this is his scale of obediens. if you must weare when you call him to apperand:



The 11<sup>th</sup> spirit is a great and strong one he is called Culoine, he appeareth like a Dragon he has the  
power of all things past, present & to come: he showeth the meaning of all questions you can ask  
he knoweth friends and giveth honour and dignity to any, and ruleth over 40 Legions of spirits  
his seal is this, to weare as aforesaid etc.

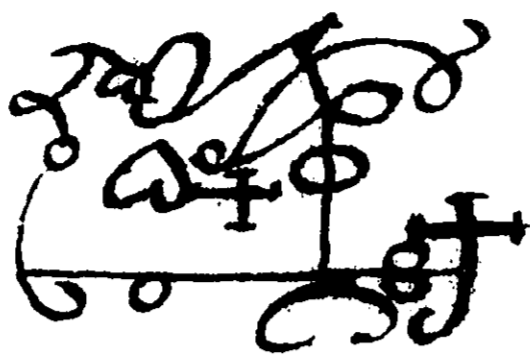


The 12<sup>th</sup> spirit is Jitri, he is a great prince and appeareth at first with Dragons face, and  
wings as a griffin. But after words at y<sup>e</sup> command at y<sup>e</sup> exorcist. he cometh in a human shape  
very beautiful, Inflaming Men with womens love, and women with mens love, and  
taunteth them to draw them selves naked, if he be desired, etc. he governeth 60 Legions  
of spirits, and his seal to be worn is this:



The 13<sup>th</sup> spirit is called Belet, he is a mighty King, and ruleth over all things, and he  
knoweth all other kinds of Magickall Instruments playing before him, he is very  
ravenous at his feasts, and what is his name? Forcisthalley his surname, for so he  
thou, he must hold a hazel stick in his hand, standing forth towards South or East  
quarters making a Triangle without y<sup>e</sup> circle, commanding him into it by y<sup>e</sup> virtue  
of y<sup>e</sup> Bonds & chains of spirits heauen for following, right he do, as come into y<sup>e</sup>  $\Delta$  by your  
chance, where y<sup>e</sup> Bonds & chains be y<sup>e</sup> fore him, and then he will yeld obediens  
and to stand intant, and what he is commanded by y<sup>e</sup> Forcist, yet he must  
reuerent him cowardly, because he is a great King & God homage to him, as the  
King & prince do that attend him, and you must have always a  
Silver Ring of the middle finger of the left hand, fixed against y<sup>e</sup> jaw  
as they do for all men, this great King Belet he taught all y<sup>e</sup> good that  
possibly may be, both of Men and women full y<sup>e</sup> Master Forcist hath had his mind  
fulfilled, he is of the order of y<sup>e</sup> Louer, and ruleth over 35 Legions of spirits

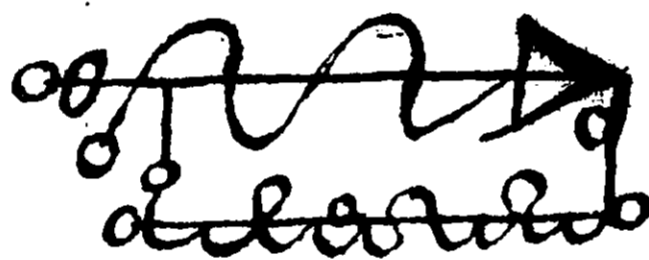
spirit his noble seal is this <sup>th</sup> is to be worn before you in the time of warling



<sup>th</sup> The 14 spirit is called Leraye. he is a Marquis great in power showing him self in y likeness of an archer, clad in green carrying a Bow and quiver he can kill great Battalies would he touch y wounds to put it so that are narrow by archers this belongeth to ~~the~~ governeth 30 Legions of spirits his seal of oldians is this



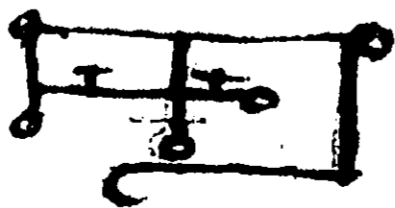
<sup>th</sup> The 15 spirit is called Eligor, a great Duke he appereth in form of a goodly knight carrying a banner an Ensigne of a serpent, he discovereth hidden things and knoweth things to come of wars and how the soldiers will be shall meet he causeth the Lord of Lords and great persons and governeth 60 Legions of spirits his seal is thus <sup>th</sup> wear or else he will not appear nor obey you, etc



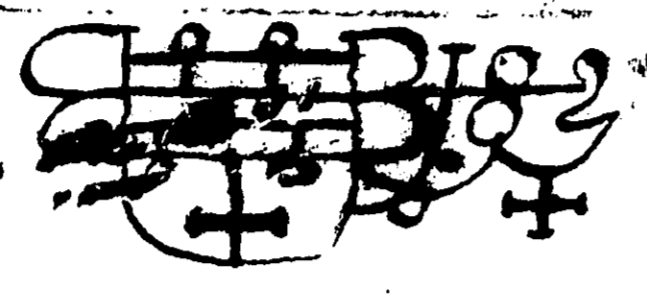
<sup>th</sup> The 16 spirit is called Zepar, he is a great Duke appereth in red apparel and arms like a souldier, his office is to tempt women to love him and to bring them together in love he also maketh them barren, and governeth 20 Legions of <sup>Inferior</sup> spirits, his seal is thus <sup>th</sup> he obeyeth when he seeth it.



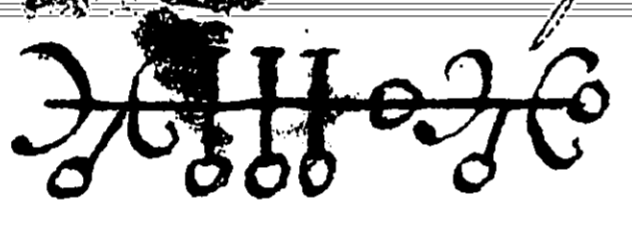
<sup>th</sup> The 17 spirit is called Botis a great orldent and an Earle, he appereth in y likeness of an eagle with two horns, carrying a sharp bright sword in his hand, he maketh all things past and to come and seasoneth friends and foes, he governeth 60 Legions of spirits his seal is this, that he obeyeth when he seeth it.



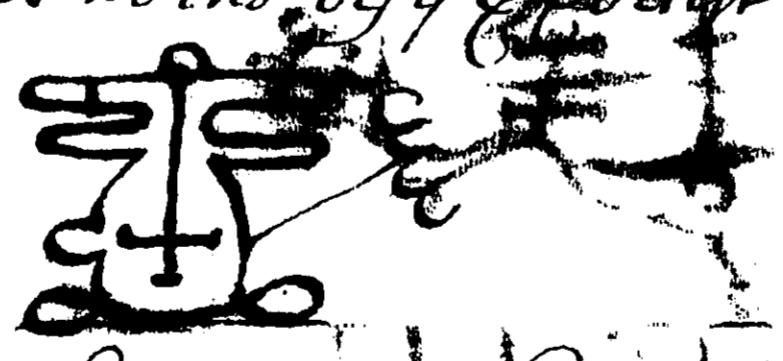
The 18 spirit is called **Bathin**, he is a mighty spirit in his appearance like a strong man, with a tail of a serpent, sitting on a globe, he can travel from one country to another, he can take over 30 Legions of spirits, his seal is thus to be made and to be worn by you



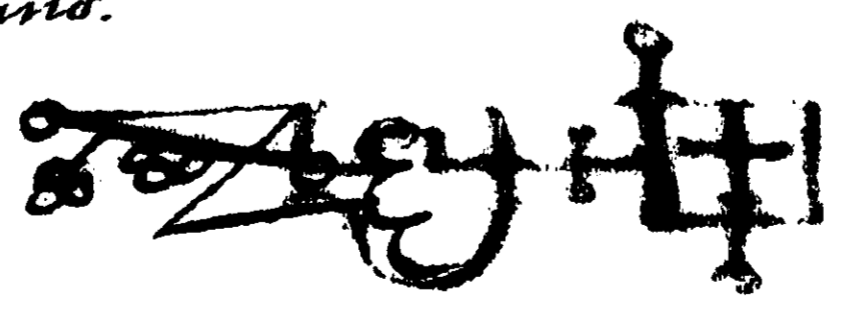
The 19th spirit is called **Saleos**, he is a great and mighty one, and appears in form of a gallant soldier, riding on a crocodile, with a sword in his hand, he can take over 30 Legions of spirits, his seal is thus to be made and to be worn by you



The 20th spirit is called **Purson** a great king, he appears commonly like a man in a lions paw, carrying a sword in his hand, and riding on a Bear going before him making trumpet sounding, he knoweth hidden things, and can deliver souls from all things past and to come, he can take a body either human or more, and knoweth the secrets of all earthly things, both good and bad, and of the creation of worlds, he bringeth forth good families, he is under his government 22 Legions of spirits, partly of good and partly of evil, his seal is thus to be made and to be worn by you

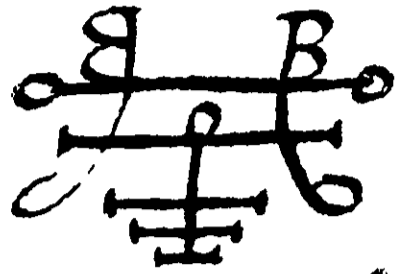


The 21st spirit is called **Morax** he is a great spirit, and appears like a man in a lions paw, he is a great Bull with a mans face, he is to make men very knowing in Astronomy, and all other Liberal sciences, he can give good families, he knoweth the secrets of all earthly things, he is under his government 30 Legions of spirits, his seal is to be made and to be worn





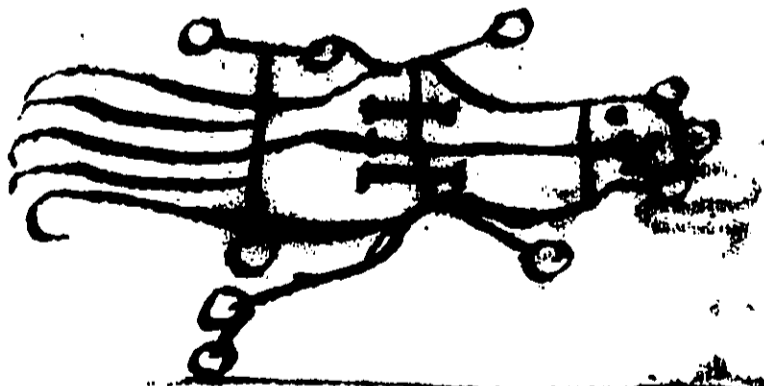
The 22<sup>nd</sup> spirit is called Ipos - he is an Earle and a mighty prince, and  
 appeareth in y<sup>e</sup> forme of an angel, w<sup>th</sup> a lions head, 40000 feet w<sup>th</sup> a hoired crest, he  
 knoweth th<sup>e</sup> time past and to come; he maketh men witty and bold, and governeth 36  
 legions of spirits, his seal or Character is this, w<sup>ch</sup> must be worn as a Lamen  
 as here you



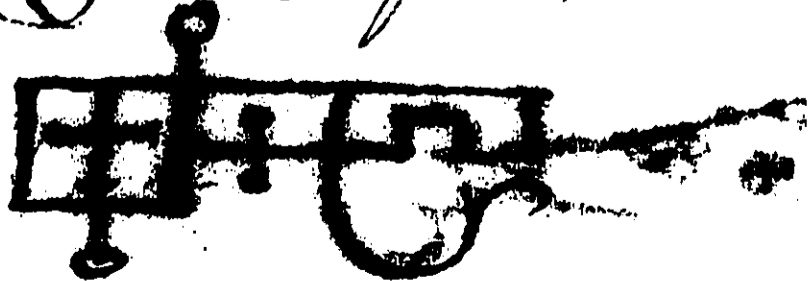
The 23<sup>rd</sup> spirit is called Aim, a great Duke and strong, he appeareth in y<sup>e</sup> forme  
 of a very handsome man in body, w<sup>th</sup> 3 heads, the first like a serpent, the second  
 like a man w<sup>th</sup> 2 stars in his forehead, the 3<sup>rd</sup> is like a fatt, he rideth on a dyer,  
 carrying a bow brand in his hand, burning w<sup>th</sup> his fire Cattles Castles and great  
 towns and he maketh out w<sup>th</sup> all manner of waies, and giveth true  
 answers to private matters, he governeth 26 legions of Infernal spirits,  
 his seal is thus to be made, and worn as a Lamen before you



The 24<sup>th</sup> spirit is called Naberius, he is a most dallasant Marguiz and appeareth  
 in y<sup>e</sup> forme of a Blak Crow fluttering about the Courts, w<sup>ch</sup> when he speaketh  
 it is with a hoarse voice; he maketh men cunning in all art & sciences, but  
 especially in y<sup>e</sup> art of Rhetoric, he restoreth the lost Dignity and honor w<sup>ch</sup> governeth  
 39 legions of spirits his seal is this, w<sup>ch</sup> must be worn.

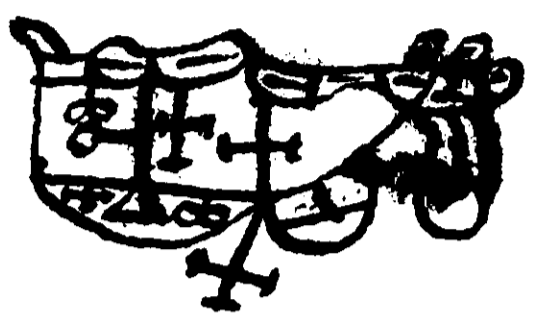


The 25<sup>th</sup> spirit is called Galaya Labolas, he is a mighty president on strength he  
 is in y<sup>e</sup> forme of a dog w<sup>th</sup> wings like a quillfin; he is both all arts in y<sup>e</sup> world an  
 instant, and is an author of blood shed, & manslaughter, he knoweth all things past & to come,  
 if desired, & causeth love of friends or foes; he can make a man good, Invisibl, and he  
 hath under his rule 36 legions of spirits, his seal is this, w<sup>ch</sup> must be worn as a Lamen.



<sup>th</sup> Chap 26 spirit is called **Bune**, he is a stronger mighty duke & appears in  
 many forms of a Dragon with head one like a dog, & the other like a griffin. He is  
 like an anah, he speaketh in a high & proudly voice, he & hangeth in places of  
 dead, & taught the spirits that are under him, to gather together upon their  
 sepulchres, he giveth riches to a man & ma<sup>th</sup> with him wife & eloquent. he giveth fruit  
 upwards to y<sup>e</sup> demands, & governeth 30 Legions of spirits, his seal is <sup>the</sup> ~~the~~ crown & holden in

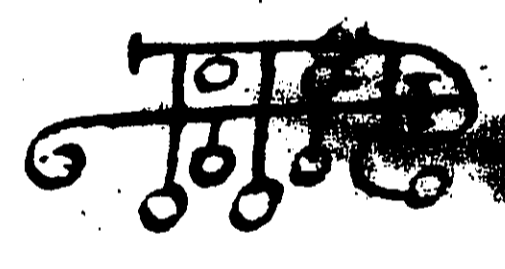
first



cellata he hath another seal or <sup>the</sup> ~~the~~ crown in mass  
 thus y<sup>e</sup> may see if will, but y<sup>e</sup> first is best  
 as La Lamon saith



Chap 27<sup>th</sup> spirit is named **Renore**, he appears in y<sup>e</sup> form of a Monster, he knoweth  
 all of the spirit very well, and giveth good servants knowledge of Tongues, favour  
 of friends & foes; he is a Marquis & a great Earl, and thers obdith him, 19  
 Legions of spirits his seal is this



Chap 28<sup>th</sup> spirit in order as La Lamon bound them, is named **Berith**. he is a mighty great  
 and terrible. he hath <sup>two</sup> other names given to him by men of latter times, viz  
**Beal** or **Bolfrey**, he appears like a souldier with <sup>the</sup> ~~the~~ clothin gridding on a red horse  
 & a crown of gold upon his head he can answer of things, past present & to come, you  
 use a ring as is before spoken of **Belet** in talking him for he can turn all mettals  
 into gold; he can give dignity & hon<sup>our</sup> firm them to men, he speaketh in a very steare & subtill voice;  
 he is a great flyer and not to be trusted much  
 he governeth over 20 Legions of spirits his seal is  
 this which must be word as **Lamin**



Ch<sup>29</sup> spirit in order is named **Astaroth** he is a mighty & strong Duke and  
appeareth in forme of an unbrutifull angel, ridding on an Infernall like dragon,  
and carrying in his right hand a viper (you must not lett him come towarde y<sup>e</sup> last  
he doo<sup>e</sup> damage by his stinking breath therefore if you will must hold y<sup>e</sup> Maginall  
Ring next to his face and y<sup>e</sup> will see how he giueth true answers of things present past  
to come and discover all secrets; he will declare willingly how y<sup>e</sup> spirits fell, the reason  
reason of his own fall. he can make men wonder full knowing in all liberrall sciences; he  
rules 40 legions of spirits; his seal is this, <sup>th</sup> understand as a Lamen before y<sup>e</sup> seal he is not able you




Ch<sup>30</sup> spirit is called **Forneus**, he is a mighty great Marquis, he appeareth in y<sup>e</sup> forme  
of a great son Marster, he dooth make th<sup>e</sup> men wonder full knowing in y<sup>e</sup> art of  
Rhetoric; he teacheth men to knowe good Name, and to have y<sup>e</sup> understand of conquest; he maketh  
men to be beloved of their foes, as they will as they be by their friends; he governeth 29  
Legions of spirits, partly of y<sup>e</sup> order of cherubs, and partly of angels, his seal is this to be  
made and work as a for said etc.

This is the seal  of the 30<sup>th</sup> spirit



Ch<sup>31</sup> spirit in order, is named **Foras**, he is a mighty great president he appeareth in  
y<sup>e</sup> forme of a strong man, in human shape he teacheth y<sup>e</sup> understanding to men how they may  
know y<sup>e</sup> virtues of all herbes and precious stones, he teacheth them y<sup>e</sup> art of Logicke & Ethics in  
all their parts of y<sup>e</sup> science; he maketh men invincible to lye, Eloy, want to live long, he  
discovereth treasures, and dooth bringe lost, & he ruleth over 29 legions of spirits; his  
Seal or charactre is this to be made & work as a Lamen.

This is y<sup>e</sup> seal of  of the 31<sup>st</sup> spirit

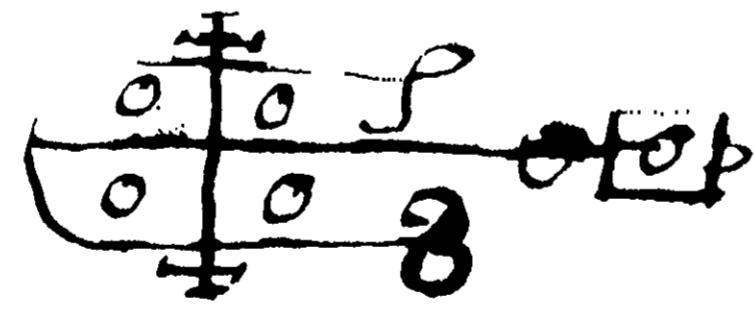


Ch<sup>32</sup> spirit in order is named **Asmodey**, he is a great strong & powerful, he appeareth  
with his head wherewy<sup>e</sup> if first he be a bull ch<sup>e</sup> round like a man ch<sup>e</sup> & horns like a Ram, &  
serpents tails; he bringeth out flames of fire out of his mouth his feet are webbed  
like a goose; he sitteth on an Infernall dragon tarrying a sword upon y<sup>e</sup> way in his hand  
he is first under y<sup>e</sup> name of Amaymon, as goeth before all others; when he

Evil spirit hath a mind to tall him, lett it be a broad, and lett him stand on his feet  
 all y<sup>e</sup> cum of attion, w<sup>th</sup> his capon, for if it be on d<sup>e</sup>macyon will derise him, and  
 cause all his doing to be betrayed, But as he said as if spirit seeth Sunday in y<sup>e</sup> shape  
 as how said, he shall tall him by his name, saying thou art Sunday & will not denyt,  
 and by n<sup>e</sup> by he will bow down to y<sup>e</sup> ground, he seeth y<sup>e</sup> g<sup>o</sup>wdth of King of heathen y<sup>e</sup> art of  
 Arithmetick, geometry, Astronomy, and all handicrafts absolutely, he giveth full an<sup>d</sup>  
 and answers to y<sup>e</sup> commands, he maketh a man invisible, he sheweth y<sup>e</sup> plan<sup>et</sup> <sup>where</sup>  
 & where they layeth, and guardeth it, if it be among y<sup>e</sup> Legions of d<sup>e</sup>macyon, he  
 g<sup>o</sup>wdth 42 Legions of Inferiour spirits, his seal is three, round & one word  
 as a Lamben be how on your Breast.

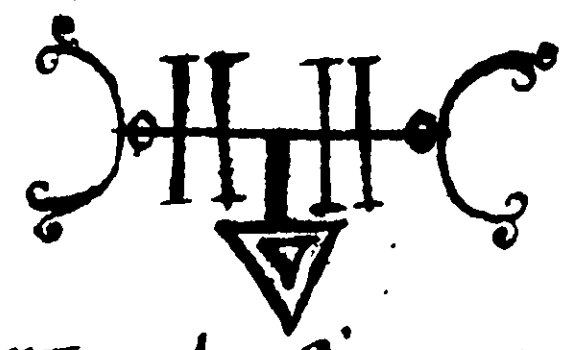


Ch<sup>o</sup> 33 spirit is Caap, he is a great prophet & a mighty, he appeareth when y<sup>e</sup> ☉  
 is in some y<sup>e</sup> Southern signes, in he a human shape, going before y<sup>e</sup> great & mighty Kings,  
 as if he was a guide to conduct them along in their way, his office is to make men  
 knowing in Philosophy and all y<sup>e</sup> Lib<sup>er</sup>all sciences, he can cause love or hate, and maketh men  
 invisible, he can teach y<sup>e</sup> how to <sup>conquer</sup> ~~conquer~~ those things that belong to y<sup>e</sup> dominion of d<sup>e</sup>macyon  
 his King can divide families out of y<sup>e</sup> body of other Magicians, and as for the truly  
 and the falsity of things past, present and to come; true & every and every most  
 y<sup>e</sup> coming from our Kingdome to another, at y<sup>e</sup> will and pleasure of spirit, he  
 maketh our ob<sup>o</sup>jects respects us as y<sup>e</sup> order of y<sup>e</sup> stars, in y<sup>e</sup> day <sup>his</sup> to be made to be seen and  
 known &c

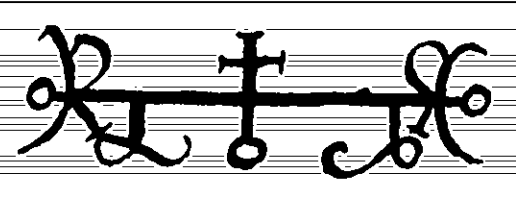


Ch<sup>o</sup> 34 Spirit is called, Kurlur, at any great danger, by y<sup>e</sup> name of spirit of all  
 day, as y<sup>e</sup> first said, he shall be upon the water, except he be compelled or brought up in  
 a triangle,  $\Delta$  being compelled, he shall be, he will take upon himself y<sup>e</sup> form of an  
 any y<sup>e</sup> being bidden, he shall be with a heavy wind, & will willingly make his  
 man or any other <sup>best</sup> ~~best~~ and great compassions  
 storms, the he shall be on any other, both of the water and air, & may be y<sup>e</sup>

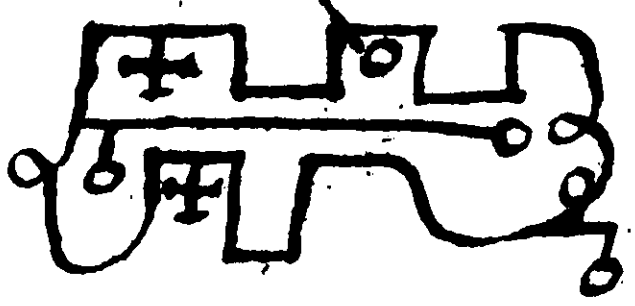
if toman andou, and mldth over 26 Legions of spirits, his seal is this which is to be worn as Lamin etc.



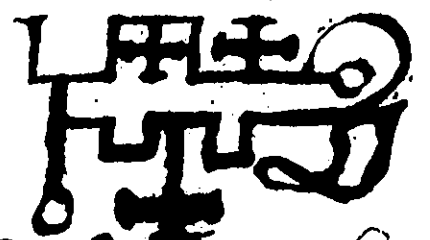
The 35<sup>th</sup> spirit is called **Marcholias**, he is a great and mighty Marquis, appearing at first in form of a wolf; having griffins wings, and a serpents tail; vomiting up fire out of his mouth. But afterwards at the command of the Exorcist, he putteth on the shape of a man, and is a strong fighter he giveth true answers to all questions, & is very faithfull to the Exorcist in doing his Business, he was of the order of Dominations & governeth 30 Legions of spirits, his seal is this Master <sup>is</sup> Salomon, that after 1200 years he had hopes to see him to the throne of: his seal is this to be made & worn as a Lamin etc.



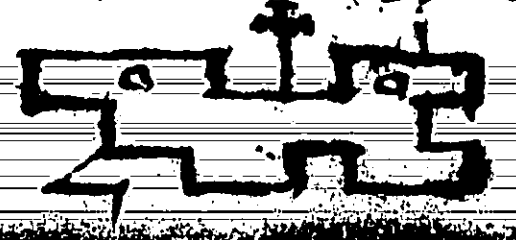
The 36<sup>th</sup> spirit is called **Stolas**, he is a great and powerfull Prince, appearing in the shape of a Night Raven at first before the Exorcist, but afterwards he taketh the image of a man &c: he teacheth the art of Astronomy, & the vertues of herbes & precious stones, he governeth 26 Legions of spirits, his seal is this to be made & worn as a Lamin etc.











The 37<sup>th</sup> spirit is called **Phœnix** he appeareth his great Majesty, appearing like the Bird Phœnix having a childes voice; he singeth in many sweet notes before the Exorcist, he will not regard him, but by his might he doo him put on human shape; then he will speak marvelously of full wonderfull secrets, he has a word & spell to kill a man, he will be willing to do if Requested he hath hopes to see him to the throne of <sup>is</sup> Salomon, that after 1200 years more, as he had to Salomon. he governeth 26 Legions of spirits, his seal is this to be made & worn etc.



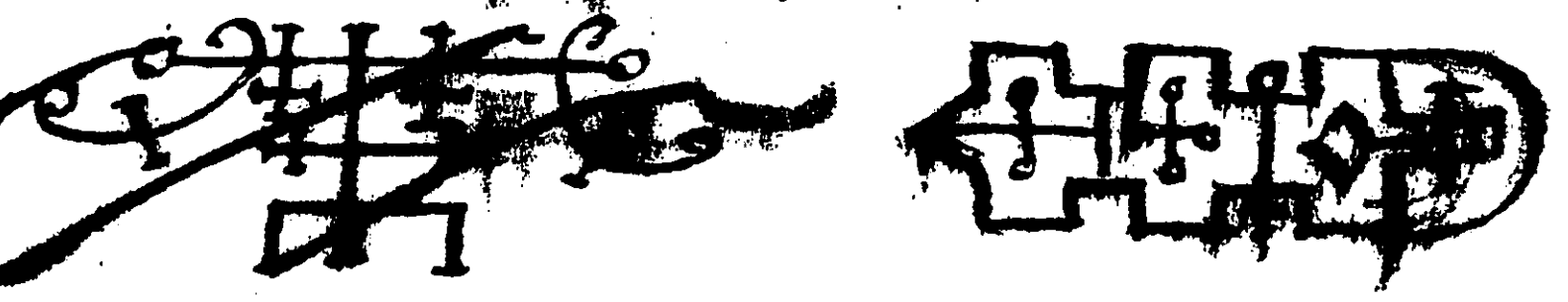
The 38<sup>th</sup> spirit is called **Malphas** he is a great General appearing in the form of a black dove, and speaketh with a hoarse voice; his office is to build up towers & to furnish them with ammunition and weapons, and to send men of war to <sup>place</sup> appointed, he ruleth 26 Legion of spirits; his seal is this to be made & worn as a Lamin etc.

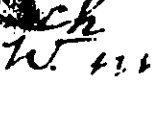


The 39<sup>th</sup> spirit in order is called **Malphas**, he appeared first in y<sup>e</sup> form of a  
 But afterwards will put on human shape at y<sup>e</sup> command of y<sup>e</sup> Exorist. He is a mighty prudent and powerful he can build houses, & high towers, & can  
 bring quickly artificers to gather from all places of y<sup>e</sup> world; he can destroy y<sup>e</sup> enemies  
 of y<sup>e</sup> Exorist, and to the good familiars, as if y<sup>e</sup> make any  
 sacrifice to him, he will receive it kindly and willingly. But he will destroy him by death  
 if he governeth 40 Legions of spirits; his seal is  and ward as a Lamin.  
 This is the seal of ~~Malphas~~  for y<sup>e</sup> us in the place of the  
 39<sup>th</sup> spirit the ~~seal~~  for the seal  
 of the thirtieth spi ~~rit~~  ~~rit~~  ~~rit~~ 

The 40<sup>th</sup> spirit is called **Raim**, he is a Earl, appeared first in y<sup>e</sup> form of a  
 Lion but afterwards, at y<sup>e</sup> command of y<sup>e</sup> Exorist he put on human shape his office  
 is to steal treasures out of Kings houses, and to carry it where he is commanded to destroy  
 Cities, and y<sup>e</sup> dignities of men; he tell all things past, & present, & to come; he cause love between  
 friends & foes; he is y<sup>e</sup> order of thrones, and governeth 50 Legions of spirits his seal  
 is  and ward as a Lamin before you 

This likewise  
 is the seal of  
 the 31<sup>th</sup> thron  
 of mistake



The 41<sup>st</sup> spirit in order is called **Focalor** he is a great Duke & strong, & appears thin & fierce  
 of a man with griffins wings; his office is to kill men, and to drown them in y<sup>e</sup> waters, and  
 to overthrow ships & navies; for he hath power over both winds and seas, but he will not  
 hurt any man or thing, if he be commanded, to y<sup>e</sup> contrary by y<sup>e</sup> Exorist; he hath power  
 to return to y<sup>e</sup> throne after 1000 yeares; he governeth 30 Legions of spirits, his seal  
 is this  and must be worn as a Lamin.

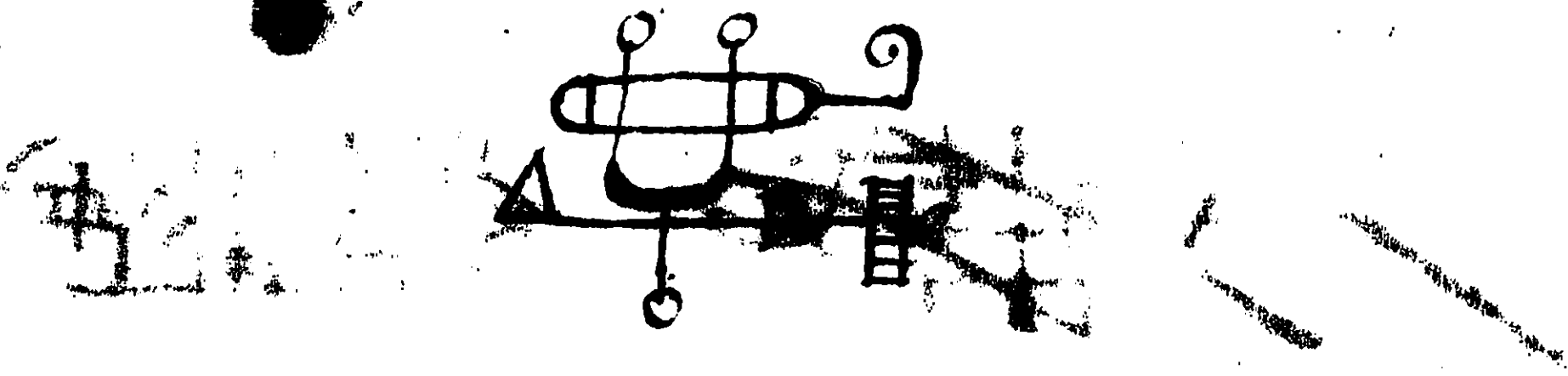


The 42<sup>nd</sup> spirit is named **Ypa**, he is a great Duke & strong, & appears like a Mail-  
 maid, his office is to guide y<sup>e</sup> waters, & ships & laden w<sup>th</sup> armour therein he will at y<sup>e</sup> Exorist  
 cause y<sup>e</sup> seas to be rough and stormy, and to appear full of ships he can in 30  
 dayes w<sup>th</sup> putrefying their bodies and wounds, & causing worms in them  
 fo.

And the 43<sup>rd</sup> spirit is named **Shax**, his seal is thus to be made, and  
worn as a Lamin etc.



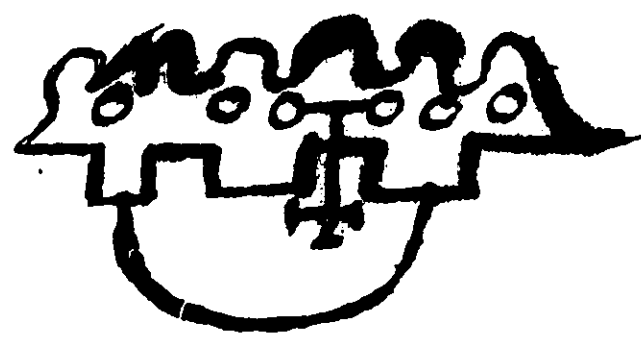
The 43<sup>rd</sup> spirit is named **Shax**, his seal is thus to be made, and worn as a Lamin etc.  
Shax is a mighty great Marquis, & strong appearing in y<sup>e</sup> form of an armed soldier,  
with a pale horse, riding on a pale horse, his office is to build high towers, castles and  
cities, and to furnish them with armour, & to afflict men with all manner of wounds & rotten  
sores full of worms, he giveth good familiars at y<sup>e</sup> command of y<sup>e</sup> Exortist he commandeth  
50 Legions of spirits, his seal is thus to be made, and worn as a Lamin etc.



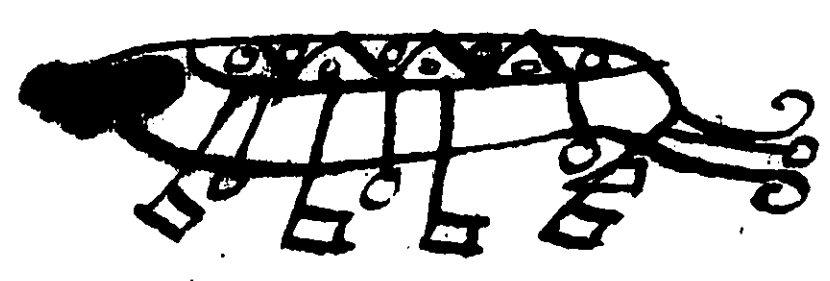
The 44<sup>th</sup> spirit in order is named **Shax**, he is a great Marquis & appears to in y<sup>e</sup> form  
of a cloth dove, speaking with a hoarse & subtile voice. his office is to take away y<sup>e</sup> sight,  
hearing & understanding of any man or woman, at y<sup>e</sup> command of y<sup>e</sup> Exortist, he shall  
morde out of Kings honours & carry it a gaind in 1200 yeres, if he is commanded, he shall  
horpe or any thing, at y<sup>e</sup> Request of y<sup>e</sup> Exortist, but he must be commanded into a **Triangle**  
first, or else he will drowne him, & kill him many tymes, he can destroy all things that are  
hidde, or not kept by wickid spirits, he giveth good familiars, and birds, he governeth  
30 Legions of spirits his seal is thus to be made, and worn as a Lamin etc.



The 45 spirit is called **Vine**, he is a great King than Earth, he appereth in y<sup>e</sup> forme of a Lyon riding on a black horse w<sup>th</sup> a biper in his hand his office is to discover things hidde w<sup>th</sup> witches, and things present past & to come. he at y<sup>e</sup> command of y<sup>e</sup> Exorcist will build towers throw down great stone walls, make water to flow w<sup>th</sup> stormes etc. he govd w<sup>th</sup> 35 Legions of spirits, his deal is this w<sup>th</sup> make and wear a Lamin etc



The 46 spirit is called **Birons**, he is an Earth and appereth in y<sup>e</sup> forme of a Monster at first but after awhile at y<sup>e</sup> command of y<sup>e</sup> Exorcist he putteth on y<sup>e</sup> shape of a man, his office is to make one knowing in Astrology, and cometh to the Earth to rid us of deathly & portents of all kind of prodigious stones & woods, he changeth y<sup>e</sup> dead Bodies & putteth them into another place, he lighteth candles & burningly upon y<sup>e</sup> graves of y<sup>e</sup> dead he hath under his command 6 Legions of spirits, his deal is this w<sup>th</sup> know ones and submit unto etc.



The 47 spirit is called **Vual**. he is a great & mighty strong Duke, he appereth in y<sup>e</sup> forme of a mighty Dromedary at first, but after awhile he putteth on human shape, and speaketh in y<sup>e</sup> Egyptian tongue. his office is to procure y<sup>e</sup> love of women, and to tell things past, present and to come, and also to procure friendship betwixt kindred & friends, he is a chief order of Estates. he govd w<sup>th</sup> 31 Legions of spirits, his deal is thus to be made and worn a Lamin before you etc.



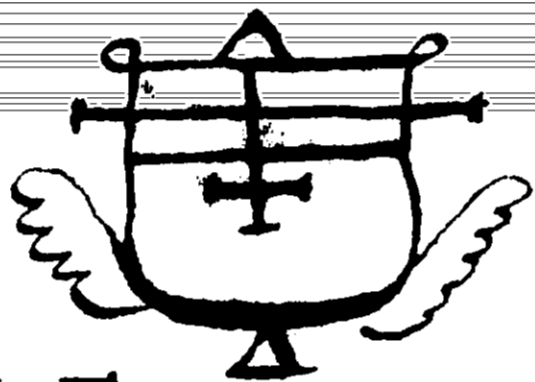
The 48 spirit is called **Haagente** he is a great & mighty strong Duke, he appereth in y<sup>e</sup> forme of a mighty Bull w<sup>th</sup> y<sup>e</sup> yiffen wings at first, but after awhile he putteth on human shape etc. he is a chief order of Estates. he govd w<sup>th</sup> 31 Legions of spirits, his deal is thus to be made and worn a Lamin before you etc.



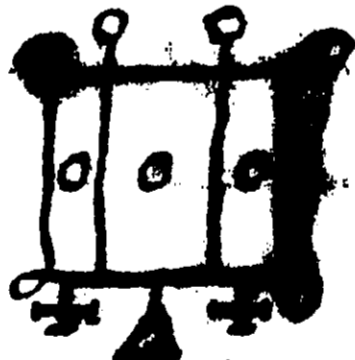
the wind; he commaunders the 33 Legions of spirits; his seal is thus made of to be worn as a Lamin etc



The 49<sup>th</sup> spirit is called **Parcel**, he appeared in y<sup>e</sup> forme of an angel; he is a great History  
duke; speaking somthing mysterielly of hidden things; he taught the art of geometry and  
Librall sciences; he at commaunders y<sup>e</sup> spirit; will make great noises like y<sup>e</sup> running of  
great waters; all though there be nois he warmeth water; and disemporeth Bathes etc  
he was of y<sup>e</sup> order of p<sup>er</sup>se by (his seal is thus made) before his fall; he governeth 48  
Legions of spirits; his character or mark is thus made; and worn as a Lamin by you.



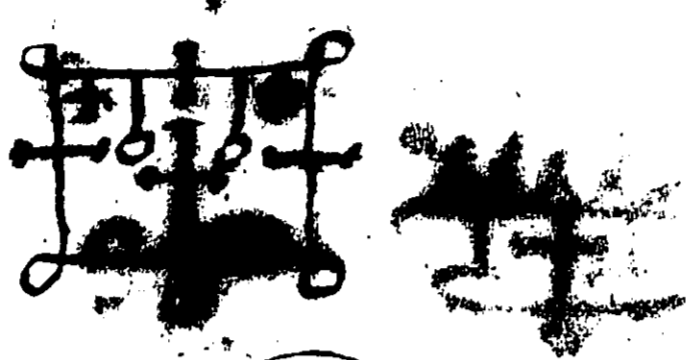
The 55<sup>th</sup> spirit is called **Furcas**, he is a Knight & appeared in y<sup>e</sup> forme and similitude  
of a cruel old man w<sup>th</sup> a long Beard and a hairy head; sitting on a pale & followed by  
w<sup>th</sup> a sharp weapon in his hand; his office is to teach y<sup>e</sup> art of Philosophy, Astronomy,  
Rhetoric, Logic, Chymistry & Pyromancy in all their parts perfectly; he hath  
under his power 20 Legions of spirits; his seal is thus made & worn as a Lamin.



The 55<sup>th</sup> spirit is called **Balam**, he is a Barbarian; y<sup>e</sup> great y<sup>e</sup> pendyull; in y<sup>e</sup> appearance of  
The first is like a Bull; & the second like a Man; y<sup>e</sup> third like a Ram; he hath a dragon  
scale; his eyes flaming; riding upon a furious Beast carrying a goat's head on his left side; he speaketh  
in a hoarse voyce; giving true answers of y<sup>e</sup> things y<sup>e</sup> present & to come; he maketh men to goe  
etc he governeth 40 Legions of spirits; his seal is thus made; & to be worn as a Lamin etc.



Chd 5<sup>2</sup> spirit is called Allocas - he is a great & mighty strong duke, appearing in form  
of a souther riding on a great horse, his face is like a Lyon, with redd, having eyes flaming,  
his speech is hoarse & every Bigg; his office is to be out of art of astronomy, shall  
like all siderall, he bringeth good families & rueth 30 legions of spirits; his seal  
thus made, & to be used etc



Chd 5<sup>3</sup> spirit is called Cairn, he is a great president & apparith in form of a Bird  
called a Thrush at first, but after awhile he putteth on the shape of a man carrying in  
in his hand a sharp sword; he seemeth to answer in burning ash; he is a good dispute,  
his office is to give men good standing of all Birds, tending of Bullocks, Barking  
of dogges & other sedations; & also of noise of waters, and giveth very true answers  
of things to come; he was of the order of angels, now he ruleth 30 legions of Infernall  
spirits; his seal is thus wear as a Lamin.

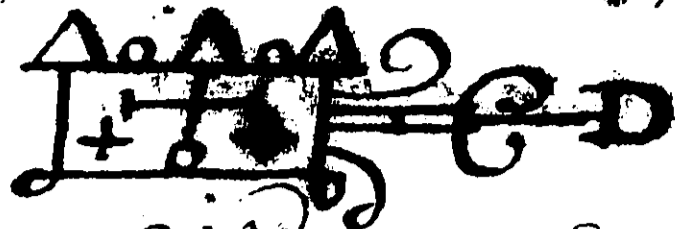


Chd 5<sup>4</sup> spirit is in order called M... he is a great duke & apparith  
in form of souther, riding on a great horse, with a crown on his head, the which colour  
himself of his ministers, he is a great & Cairn... his office is to be with Physic  
or... to restrain... to know... of spirit... these things...  
shall ask them, if he desireth, he was partly of the order of Cherubs & partly of angels,  
he ruleth now 30 legions of spirits; his seal is thus to be wear as a Lamin etc

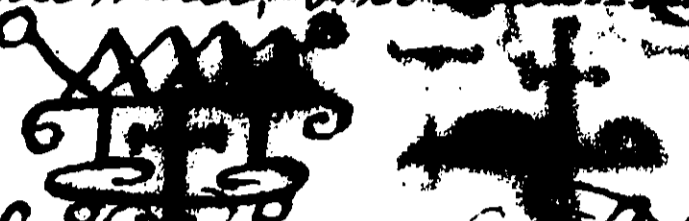


Chd 5<sup>5</sup> spirit is called Orobas, he is a mighty great prince, appearing at first  
like a horse; But afterwards at command by the list he putteth on the Image of a man  
his office is to discover, all things past, present, and to come and to give dignities & places  
of favour of friends & foes; he giveth true answers of winds, & of the passion of the  
world; he is faithfull to the Emperor, & will not suffer him to be tempted by any  
spirit

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



The 56 spirit is called Gemory he is a strong and power full one appearing in the form of a beautiful woman, with a Dutch crown about her middle, riding on a great Camel, his office is to tell of all things past present or to come; and of the hidden and secret things, he governeth the Lord of women, both young and old: he governeth 26 Legions of spirits, his seal is this, must be made in word as a Lamin to the spirit of working.



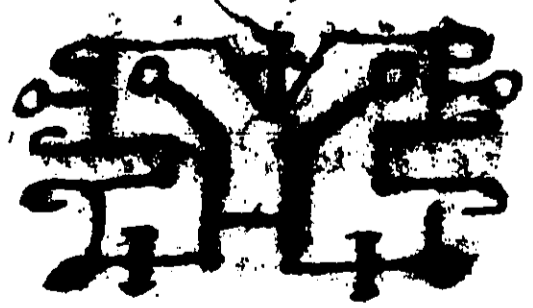
The 57 spirit is called Ole he is a great president he appeared like a leopard at first but after a little time he put on the shape of a man; his office is to make one turning in the air all sides to give true answers of things in great things; and to hang a man in any shape that y<sup>e</sup> spirit desireth so that he that is so changed, will not think any other thing but that he is that he at one or thing, he is changed into; he governeth 30 Legions of spirits, his seal is this: it wear as a Lamin



The 58<sup>th</sup> spirit is called Army, he is a great president, he appeared at first in the form of a flaming fire; but after a while he put on the shape of a man, his office is to make one wondrous knowing in Astrology, all the celestial signs; he giveth good familiars, or some bewitching charms, he is a spirit; he governeth 30 Legions of spirits, his seal is this: it wear as a Lamin



The 59<sup>th</sup> spirit is named Oris, he is a great Marquis and appeared in the form of a Lion, riding on a mighty horse, with a serpent in his right hand and a great serpent hissing; his office is to teach the secrets of the stars, and the knowledge of Mansions of the planets, and how to understand their secrets; also he can give the names of the planets, and transformations by favour of the planets; he governeth 30 Legions of spirits, his seal is this; to be made in word as a Lamin



The 6<sup>th</sup> spirit is called **Vapula** he is a great <sup>mighty</sup> and ~~strong~~ appearing in the form of a Lyon, w<sup>th</sup> griffins wings; his office is to make men knowe in all things that direct professions also in Philosophy & other sciences & he is good w<sup>th</sup> 36 legions of spirits; his seal or character is thus made and is to be worn as a Lamin etc.



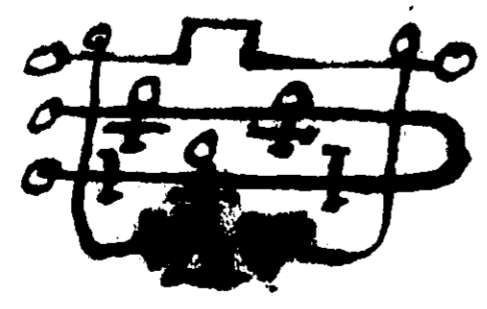
The 7<sup>th</sup> spirit is called **Zagan** he is a mighty great <sup>king</sup> president and appears that first in the form of a Bull w<sup>th</sup> griffins wings; But afterwards he putteth on human shape he maketh men witty, and can turne wind into water & blood into wind, and also water into wine he can turne all metals into forme of his Dominion & he maketh w<sup>th</sup> of man make full w<sup>th</sup> he governeth 33 legions of spirits; his seal is thus made <sup>orn</sup> was a Lamin.



The 8<sup>th</sup> spirit is called **Valac** he is a mighty great president & appears the like a Boy w<sup>th</sup> angels wings riding on a 2 headed Dragon; his office is to give true answers of hidden secrets; and to tell whome he pleaseth may be found, w<sup>th</sup> he will bring and deliver by Courtist without any force or strength he governeth 30 legions of spirits; his seal is thus made <sup>orn</sup> was a Lamin etc.



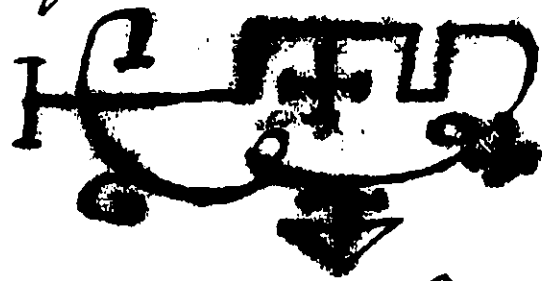
The 9<sup>th</sup> spirit is called **Andra** he is a great Marquis appearing in the form of an angell w<sup>th</sup> a hood like; Blath night person, riding upon a black strong w<sup>th</sup> a sharp bright sword <sup>in</sup> his hand; his office is to sow discord & if any sorcerer hath not a care he will kill him and his followers he governeth 30 legions of spirits; his seal is thus made <sup>orn</sup> was a Lamin to be worn <sup>on</sup> you Breast.



The 64<sup>th</sup> spirit is named **Lucros**, he is a great duke and appears at first like a  
 mighty terrible and strong leopard but afterwards at command of his spirit he put  
 on the ony shape of a man w<sup>th</sup> fiery eyes and a terrible countenance; he governeth  
 the end answere of all things past present or to come, but unless he be commanded into  
 a triangle, he will live in all those things and in his or to quite of his spirit in other  
 things or business, he will gladly take of ~~the~~ and of his position of his world,  
 and of his and all other spirits fall, he destroyeth and burneth those that are of  
 spiritist enemies if he be requested, and will not suffer him to be comforted by any  
 spirit or otherwise: he governeth 36 legions of spirits, his seal is thus to be made <sup>as</sup> a Lamin etc.



The 65<sup>th</sup> spirit is called **Andreas** he is a mighty great Marquis appearing at  
 first in the form of a Peacock w<sup>th</sup> great noise but afterwards he put on human shape  
 he can teach perfectly geometry, all things belonging to measuring, also Astronomy, he  
 maketh men very subtle and cunning therein, he can transform a man into the shape of a  
 Bird he governeth 30 legions of spirits his seal is thus to be made <sup>as</sup> a Lamin etc.



The 66<sup>th</sup> spirit is called **Gemeies** he is a Marquis, from the power full appearing  
 like a valiant soldier, and in a goodly estate, he will teach or a spirit to in part  
 Africa, his gift is to teach perfectly grammar rhetoric logic and to discover hidden  
 things lost or hidde, he can make a man find his a side of his own kind  
 he governeth 25 legions of spirits but more <sup>superior</sup> than himself his seal  
 is thus made as word is a Lamin etc.

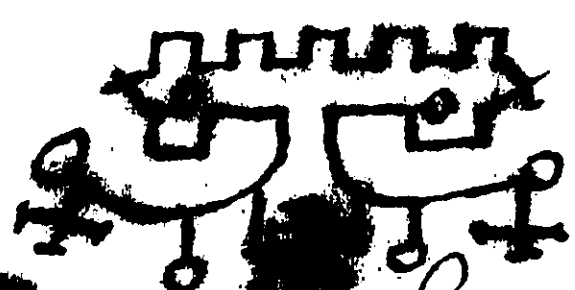


The 67<sup>th</sup> spirit is called **Andreas**, he is a Marquis, appearing at first in the form of a  
 at first he is a man, but afterwards at his request of his spirit he standeth  
 standeth

standeth before him in human shape causing himselfe and all manner of Musickall  
Instrument to be heard but not heard also trees to bend and Inland according to the Exorcist will,  
his great Excellent familiar with 80 legions of spirits his seal is thus formed which was a Lamin in the



The 68<sup>th</sup> spirit is called **Belial**, he is a mighty King and powerfull; he was bound by the  
Sufferer in his order; he appears in the form of a beautiful angel sitting in a glorious  
office, speaking in a comely voice, declaring that he fell first amongst the worthiest  
wise Courtiers unto the Lord Michael & other heavenly angels; his office is to distribute  
rewardments of sovereignty, and to cause favour of friends & foes, his great Excellent  
familiar with 80 legions of spirits. Note this King **Belial** must have  
offerings of rarities & gifts presented to him, by the Exorcist, or else he will  
not send answer to his demands. But then he carries not out his word, except he  
be constrained by divine power, his seal is thus to be worn as a Lamin, before the Exorcist.

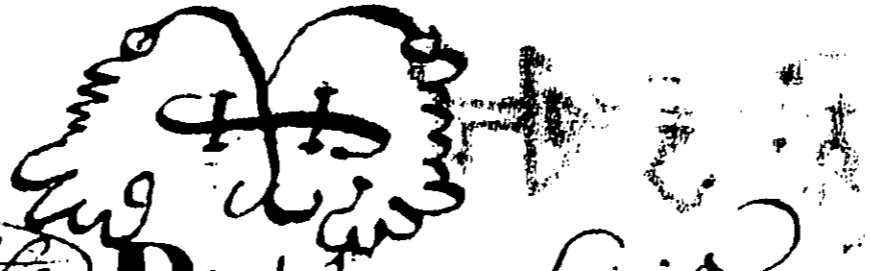


The 69<sup>th</sup> spirit is called **Decarabia**, he appears in the form of a star in the  
at first, but afterwards at the command of the Exorcist, he is in the form of a man,  
his office is to discover & remove of hearths and precious stones, and to make of similitude  
of all birds to fly before the Exorcist, and to cause them to sing, and drink, as naturall  
birds do; his great Excellent familiar with 80 legions of spirits, his seal is  
thus to be made and worn as a Lamin before the Exorcist.

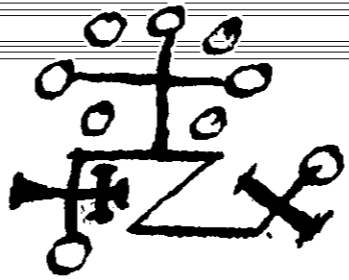


The 70<sup>th</sup> spirit is called **Secere** he is a mighty Prince, and is bound under the  
King of East India, in the form of a beautiful man, riding on a winged horse  
his office is to put to wind, and to cause all things to person a ladder to ascend  
any thing, and to show the way, and it is for the cure of all sorts of  
The Exorcist King of an eye, he makes a true relation of all sorts of things and of

Esauwō nidd and all other things, he is Indefinable good, natured, willing  
to do any thing & Exorcist do with, he governeth 26 Legions of spirits his Mark  
or Seal is this mōd and is to be worn ab a Lamin the



The 13 spirit is called **Dantation** he is a great & mighty duke appearing  
in y<sup>e</sup> forme of a Man w<sup>th</sup> many fawb, all like men & women & a Book in his right  
hand; his offiſe is to death all art & and sciences to any one; and to declare y<sup>e</sup> secret  
Counsell of any one, for he knoweth y<sup>e</sup> thoughts of all men and women,  
and can change them at his will, he can cause Love and hony (by vision) & true  
similitude of any one to be in y<sup>e</sup> place or part of y<sup>e</sup> word they will, he governeth  
36 Legions of spirits his Seal is this w<sup>ch</sup> is to be worn as a Lamin



The 12 spirit in order is called **Andromachus** he is a great and mighty Earl appearing  
in y<sup>e</sup> forme of a Man, holding a sword in his hand, his offiſe is to bring a Chast  
good y<sup>e</sup> and sion, Bark, and to discover all wickednes and understande al things, to punish  
the wicked & other wicked people, to discover & punish the wicked, he governeth 36  
Legions of spirits his Seal is this w<sup>ch</sup> is to be worn as a Lamin in hand of attion to L.



These be the ~~present~~ <sup>two</sup> mighty Kings or Princes is King ~~with~~ <sup>with</sup> ~~the~~ <sup>the</sup> ~~name~~ <sup>name</sup>  
into a ball of Bragg in their Legion of a horn **Belial** **Biteth** **Asmoday** & **Gaap**  
was the ~~judges~~ <sup>judges</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~year~~ <sup>year</sup> ~~of~~ <sup>of</sup> ~~their~~ <sup>their</sup> ~~pride~~ <sup>pride</sup>, for Salomon never did stand  
why he thus bound them, and when he had thus bound them up & sealed y<sup>e</sup> ~~of~~ <sup>of</sup> ~~it~~ <sup>it</sup>,  
he by y<sup>e</sup> divine power ~~cast~~ <sup>cast</sup> them all into the ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~city~~ <sup>city</sup> ~~of~~ <sup>of</sup> ~~Babylon~~ <sup>Babylon</sup>, & the  
Babylonians ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~year~~ <sup>year</sup> ~~of~~ <sup>of</sup> ~~their~~ <sup>their</sup> ~~pride~~ <sup>pride</sup>, they went with into y<sup>e</sup> ~~of~~ <sup>of</sup> ~~lake~~ <sup>lake</sup>  
to be ahd y<sup>e</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~lake~~ <sup>lake</sup> ~~open~~ <sup>open</sup>, supposing to find a great treasure; but when they had broken  
it open out flow all y<sup>e</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~evil~~ <sup>evil</sup> ~~spirits~~ <sup>spirits</sup> immediately, and their Legion followed them,  
and they were ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~year~~ <sup>year</sup> ~~of~~ <sup>of</sup> ~~their~~ <sup>their</sup> ~~pride~~ <sup>pride</sup>; But only **Belial** who entered  
into

Take a certain Image, and show your answers to those who would offer sacrifice unto him as the Babylonians did; for they offered sacrifice, & worshipped that Image as a God.

Observations

When art to observe first of Moons age for working, the best days are when it is 2, 4, 6, 8, 10, 12 or 14 days old, as Salomon sayeth, and no other days are profitable.

These also the 72 Kings are to be made in Metall, the chiefest King in O, Marquis in D, Duke in ♀, Prelates in 7, Knights in H & Presidents in ♀ & Earles in ♀ & D equally a like &c

These 72 Kings are under the power of Amaymon, Conon, Zimirar, & Croap which Kings rule in 4 quarters East, West North, & South, and are not to be used for the Egypt it be upon great occasions. But Inward to man and so, to bind such a man's spirit as under their name and power, as is showed in following Invocations or conjurations &c

These Kings may be bound from 9 to 12 of Clock at noon & from 3 till sun set. Marquises may be bound from 3 of Clock after noon till nine at night and from 9 to 12 till sunrise.

Dukes may be bound from sunrise till sundown in any hour of the day.

Prelates may be bound in any hour of the day.

Knights may be bound from any day till sunrise, <sup>from 9 to 12</sup> till sun set.

Presidents may be bound in any hour of day excepting twilight at high or low King when he is under, be made &c.

Countes may be bound in any hour of the day in any place.

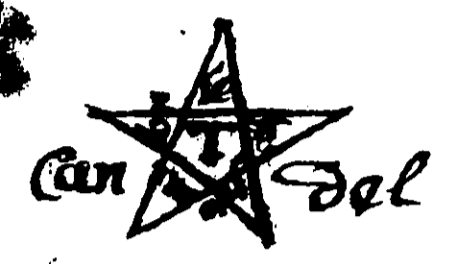
Or any other place where men resort to, or where he is to be.



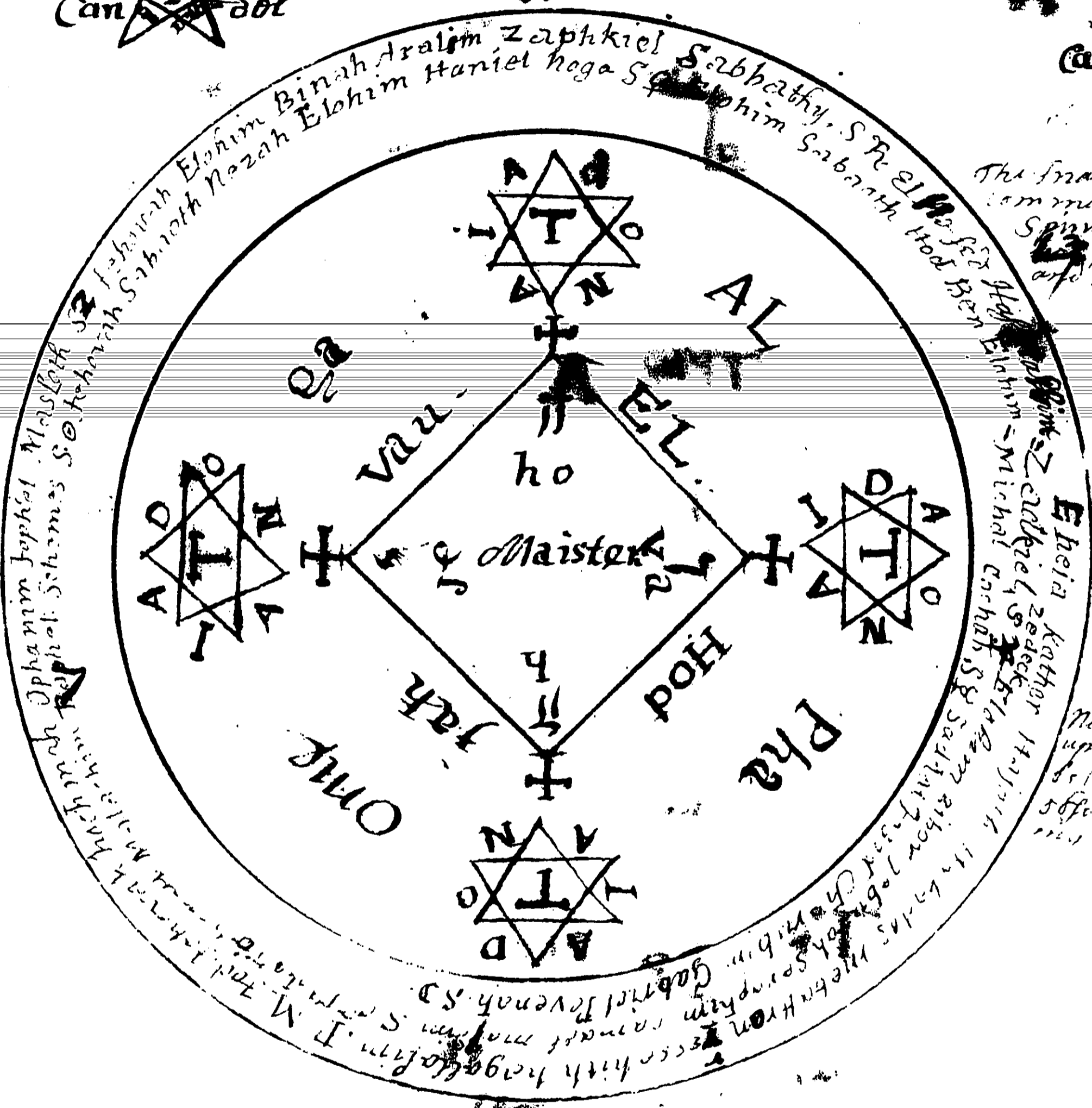
220

W70 CF

A figure of the Circle of Solomon that Remains for to protect himself  
 from the mischief of those evil spirits &c



North



The frangle that Salomon  
 commanded the base bedim  
 Spunly into, it is to remain  
 22 foot of from the circles  
 and 3 foot over.

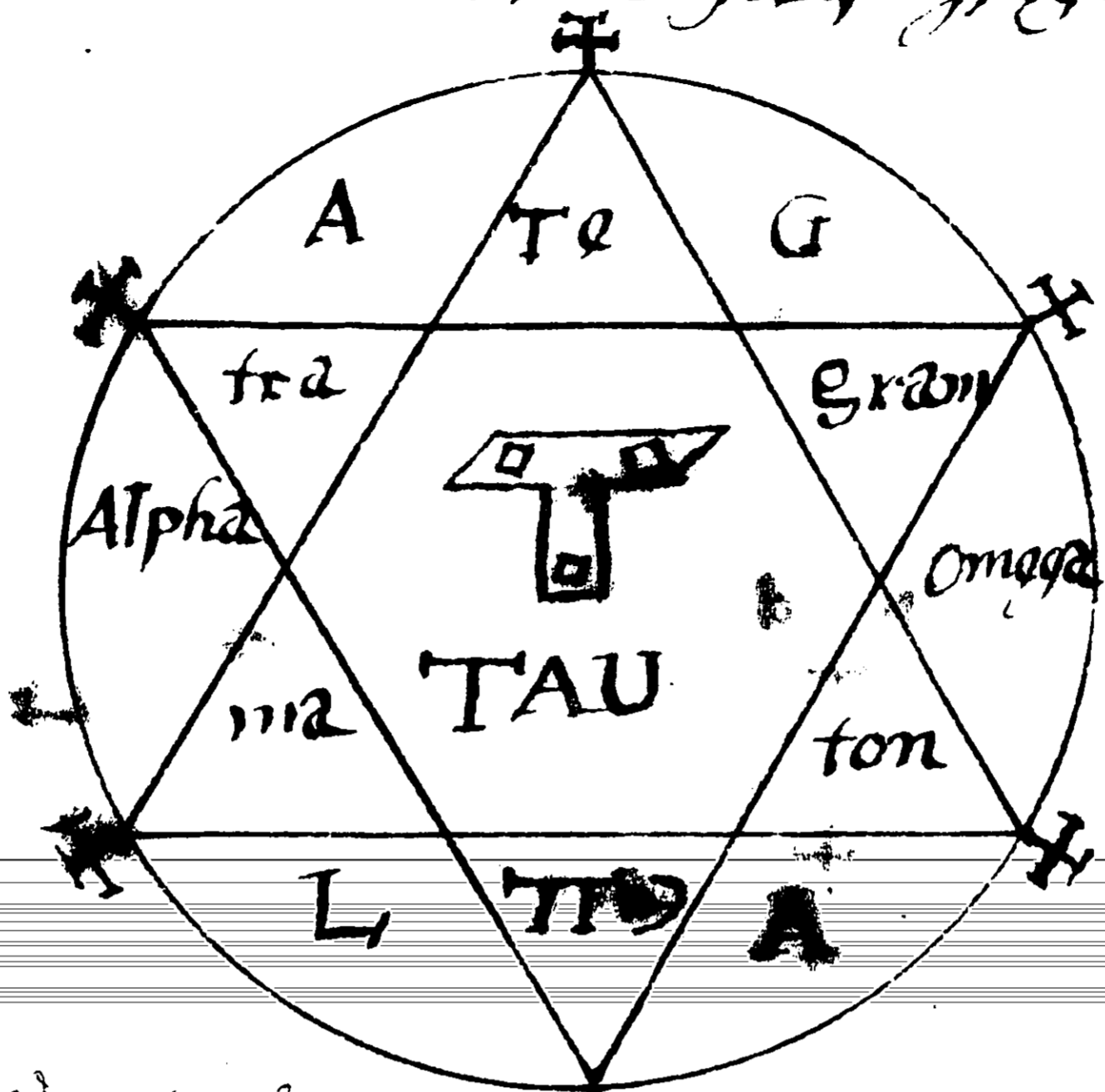


Note this Dist to be read  
 upon the top of the piri:  
 & the piri:  
 & the piri:  
 & the piri:  
 & the piri:

South

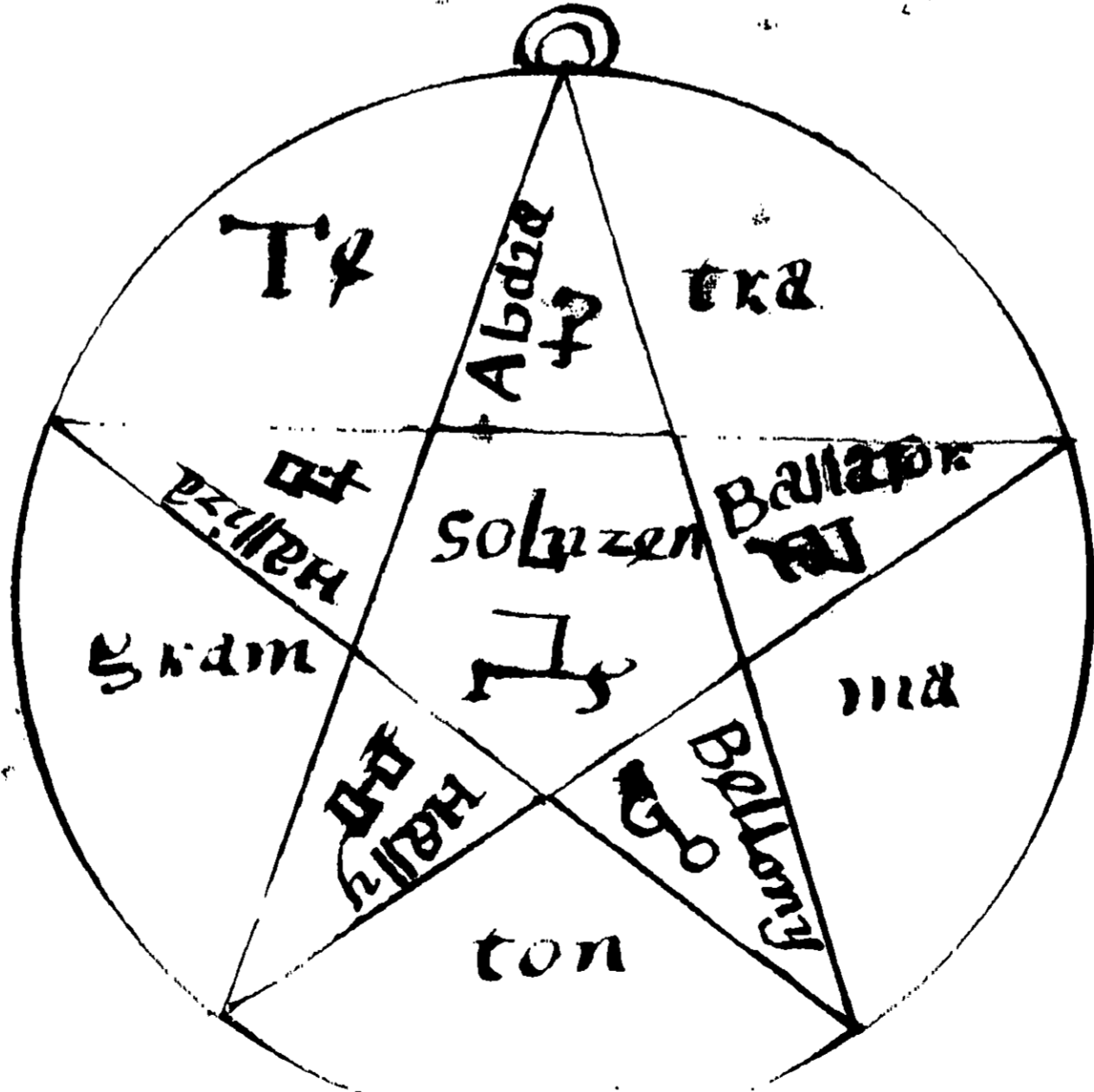


Solomons squared figure -



The figure made on parchment made of a white skin and worn at the skirt of a white robe and covered with a linen cloth to which is to be shown to his spirits when they are appeared that they may be compelled to be obedient and take a humane shape. &c

The Pentagonal figure of Solomon

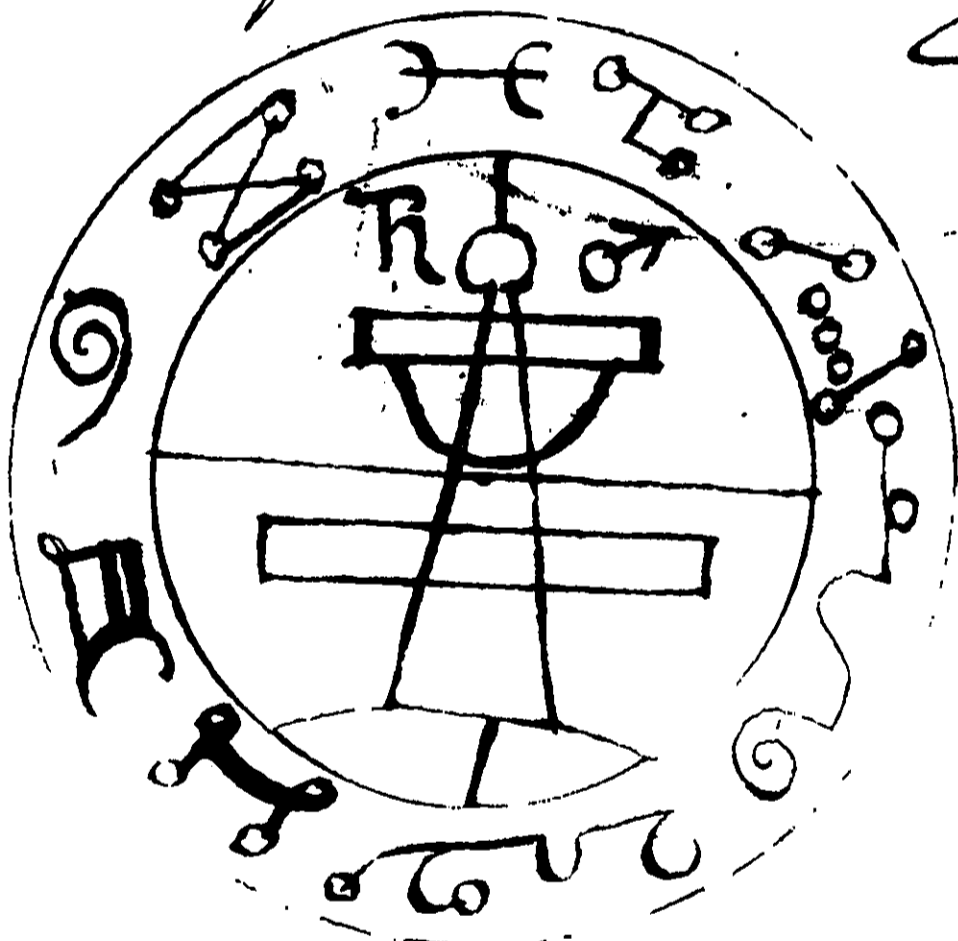


... and worn upon the breast ... of it ... and by to command by the ...



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

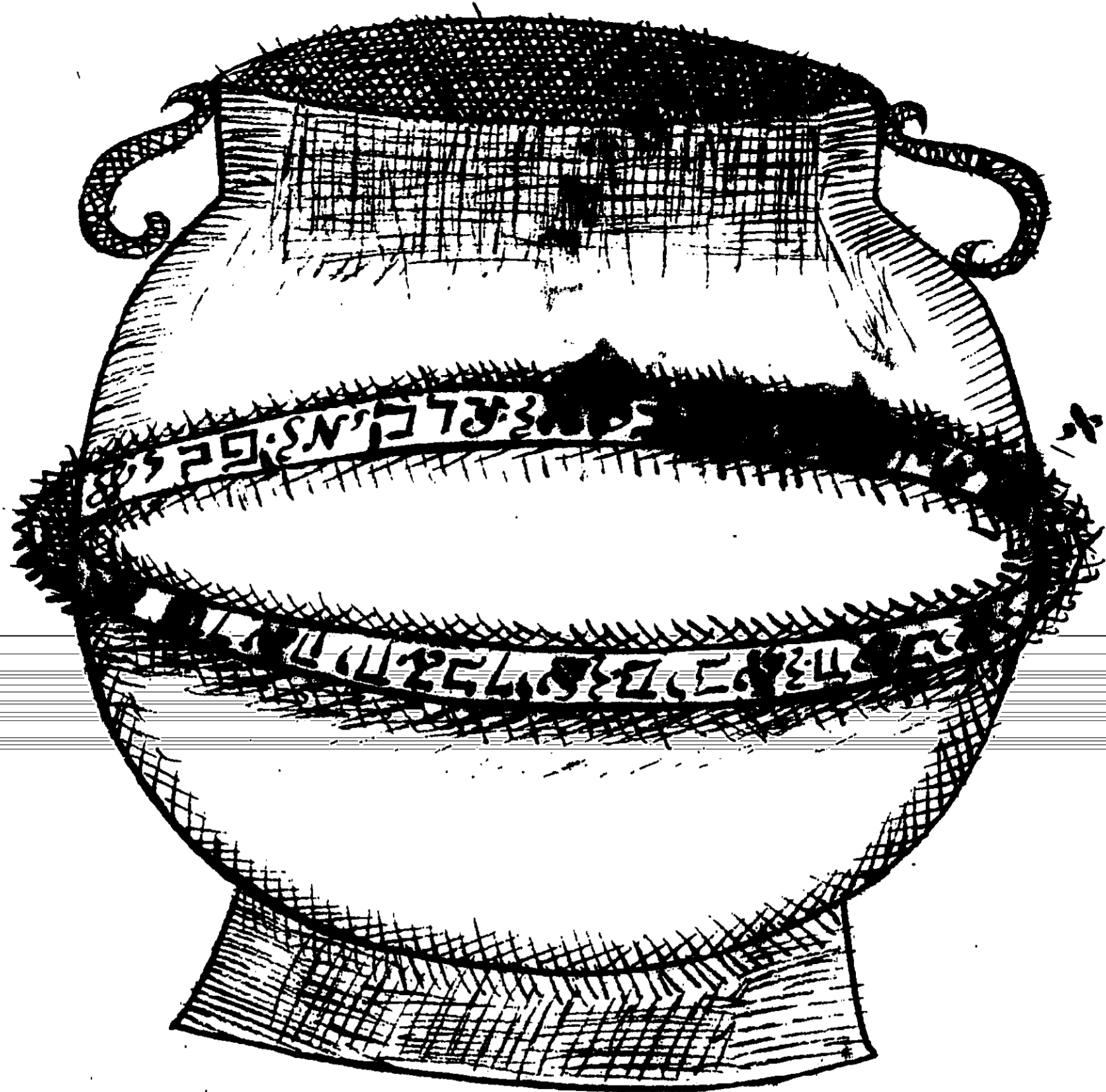
The Secret Seal of Salomon. by which he bound and sealed up  
the aforesaid Spirits with their Legions in a Brazen Vesel &c.



This secret seal is to be made by one that is chaste both inward and outward  
and hath not defiled himself by any woman in the space of a Month; but  
with fasting and prayer to God for his pardon of all his sins &c.  
It is to be made on a <sup>Tuesday</sup> ~~Wednesday~~ or Saturday night at 12 of the clock written  
with the blood of a Black Cock which never roode from on virgin parchment  
Now on that night the Drumst be encreasing in 117 when it so <sup>made</sup> ~~made~~ found  
with a Plum Raisins of the Sun, dates, Cedar, & Myrrour. Now by this seal  
Salomon compelled the aforesaid spirits into a Brazen Vesel, and sealed it up  
with the sand, he by it gained the love of all maner persons, and overcame in  
battles for his the weapon nor water could hurt him.

The forms of

The forme of the Brasse Vessel that Salomon shut  
6. These spirits in - - -



The said vessel was made in Brass, to containe the spirits with at of copie  
The other things shall be a scabbard or sword, a mitre or cap, a long and white hood of  
Linnen, with shoes and other clothes for the purpose also a girdle of a Lyons skin 3 fingers  
broad, with all the names about it as is about the neck most round first, the  
also perfume and a thafinish of Charolles kind to put the perfume into, to make or  
perfume of place appointed for action. also anoynting oyle to anoynt of Edmy Br. of  
of fine water to wash the vessel in so beinge and so say as David said, Thou shalt  
purge me w<sup>th</sup> hyssop & I shall be cleane; Thou shalt wash me & I shall be whiter then  
the snowe & as thy garment puttynge on, thou shalt say, by thy favour mystrie of Gods holy  
suffrages or sustinents, I will cloath me with garment of Salvation in thy strength by thy  
Ancor Amecor Amides Theodouias Anitor, & hat my selfe God may  
Ghede through thy strength Adonay. & whome thy grace & grace w<sup>th</sup> for ever & ever Amen  
M. B. C.

After I have done, make prayer to God according to your word, as Salomon hath  
commanded & he found that Salomon used for any particular art is shewed in 2<sup>d</sup> part  
of this Book which is called Artem Novam. &c

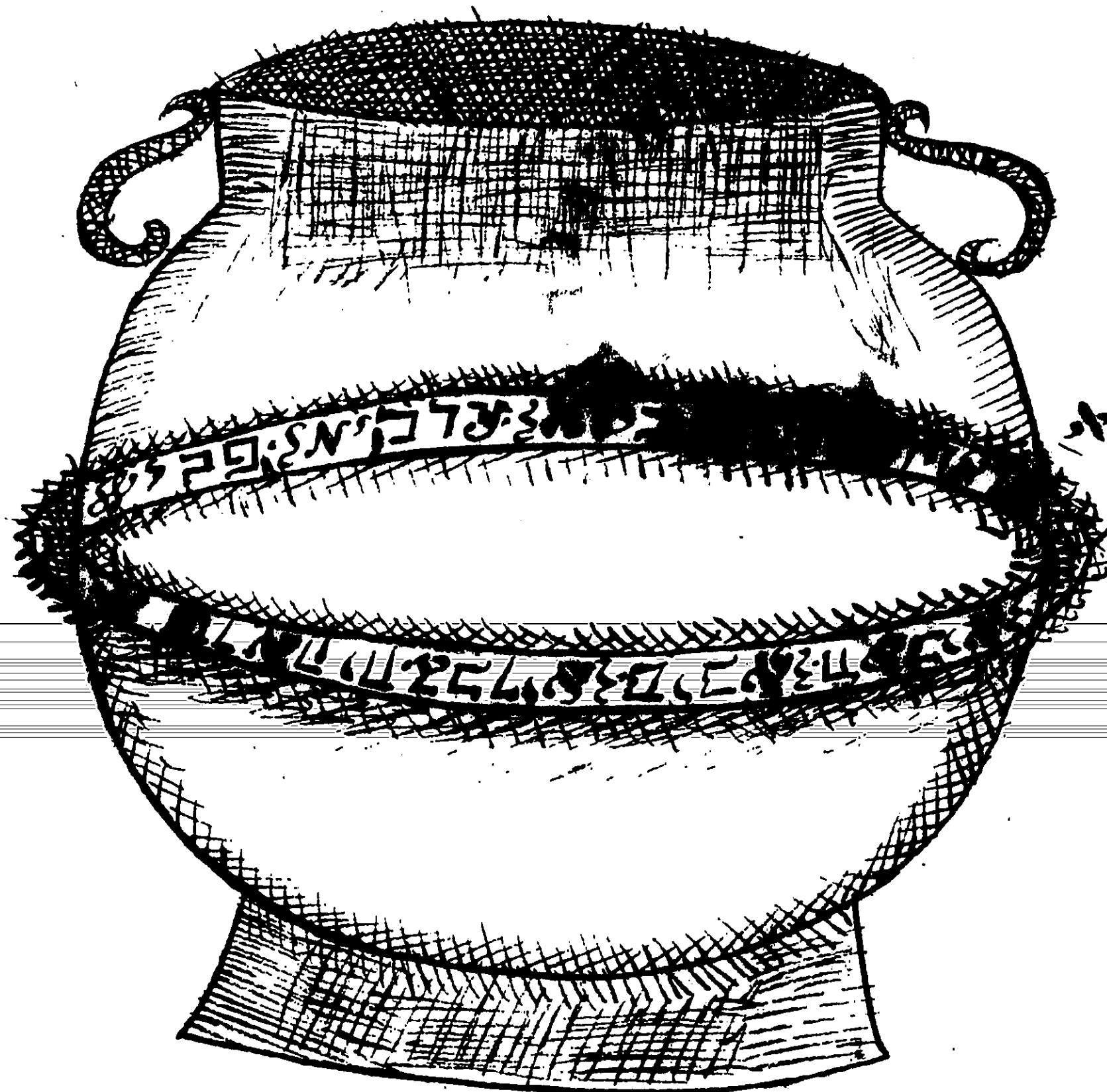
The Conjuratiō for to call forth any of the forsaide Spirits.

I conjure and conjure you spirit N. being in power armed from y<sup>e</sup> Supreme Majesty  
throughly command you by Bealanentis, Baldachiensis, Paumachia, Apologia  
and y<sup>e</sup> most powerfull printed Genio Liachidi Minister of y<sup>e</sup> Tartarian Sat; <sup>Prince</sup>  
of y<sup>e</sup> seat of Apologia, in y<sup>e</sup> tenth Region; I conjure & powerfully command you  
spirit N. in and by him that said y<sup>e</sup> word, and it was done; and by all y<sup>e</sup> holy and most glorious  
Names of y<sup>e</sup> most holy and true God, and by these his most holy Names Adonai, El, Elohim  
Elohe, Zebeoth, Elion, Escerchie Jah, Tetrasramaton <sup>Saday</sup> That you for this ap-  
pear and show y<sup>e</sup> selfe <sup>unto me</sup> <sup>in</sup> <sup>the</sup> <sup>shape</sup> <sup>of</sup> <sup>an</sup> <sup>angel</sup> <sup>of</sup> <sup>God</sup> in a fair and human shape, without any de-  
formity or vly show and without delay, do y<sup>e</sup> same; from all parts of y<sup>e</sup> world to make us, make  
rational answers unto all things w<sup>ch</sup> shall ask of you; and come y<sup>e</sup> powerfully & visibly  
and shably without delay, manifesting w<sup>ch</sup> desire, being conjured by y<sup>e</sup> Name of y<sup>e</sup> living  
and true God, Helioren I conjure you by y<sup>e</sup> <sup>owne</sup> <sup>and</sup> <sup>true</sup> <sup>Names</sup> <sup>of</sup> <sup>your</sup> <sup>God</sup> that y<sup>e</sup> are  
obediant unto and by y<sup>e</sup> Name of y<sup>e</sup> King, w<sup>ch</sup> shall rule over you, that forth with you come  
without tarrying, and fulfill my desires, and command, and persist unto y<sup>e</sup> end, according  
to my Intention and I conjure y<sup>e</sup> by him, whose all creatures are obedient and by these  
my selfe Name Tetragramaton Jehovah; w<sup>ch</sup> being heard, y<sup>e</sup> Elements are over-  
thrown; & heavens shaken, & the sea runneth back, & the first is quentred, & the Earth  
trembleth, and all y<sup>e</sup> hosts of Heavens, & terrestiall, & infernall, & all creatures, and  
rational, & compounded together, shall powerfully and visibly speak unto me  
with a clear voice intelligible, and without any ambiguity, & shall come y<sup>e</sup> my  
Name Adonai Zebeoth, Adonai Amiorent, come come my King, you say  
Adonay, Saday; the King of Kings, &c

Say this in y<sup>e</sup> name of y<sup>e</sup> Lord  
Say as followeth.

I conjure and command you spirit N. to appear and show y<sup>e</sup> selfe in  
the Circle, in fair and comely shape, without any deformity or de-  
formity, by y<sup>e</sup> Name of y<sup>e</sup> living and true God, Helioren I conjure you  
Name of y<sup>e</sup> King, w<sup>ch</sup> shall rule over you, that forth with you come  
without tarrying, and fulfill my desires, and command, and persist unto y<sup>e</sup> end, according  
to my Intention and I conjure y<sup>e</sup> by him, whose all creatures are obedient and by these  
my selfe Name Tetragramaton Jehovah; w<sup>ch</sup> being heard, y<sup>e</sup> Elements are over-  
thrown; & heavens shaken, & the sea runneth back, & the first is quentred, & the Earth  
trembleth, and all y<sup>e</sup> hosts of Heavens, & terrestiall, & infernall, & all creatures, and  
rational, & compounded together, shall powerfully and visibly speak unto me  
with a clear voice intelligible, and without any ambiguity, & shall come y<sup>e</sup> my  
Name Adonai Zebeoth, Adonai Amiorent, come come my King, you say  
Adonay, Saday; the King of Kings, &c

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



The vessel so called a ford said was made in Brass, to containe Chubbol with at y<sup>e</sup> coast  
The vessel was made with a segge or sword, a miter or cap, a long neck with a top of  
Linnen, with shoes and other. For the for y<sup>e</sup> ground also a girdle of Lyons skin 3 fingers  
bread, with all this round about it as is about the neck most round first, the  
also put round in a the finish of Charolds kind to put the fund into, to make or  
put fund y<sup>e</sup> place appointed for action. also mounting eyes to make at y<sup>e</sup> end of y<sup>e</sup> vessel  
of fair water to wash y<sup>e</sup> vessel in so to bring it to song as David said (ps) Thou shalt  
purge me w<sup>th</sup> hyssop & Lord w<sup>th</sup> shall be cleane, Thou shalt wash me & shall be whiter then  
snow the & thy garments putting in my hand by y<sup>e</sup> fountain of living waters of thy holy  
sacrifices or sustinents, I will cleath me with garments of salvation in y<sup>e</sup> strength of thy right  
Ancor Amecor Amides Theodorias Antor, & hat myddford End mayd  
Gred & brought y<sup>e</sup> strength Adonay & whom y<sup>e</sup> grace & grace w<sup>th</sup> for ever & ever Amen

As I have found, make prayer to God according to your works, as Salomon hath  
commanded & he found that Salomon used for any particular art is shewed in 45<sup>th</sup>  
part of this Book which is called Artem Novam. &c

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

I conjure and conjure you spirit N. <sup>being</sup> <sup>with</sup> power <sup>arise</sup> <sup>from</sup> <sup>the</sup> <sup>supersaid</sup> Majesty  
thoroughly command you by Bealanentis, Baldachiensis, Paumachia, Apologia  
and most powerful spirit Genio Liachidi Minister of Cartardan seat, <sup>of</sup> <sup>the</sup> <sup>city</sup> <sup>of</sup> <sup>Apologia</sup>, in <sup>the</sup> <sup>ninth</sup> <sup>region</sup>, I conjure & powerfully command you  
spirit N, in and by him that said <sup>the</sup> <sup>word</sup>, and it was done; and by all <sup>the</sup> <sup>holy</sup> and most glorious  
names of <sup>the</sup> <sup>most</sup> <sup>holy</sup> and true God, and by these his most holy names Adonai, El, Elohim  
Elohe, Zebeoth, Elion, Escerchie Jah, Tetrasramaton <sup>Saday</sup> That you for this ap-  
pear and show <sup>unto</sup> <sup>me</sup> <sup>your</sup> <sup>self</sup> <sup>in</sup> <sup>a</sup> <sup>fair</sup> <sup>and</sup> <sup>humane</sup> <sup>shape</sup>, without any delay  
or by show and without delay, do ye come; from all parts of <sup>the</sup> <sup>world</sup> to make <sup>me</sup> <sup>know</sup>  
all answers unto all things which shall ask of you, and come <sup>unto</sup> <sup>me</sup> <sup>as</sup> <sup>soon</sup> <sup>as</sup> <sup>possible</sup>  
and as fastly without delay, manifesting <sup>to</sup> <sup>me</sup> <sup>your</sup> <sup>self</sup> <sup>being</sup> <sup>conjured</sup> <sup>by</sup> <sup>the</sup> <sup>name</sup> <sup>of</sup> <sup>the</sup> <sup>living</sup>  
and true God, Helioren I conjure you by <sup>the</sup> <sup>name</sup> <sup>of</sup> <sup>your</sup> <sup>God</sup> that ye come  
and be obedient unto and by <sup>the</sup> <sup>hand</sup> <sup>of</sup> <sup>the</sup> <sup>king</sup>, <sup>whom</sup> <sup>the</sup> <sup>world</sup> <sup>obey</sup> you, that forth with you come  
without tarrying, and fulfill <sup>my</sup> <sup>desires</sup>, and command, and perform unto <sup>me</sup> <sup>and</sup> <sup>according</sup>  
to <sup>my</sup> <sup>intention</sup> and I conjure <sup>you</sup> <sup>by</sup> <sup>him</sup> <sup>whom</sup> <sup>all</sup> <sup>things</sup> <sup>are</sup> <sup>created</sup> and by <sup>the</sup> <sup>name</sup>  
of <sup>the</sup> <sup>name</sup> Tetragrammaton Jehovah; <sup>whom</sup> <sup>the</sup> <sup>world</sup> <sup>obey</sup> and over-  
grown; <sup>the</sup> <sup>air</sup> <sup>is</sup> <sup>shaken</sup>, <sup>the</sup> <sup>sea</sup> <sup>is</sup> <sup>run</sup> <sup>back</sup>, <sup>the</sup> <sup>fire</sup> <sup>is</sup> <sup>quenched</sup>, <sup>the</sup> <sup>earth</sup>  
trembleth, and all <sup>the</sup> <sup>hosts</sup> <sup>of</sup> <sup>the</sup> <sup>heaven</sup>, <sup>the</sup> <sup>stars</sup> <sup>fall</sup> <sup>down</sup>, <sup>the</sup> <sup>supernatural</sup> <sup>things</sup> <sup>are</sup> <sup>troubled</sup>, and  
troubled and confounded together, that you <sup>will</sup> <sup>come</sup> <sup>unto</sup> <sup>me</sup> <sup>as</sup> <sup>soon</sup> <sup>as</sup> <sup>possible</sup>  
with a clear voice intelligible, and without any ambiguity, and say unto me  
Adonai Zebeoth, Adonai Amiorent, come <sup>unto</sup> <sup>me</sup> <sup>as</sup> <sup>soon</sup> <sup>as</sup> <sup>possible</sup> say you Assen  
Adonay, Saday; <sup>the</sup> <sup>king</sup> <sup>of</sup> <sup>the</sup> <sup>world</sup> <sup>obey</sup> you.

Say unto me  
Say as follows.

I mustard, conjure and command you spirit N. <sup>to</sup> <sup>come</sup> <sup>unto</sup> <sup>me</sup> <sup>as</sup> <sup>soon</sup> <sup>as</sup> <sup>possible</sup>  
in <sup>the</sup> <sup>shape</sup> <sup>of</sup> <sup>an</sup> <sup>angel</sup>, without any delay or tarrying, by <sup>the</sup> <sup>name</sup> <sup>of</sup> <sup>the</sup> <sup>living</sup>  
and true God, I conjure you by <sup>the</sup> <sup>name</sup> <sup>of</sup> <sup>the</sup> <sup>king</sup> <sup>of</sup> <sup>the</sup> <sup>world</sup> <sup>obey</sup> you, that you come  
and be obedient unto and by <sup>the</sup> <sup>hand</sup> <sup>of</sup> <sup>the</sup> <sup>king</sup>, <sup>whom</sup> <sup>the</sup> <sup>world</sup> <sup>obey</sup> you, that forth with you come  
without tarrying, and fulfill <sup>my</sup> <sup>desires</sup>, and command, and perform unto <sup>me</sup> <sup>and</sup> <sup>according</sup>  
to <sup>my</sup> <sup>intention</sup> and I conjure <sup>you</sup> <sup>by</sup> <sup>him</sup> <sup>whom</sup> <sup>all</sup> <sup>things</sup> <sup>are</sup> <sup>created</sup> and by <sup>the</sup> <sup>name</sup>  
of <sup>the</sup> <sup>name</sup> Tetragrammaton Jehovah; <sup>whom</sup> <sup>the</sup> <sup>world</sup> <sup>obey</sup> and over-  
grown; <sup>the</sup> <sup>air</sup> <sup>is</sup> <sup>shaken</sup>, <sup>the</sup> <sup>sea</sup> <sup>is</sup> <sup>run</sup> <sup>back</sup>, <sup>the</sup> <sup>fire</sup> <sup>is</sup> <sup>quenched</sup>, <sup>the</sup> <sup>earth</sup>  
trembleth, and all <sup>the</sup> <sup>hosts</sup> <sup>of</sup> <sup>the</sup> <sup>heaven</sup>, <sup>the</sup> <sup>stars</sup> <sup>fall</sup> <sup>down</sup>, <sup>the</sup> <sup>supernatural</sup> <sup>things</sup> <sup>are</sup> <sup>troubled</sup>, and  
troubled and confounded together, that you <sup>will</sup> <sup>come</sup> <sup>unto</sup> <sup>me</sup> <sup>as</sup> <sup>soon</sup> <sup>as</sup> <sup>possible</sup>  
with a clear voice intelligible, and without any ambiguity, and say unto me  
Adonai Zebeoth, Adonai Amiorent, come <sup>unto</sup> <sup>me</sup> <sup>as</sup> <sup>soon</sup> <sup>as</sup> <sup>possible</sup> say you Assen  
Adonay, Saday; <sup>the</sup> <sup>king</sup> <sup>of</sup> <sup>the</sup> <sup>world</sup> <sup>obey</sup> you.



the Aron heard and speak and to stand wife; and by the name Schemer Amethia  
 the Joshua called upon and if sun stood still, and by the name Emmanuel the 3<sup>rd</sup> of  
 Sedrach Mesach and Abednego lying in the midst of a fiery furnace, and was  
 as livid; and by the name Alpha & Omega which Daniel named & Destroyed  
 the Bull & y Dragon; & by the name Zebaoth which Moses named, & all the  
 Rivers & waters in the Land of Egypt was turned into blood & by the name  
 Elcerchie Oriston the Moles named, & all the Rivers Brought forth frogs,  
 & they went into y houses of y Egyptians, Destroying all things; & by the name  
 Elion, the Moles called upon, & there was great hail, such as never was since  
 the Creation of the world to that Day, & by the name Adonay the Moles named  
 and there came up locusts throughout all the land of Egypt and devoured all that the Hail at  
 lost, and by the name Hasios, and by the seal of Adonay and by Otheos. —

Hcyros, Athenatos; Paracletus and by the holy and sacred names Agla  
 On, Tetragrammaton and by the dreadful judgement of god, and by the  
 of glast, which is before the face of the divine Majesty, who is mighty and most powerful  
 and by the four beasts before the throne having eyes, before and behind, and by the  
 fire round about the throne, and by the holy angels of heaven, and by the mighty  
 wisdom of god, and by the seal of Baldachia, and by the name Primeumaton  
 which Moses named and the Earth opened and swallowed up Chora, Dathan  
 & Abiram, that you make true and faithful answers, to all my demands  
 and to perform all my desires, so far as in office you are capable to perform therefore  
 come ye puerable despatch and effects, none without delay to manifest what I desire  
 speaking with a perfect and clear voice, In witness whereunto my hand is placed &c

I desire to see you at the residence of the  
 for in my conjuration (but without they will)  
 I am not at all constrained.

I conjure the spirit N. by the most potent and efficacious names of the most great and  
 comprehensible Lord god of Host, that you come quickly without delay, from all parts and  
 places of the world, to make rational answer to my demands and that right and effectly  
 speaking with a voice intelligible to my understanding as aforesaid, I conjure and con-  
 -vaine you spirit N. by all aforesaid and by the seven names by which wife Salomon bound  
 the and the pillars in a vessel of brass, Adonay, Prera Tetragrammaton;  
 Anepheton, Ineslenfat all, Bathatumon, & Jtemon, that you appear  
 bear before this Circle, to fulfill my will in all things, that shall seem good unto me  
 and if you be disobedient and refuse to come, I will in the power and by the power of  
 the name of y Supreme and everliving god, who created both you and me and all  
 the whole world in 30 days and what is contained in it Eye-Saray, and by the power  
 of

of his name Primeumaton; which comanndeth the whole hoste of heaven, Curs you and  
deprive you, from all your office. Joy & place and binde you in the death of ye Bottomless pit  
thor to remaine unto the last Judgment, and I will binde you into small fire into  
the lake of fire and Brimstone. unless you come forthwith and appeare before this Circle  
to doe my will therefore com in and by these holy names Adonay. Zebeoth,  
Adonay, Amiozem; come ye Adonay com mandeth you.

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

For to Invoke the King say as followeth

O you great magick and powerfull King Amaymon, who beareth rule by the power of  
the Supreme god EL over all spirits both superior and inferior of the infernal order in the  
Dominion of the Earth. I invoke and command you by the especial and true name of your god  
and by god that you worship and obey; and by the realitie of Creation by the most mightie & powerfull  
Name of god Jehovah Tetragramaton; who cast you out of heaven, with all other of the  
Infernal spirits and by al the most powerfull and great names of god who created heaven Earth &  
hell, and all things contained in them, and by his name and vertue & by the name Primeumaton  
who comanndeth the whole hoste of heaven that you canst enter and comest N. to come unto me  
hear before this Circle in a farr and some forme, without forme or name to me or any other  
creature and to answer truly and faithfully to all my Request that I may accomplish my will and  
desire, in knowing or obtaining any matter so ever it be by what way so ever for him to  
performe or to accomplish. Hence the power of god EL who created and disposeth of all things  
both celestiall ayraill, terrestriall and infernal

After you have invoked the King in the manner before or some soon hereon, and if spirit  
you would have called forth by the aforesaid conjuration, & hearing them severall times together, and  
he will come without doubt if not a first or second time whyspyn. But if he doth not come  
doe the spirits thair to the end of the aforesaid conjuration, and he will be forced to come if he be  
bound in chains, for the chains will break off from him and he will be at liberty.



Holy company of heaven came thro, the ☉, and from the light and all hosts of heaven  
 came thro, Jesus thro into the fire unquenchable, & torment, unprophesied, and as thy name  
 and seal is contained in this box, chained and bound up and ~~to~~ choaked in Sulphur and ~~Spinky~~  
 Sublimar and burnt in this material fire, so in the name Jehovah and by the power and  
 dignity of these three names Tetrasramaton, Anepheleton, & Primeumaton  
 Capt thro, o thou despoilant spirit Nemo that lake of fire which is prepared for the  
 damned and cursed spirit and thro to remain until the day of doom and never more to  
 be remembered of before the face of god so shall come to thy the quick and the dead and  
 be wored by fire

Now the exorcist <sup>quickly</sup> put the box into the fire and by and by he will come. But a soon  
 as he is come <sup>quickly</sup> to the fire that the box is in and make a sweet perfume and give him  
 a kind entertainment <sup>him</sup> to make the pentacle that is at the bottom of your wood with alimen  
 cloath for my. Behold the conclusion if you be despoilant. Behold the Pentacle of Salomon  
 which I have brought here before thy eyes. Behold the person of the exorcist who is called Octino  
 mos, in the midst of the exorcism who is armed by god and without fear is his power, I will  
 you and <sup>and called</sup> you <sup>to appear</sup> ~~without~~ Therefore make rational answers to my demands and be obedient to  
 me your master in the name of Lord Bathat <sup>rushing</sup> upon Abrac, Abeor, coming upon  
 Aborer.

Then then or he will be despoilant and bid you ask what you will for they are subjected by god to fulfill  
 your desire and demands, and when they so be appeared and heard them, then humbly and meek  
 then you are to say: welcome spirit or most noble king or kings say you are welcome  
 and because I called you through him who created both heaven and earth and all that is contained  
 there and you have obeyed also by the same power that called you forth. I wonder you that you  
 remain affably and peacefully here. Behold the circle (see before the circle in the V) so constant  
 and so long as I have occasion for you and not to depart without my leave until you have  
 faithfully and truly, performed my will without an falacy. &

Behold spirit N because thou hast very diligently served my demand, and was ready  
 and willing to come at my first call I do hereby license thee to depart into thy proper place  
 without doing any injury or danger to any man or beast depart say and be sure to do as  
 come at my call being duly exorcised and conjured by y<sup>e</sup> sacred rites of magicks. I charge thee  
 to withdraw, quickly and quietly, in the name of god be ever continued between me and the  
 town

After you have given the spirit license you are not to go out to work till they be gone  
 and you have made vantage to get for the great blessing he hath bestowed upon you  
 in granting you your desire and delivering you from the malice of the enemy the devil

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

---

The end of the First Part which is called Goetia

---

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

---

In this following Treatise you have 31 names of <sup>these</sup> spirits with severall of the ministering spirits which are  
 under them, with their seals and Characters which are to be worn as a Lincin on your Breast: for without that the  
 spirit that is appeared will not obey you, to doe your will &c.

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

These spirits are by nature good and evil that is, one part is good, and the other part evil. They are  
 governed by their princes, and each prince hath his place <sup>and abode</sup> in the points of the compass  
 as is shewed in the following Figure: Therefore when you have a desire to call any of the Kings or any of their  
 Servants, you are to direct your sight to that point of the compass the King hath his mansion or place of  
 abode, and you cannot well erre in ~~the~~ your operations.

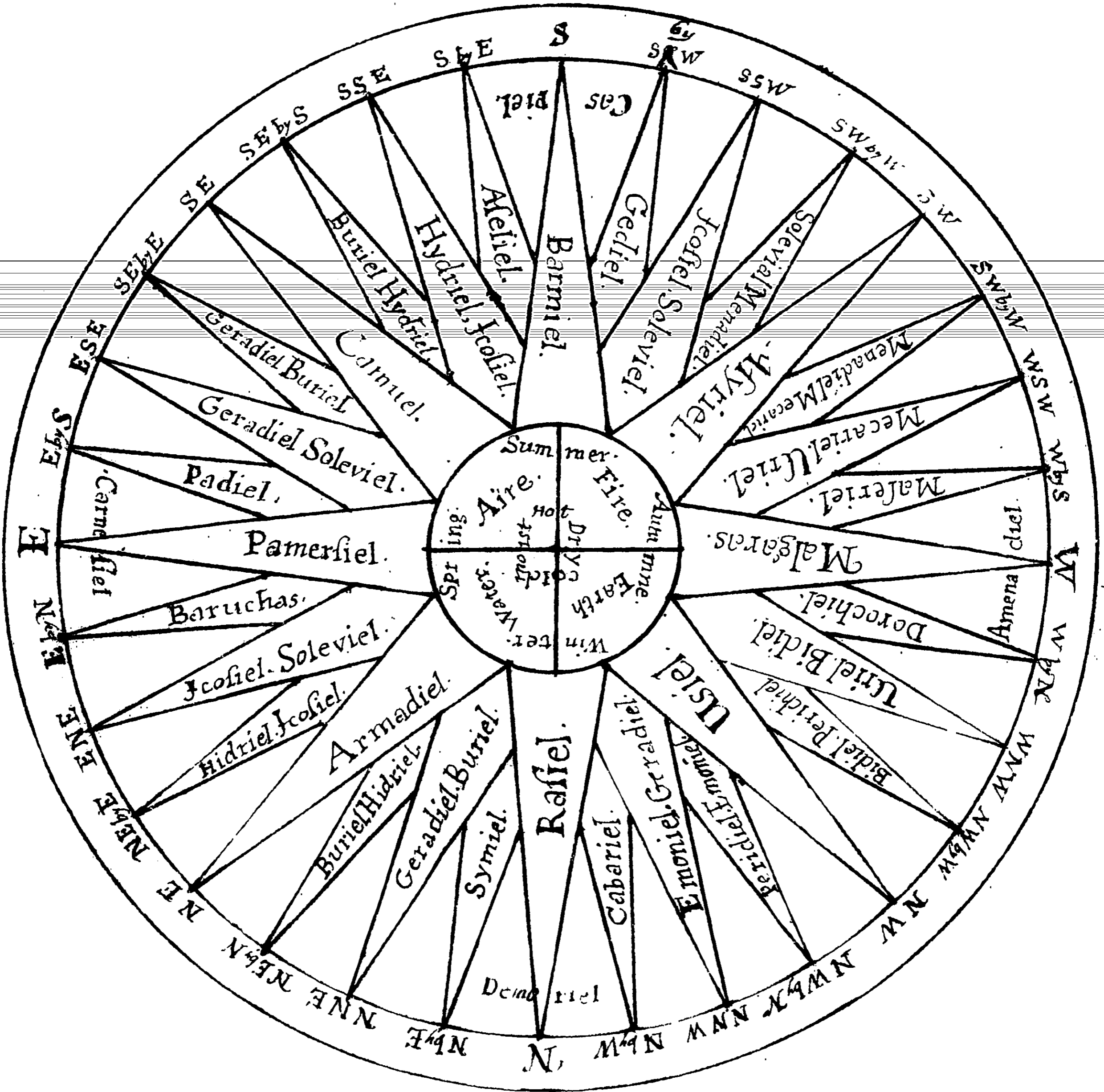
Now every prince is to observe his Conjunction yet all of one forme except the name and place  
 of the spirit, for in that they must change and differ, as in the seals spirits is to be changed  
 accordingly:

as for the garments used <sup>things</sup> they are spoken of in the Book Goetia  
 foregoing Therefore it is needless to mention them here againe &c.

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The form of the figure which discovereth the order of the 31 Kings or princes with their servants ministers for when the King is forced by his Subjects or saith to be found out



You may see by this figure that 20 of these Kings have their servants and ministers in one place and that 11 are movable and can be in many places sometimes in a soldier and in some other times together more or less therefore its no matter which way you stand with your face when you have a desire to call any of them forth or their servants



Carnesiel is the most great and Chief Emperor Ruling in the East who hath 1000 great Duked and a 100 lesser Duked under him, besides 5000000000000 of ministering spirits which is more Inferior than the Duked, whose names shall make no mention, but only 12, of the Chief Duked and their seals because they are sufficient for practice

Carnesiel his seal



12 of the Duked

|                  |                   |                  |
|------------------|-------------------|------------------|
| Myrezyn his seal | Benoham his seal  | Armany his seal  |
| Ornich his seal  | Arifiel his seal  | Capriel his seal |
| Zabriel his seal | Cumeriel his seal | Bedary his seal  |
| Bucafas his seal | Vadriel his seal  | Laphor his seal  |

Note Carnesiel, when he appears, day or night attend him 600000000000 Duked but when you talk any of these Duked there were attend about 300 and sometimes not a good so he

The Conventions of Carnesiel as follows

The Conjunction of the most mighty & potent Prince Carnesiel who is the Emperor & chief Commander, ruling as King in the Dominion of the East who bears rule by the power of the supreme God I, U, over all spirits &c.



Caspiel is the most Great, and Cheefe Emperor Ruling in his  
Kingdome who hath 200. great Dukes and 400. lesser Dukes under him besides  
5000. 200000000. of ministering spirits, which must Infirmities  
Wonders of woe (Salomon saith) shall make no mention, but only of 12.  
of the Cheefe Dukes and their Seals for they are sufficient for great  
=his=

Caspiel his Seal



12 of his Dukes.

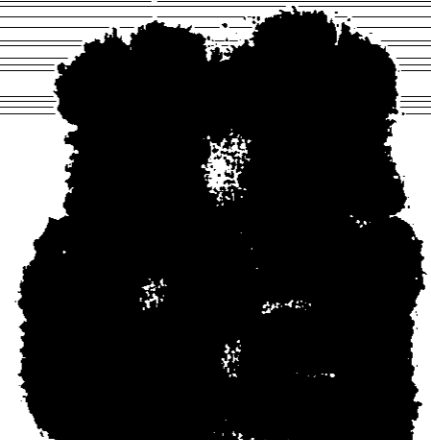
Ursiel  
his  
Seal



Budarim  
his  
Seal



Geriel  
his  
Seal



Chariel  
his  
Seal



Camory  
his  
Seal



Ambri  
his  
Seal



Mard  
his  
Seal



Larmol  
his  
Seal



Amor  
his  
Seal



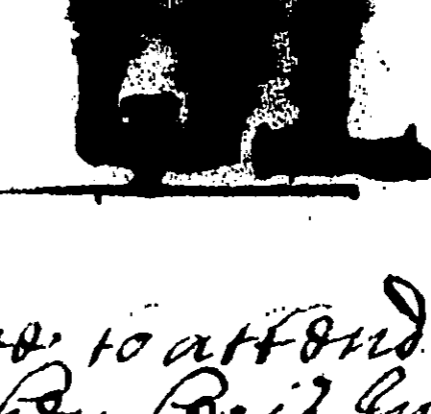
Femol  
his  
Seal



Amiel  
his  
Seal



Amiel  
his  
Seal



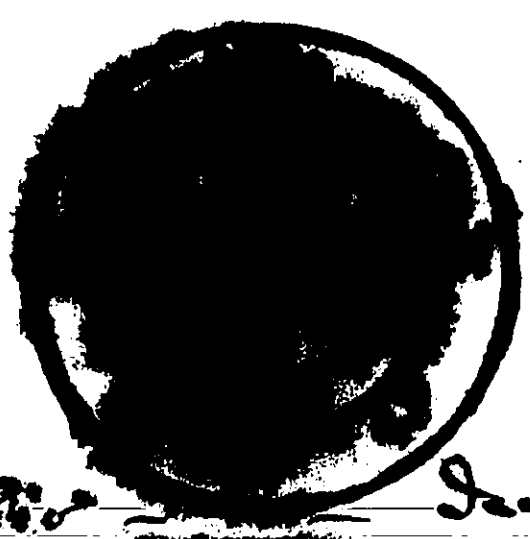
+ upside down

These 12 Dukes have 2000. under Dukes a piece to attend them  
whom some of them come along with him when he is in war,  
but they are very stout and Churlish etc.

And the duration of Caspiel  
The Conjuror thes Athou Mighty and Potent Prince Caspiel, &c.

Amenadiel is the Great Emperor of the west, who hath  
300 great Dukes, and 500 lesser Dukes, & hath 40000030000100000, other  
ministering spirits more inferior to attend him, who of we shall not  
make any mention, but only of 12, of the chiefe Dukes and their  
seals which is sufficient for practice

Amenadiel his Seal



12 of his Dukes

|                       |                        |                         |
|-----------------------|------------------------|-------------------------|
| Vadros<br>his<br>Seal | Rapsiel<br>his<br>Seal | Almesiel<br>his<br>Seal |
| Camiel<br>his<br>Seal | Lamael<br>his<br>Seal  | Codriel<br>his<br>Seal  |
| Luziel<br>his<br>Seal | Zoeniel<br>his<br>Seal | Balsur<br>his<br>Seal   |
| Majiel<br>his<br>Seal | Caeliel<br>his<br>Seal | Nadroc<br>his<br>Seal   |

Note: Amenadiel may be called at any hour of the day or night  
but his dukes (who hath 3880 servants a peice to attend them) are to  
be called in certaine hours, as Vadros to be called in the  
first hours of the day Camiel in the second 2 hours of the day  
and so successively on till you come to Nadroc who is to be called in  
the last hours of the night and then begin againe at Vadros the  
same rule is to be observed in calling the Dukes belonging to  
Memorial the Emperor of the North.

The Coniuration

I conjure thee O thou mighty & potent Prince Amenadiel who is the  
Emperor & chiefe King ruling in the Dominion of the West &c.

Demoriel is the Great and Mighty Emperor of the North, who hath 400 great Dukes and 600 lesser Dukes with 500000000 servants under his Command to attend him, whereof we shall mention but of 12. of the chiefest Dukes and their seals, which will be sufficient for practice.

Demoriel his Seal



12 of his

Dukes

Arniel his Seal



Doriel his Seal



Medar his Seal



Cabar his Seal



Mador his Seal



Churibal his Seal



Menador his Seal



Carnel his Seal



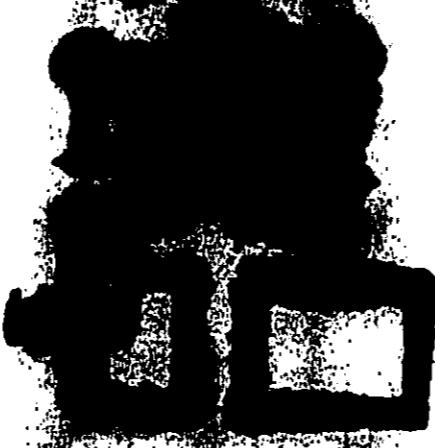
Dahrinos his Seal



Barisiel his Seal



Dubilon his Seal



Chamiel his Seal



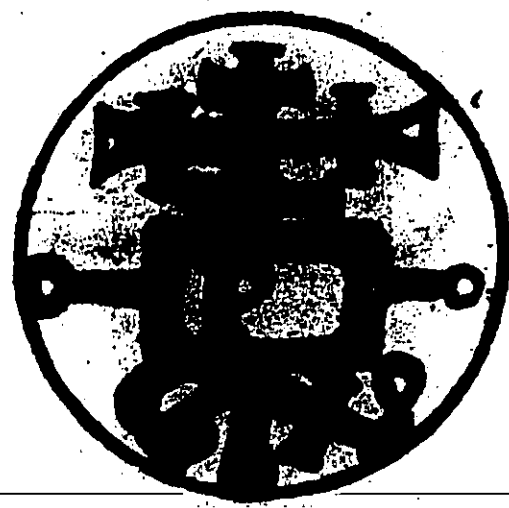
Note Each of these Dukes hath 1140 Servants whereof attend them as need requires for when the Duke you call for hath more to do than ordinary he hath the more Servants to attend him.

The Conjuratiion of Demorel.

We Conjur thee O thou De:

Pamersiel is the First and Chief spirit in the East, under  
Carnesiel who hath 1000 spirits under him which are to be called  
in the day time but with great care for they are very  
lofty and subtle who of us shall make mention but of a  
few as followeth

Pamersiel his Seal



Sotheano  
his seal



9 Abrulges  
his seal



7 Itules  
his seal



Ebra  
his seal



10 Jtrasbiel  
his seal



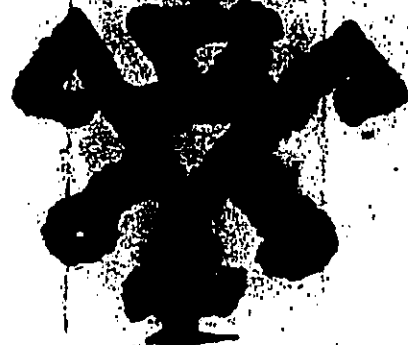
8 Rablion  
his seal



Maclriel  
his seal



11 Nadrel  
his seal



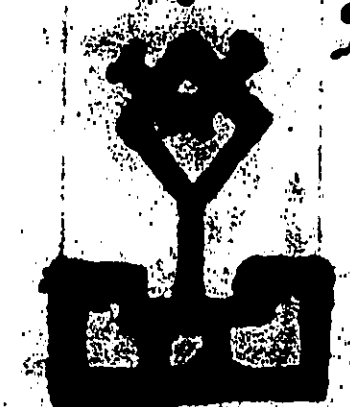
9 Hamorphel  
his seal



Anoyr  
his seal



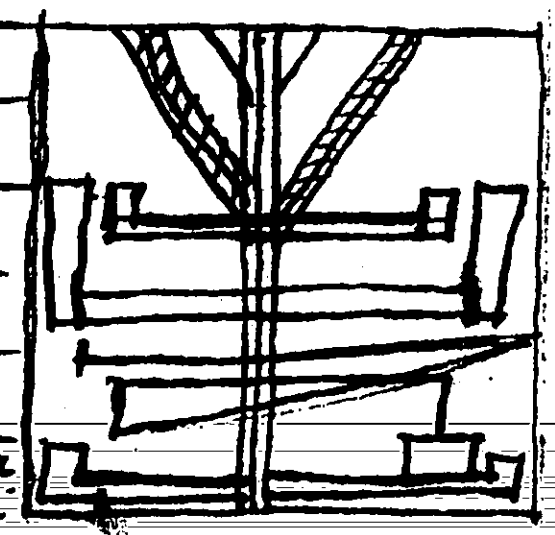
6 Ormenu  
his seal



Note These Spirits are by Nature Evil, and very false  
not to be trusted in secret things but is excellent in driving away spirits of  
darkness from any place, or house that is haunted, &c

To call forth Pamersiel, or any of these his servants,  
keep the utmost most private or secret and most Witt bound in the house or  
in some forreine Island wood or Grove or the most occult and hidden place  
from all traunce and gods, that not our chauncly may (if possible) happen  
that way of Chamber or what so ever place & do you stay (Covers in  
the room) that it be very Ayery because these spirits that is in the

part and all of the Syre, you may call these <sup>Spirits</sup> into a Crystall stone or Glass  
 and startle being an accident of us all way of ~~the~~ <sup>the</sup> Ring or binding of  
 spirits. This Crystall stone must be four Inches Diameter set on a  
 Cable of oyle made as followeth which is truly called the seal of  
 of Salomon, & having the seals of the spirits. On your Breast  
 and the Circle about your waist and you cannot err, the forme  
 of the Cable is thus, as this present figure doth here represent  
 show, to hold the the figure when you have  
 thus prepared, what is to be prepared, Read  
 the conjuration following ~~in~~ <sup>in</sup> all times  
 that is whilst the spirit comes, for without  
 doubt he will come, Note the same method is  
 to be used in all the following part of this Book  
 as is here of Pameriel and his servants. Also  
 the same in calling the King and his servants &c.



The Conjuration of Pameriel.

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

The Second Spirit in order under the Emperor of the East is called  
 Pameriel, who ruleth in the East and by South as King, and governeth 50000  
 spirits, and 20000, by night, besides 30000 all Thousands under them,  
 they are all good by nature and may be trusted. Salomon sayeth that these  
 spirits have no power of them selves but what is given unto them by  
 their prince Pameriel therefore he hath made no mention of any of their  
 names because if any of them is called they cannot appear without the  
 leave of their prince as others can do &c you must use the same method  
 in calling this prince Pameriel, as is declared to you Pameriel the seals  
 of Pameriel, is this.

Pameriel his Seal.



The Conjuration

We Conjure thee O thou Mighty and Potent Prince Pameriel, who  
 rulest as a chiefe Spirit or King in the Dominion of the East & by South,  
 We Invoke Command & compel you, by the speciall name of yo<sup>r</sup> God &c.

Chy Third Spirit, Plaid and Ranked In order under the Chy's Mighty  
 great and good King of the East is called, Camuel who Regndth Ruldrth and  
 govrnth as King in the South East part of the world & hath many & soverall spirits  
 under his Government & command who's of us shall only make mention but of so  
 that apper tainth to be longth to the dayes 10 to y<sup>e</sup> night. And each of these have 10, servants  
 to attend on them, Excepting Camyel, Sitgara, Asimiel, Calym, Dobiel and  
 Mieras, for they have 100, a p<sup>er</sup> to attend them, but Tediel, Moriel & Tugaros, they have none  
 at all, they appear all in a very Beautifull forme, & vary Courteously, and in y<sup>e</sup> night as well  
 as in y<sup>e</sup> day & they are as followth in this

Camuel his Seat



10 of his servants belong to y<sup>e</sup> day  
 & will appear in the night.

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

|                     |  |                      |  |                     |  |                     |  |
|---------------------|--|----------------------|--|---------------------|--|---------------------|--|
| Orpemel<br>his Seal |  | Cit-gara<br>his Seal |  | Asimiel<br>his Seal |  | Mieras<br>his Seal  |  |
| Omyel<br>his Seal   |  | Pariel<br>his Seal   |  | Calim<br>his Seal   |  | Azemo<br>his Seal   |  |
| Camyel<br>his Seal  |  | Cariel<br>his Seal   |  | Dobiel<br>his Seal  |  | Tediel<br>his Seal  |  |
| Budiel<br>his Seal  |  | Moriel<br>his Seal   |  | Nodar<br>his Seal   |  | Moriel<br>his Seal  |  |
| Elear<br>his Seal   |  | Daniel<br>his Seal   |  | Rhaniel<br>his Seal |  | Tugaros<br>his Seal |  |

The conjugation of Camuel,  
 We conjure the O thes: Camuel, who ruleth in the South East  
 part of the World, the Juberak the

The Fourth Spirit in order is called Asiel his government as King under  
Carnesiel, in the south and by East he hath 50. the first spirit belonging to  
day, and 20. to the night, under whom are 30. principal spirits, and under  
these as many, whose of woe shall make mention, but of 8. of these spirits  
belonging to the day, and as many belonging to the night and beyond  
heath 20. servants at his command, they are all very courteous and loving, and  
beautiful to behold the they are as follows with their seals.

### Asiel his Seale.

of his servants  
belonging to the day.



of his servants belonging  
to the night

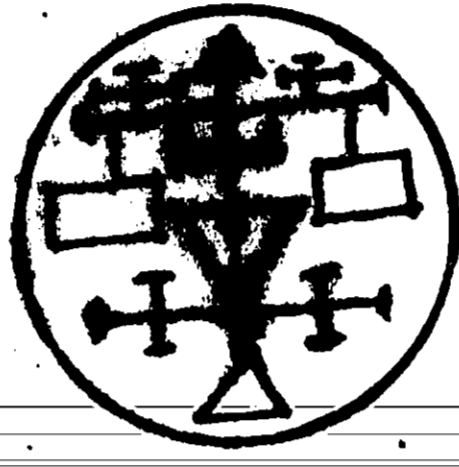
|                         |  |                        |  |                        |  |                         |  |
|-------------------------|--|------------------------|--|------------------------|--|-------------------------|--|
| Mariel<br>his<br>Seale  |  | Cubiel<br>his<br>Seale |  | Aphiel<br>his<br>Seale |  | Melas<br>his<br>Seale   |  |
| Chamas<br>his<br>Seale  |  | Aniel<br>his<br>Seale  |  | Curiel<br>his<br>Seale |  | Sariel<br>his<br>Seale  |  |
| Tarniel<br>his<br>Seale |  | Asahel<br>his<br>Seale |  | Chamos<br>his<br>Seale |  | Othriel<br>his<br>Seale |  |
| Aratiel<br>his<br>Seale |  | Arean<br>his<br>Seale  |  | Odiel<br>his<br>Seale  |  | Dofan<br>his<br>Seale   |  |

The continuation of Asiel is followeth.

He is conjured thus O thou mighty & potent Prince Asiel who  
rules as a chief Prince or King under Carnesiel, in the South & by East

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

**Barmiel's Seale**  
of his servants Dukes  
belonging to the day.



Dukes  
8 of his servants belonging  
to the night.

|                            |  |                             |  |                             |  |                              |  |
|----------------------------|--|-----------------------------|--|-----------------------------|--|------------------------------|--|
| <b>Sochas</b><br>his Seale |  | <b>Acteras</b><br>his Seale |  | <b>Barbis</b><br>his Seale  |  | <b>Mareqiza</b><br>his Seale |  |
| <b>Tigara</b><br>his Seale |  | <b>Barbil</b><br>his Seale  |  | <b>Margars</b><br>his Seale |  | <b>Basta</b><br>his Seale    |  |
| <b>Chansi</b><br>his Seale |  | <b>Carpiel</b><br>his Seale |  | <b>Caniel</b><br>his Seale  |  | <b>Gabis</b><br>his Seale    |  |
| <b>Keriel</b><br>his Seale |  | <b>Mansi</b><br>his Seale   |  | <b>Meraba</b><br>his Seale  |  | <b>Astib</b><br>his Seale    |  |

The Conjunction of Barmiel is followeth  
He is joined the other mighty & potent spirits Barmiel, who  
is as a chief prince working in the south under Caspiel, &c.



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

### Gediel his Seale

The 1<sup>st</sup> Duke, belonging to the Day that is under Gediel.



The 1<sup>st</sup> Duke belonging to the night.

Coliel his Seale.



Ranciel his Seale



Agrad



Nares his Seale



Mashel his Seale



Anael.



Sabas his Seale



Bariel his Seale



Aroan.



Assaba his Seale



Reciel his Seale



Cirecas



Sariel his Seale



Jadriel his Seale



Aglaw



Vriell



The Coniurations of Gediel as fol.

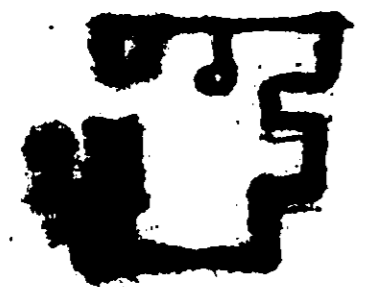
Thou conjure this O thou mighty & potent Prince Gediel, who Rulock as King in the South & by West, Th. Jewels constraines conuincd Me;

The first spirit in order, but the third under the great Emperor of the south is called Asyriel his a mighty King, Ruling in the South West. part of the world and hath 20. great Dukes to attend him, in the day time, and as many for the night, who hath under them severall servants to attend them we here will make mention of 8. of the chiefe Dukes that belongs to the day. and as many that belongs to the night, because they are sufficient for practice: and the first 4. that belongs to the day. And the first 4. that belongs to the night hath 40. servants apiece to attend them. And the last 4. of the day, and the last 4. of the night 10. apiece: they are all good natur'd & willing to obey, those that is of the day, is to be called then and those of the night in the night: we thus be their names & Seales that followeth.

Asyriel his Seale  
The 8 Dukes y belong to y day under Asyriel.



Astor his Seale



Ariel his Seale



Maroth his Seale



Carga his Seale



Cusiel his Seale



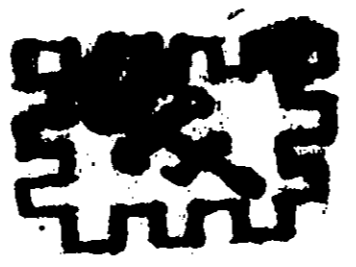
Omiel his Seale



Buniel his Seale



Malquel his Seale



Budar his Seale



The 4. for the night.

Rabas his Seale



Amiel his Seale



Aspiel his Seale



Arriat his Seale



Cusriel his Seale



Fascua his Seale



Hamas his Seale



The Conjuration

The Conjuration this is, who rules and a chiefe King in the South West

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

### Maseriel<sup>his</sup> Seale

This is that belongs to the  
day under Maseriel.



|                      |  |   |  |                      |  |
|----------------------|--|---|--|----------------------|--|
| Mabue<br>his Seale   |  | Patiel<br>his Seale                                       |  | Amoyr<br>his Seale   |  |
| Roriel<br>his Seale  |  | Assuel<br>his Seale                                       |  | Dachiel<br>his Seale |  |
| Earruel<br>his Seale |  | Atiel<br>his Seale  |  | Bares<br>his Seale   |  |
| Zeriel<br>his Seale  |  | Espoel<br>his Seale                                       |  | Eliel<br>his Seale   |  |
| Atniel<br>his Seale  |  | This is following Earos<br>belong to the Night. his Seale |  |                      |  |
| Vessur<br>his Seale  |  | Arach<br>his Seale  |  | Rabiel<br>his Seale  |  |
| Azimel<br>his Seale  |  | Maras<br>his Seale  |  | Ariuel<br>his Seale  |  |
| Chasor<br>his Seale  |  | Noguel<br>his Seale                                       |  | Saluar<br>his Seale  |  |
|                      |  | Sarmiel<br>his Seale                                      |  |                      |  |

The Emperour of the South is Maseriel who rules as chief prince or King in the  
Dominion of West & South.

The ninth spirit in order, but the first under the Emperour of the west is called **Malgaras** & Rulleth as King in the Dominion of the West and hath 30 Dukes under him to attend him, in the day, and as many for the night, and several under them againe; whereof we shall make mention of 12 Dukes that belongs to the day, and as many as belongs to the night, And every one of them hath 30 Servants to attend them Excepting Misiel, Barfas, Aspar & Deilas. for the hand but 20 Arois & Basiel, they have but 10. They are all very courteous and will appear willingly to do your will, they appear 2 & 2 at a time w<sup>th</sup> their servants. They that for the day is to be called in the day and those for the night in the night. Their names and Seals is as followeth.

**Malgaras** his Seal  
The 12 that belongs to the Day.



|                            |  |                           |  |                           |  |
|----------------------------|--|---------------------------|--|---------------------------|--|
| <b>Carmiel</b><br>his Seal |  | <b>Misiel</b><br>his Seal |  | <b>Raboc</b><br>his Seal  |  |
| <b>Meliel</b><br>his Seal  |  | <b>Misiel</b><br>his Seal |  | <b>Aspiel</b><br>his Seal |  |
| <b>Dorasy</b><br>his Seal  |  | <b>Barfas</b><br>his Seal |  | <b>Caron</b><br>his Seal  |  |
| <b>Agor</b><br>his Seal    |  | <b>Arois</b><br>his Seal  |  | <b>Gamor</b><br>his Seal  |  |
| <b>Casiel</b><br>his Seal  |  | 12 Dukes for the night.   |  | <b>Amiel</b><br>his Seal  |  |
| <b>Babiel</b><br>his Seal  |  | <b>Aros</b><br>his Seal   |  | <b>Aspar</b><br>his Seal  |  |
| <b>Cubi</b><br>his Seal    |  | <b>Dodiel</b><br>his Seal |  | <b>Deilas</b><br>his Seal |  |
| <b>Misiel</b><br>his Seal  |  | <b>Cubi</b><br>his Seal   |  | <b>Basiel</b><br>his Seal |  |
| <b>Misiel</b><br>his Seal  |  | <b>Misiel</b><br>his Seal |  | The Generation of the     |  |

The Generation of the... who ruled the... in the night

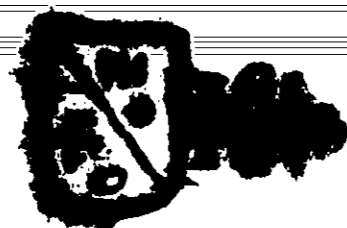
The tenth spirit in order, but the second under the Empirous of the West is called Dorochiel, who is a mighty prince bearing Rule in the West, and by North, and hath 40. Dukes to attend him in the day time, and as many for the night, with an innumerable company of Servants Spirits, 1000 of whom shall make mention of 24. Chief Dukes that belong to the day, and as many for the night, with their Seals as followeth. The 12 first that belong to the day, and of 12 first that belongs to the night hath 40. Servants apied to attend them. And the 12 last of the day, and of the night hath 400. apied to attend on them when they appear, &c. Also those of the day is to be called in the day and those of the night in the night: Observe the planetary motion in calling; for y<sup>e</sup> 2<sup>d</sup> first that belongs to the day is to be called in y<sup>e</sup> first planetary hour of y<sup>e</sup> day, and the 2<sup>d</sup> hour in y<sup>e</sup> second planetary hour of the day, and so successively on till you have gone quite thro' y<sup>e</sup> day and night, till you come to the 2<sup>d</sup> first againe &c. They are all of a good Nature & will willingly obey &c. Their names and Seals is as followeth.

### Dorochiel

The 24 Dukes belong to y<sup>e</sup> day,  
12 before noon.



Magael  
his Seal



Artino  
his Seal



Efiel  
Artino.



Maniel  
his Seal.



Suriel  
Maniel



Carsiel  
Suriel.



Carsiel



Fubiel



Carba  
his Seal



Merach  
his Seal



Althor  
his Seal



Omiel  
his Seal



Here followeth the 12 Dukes, afternoon.

Endiel  
his Seal



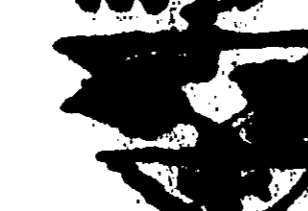
Cabron  
his Seal



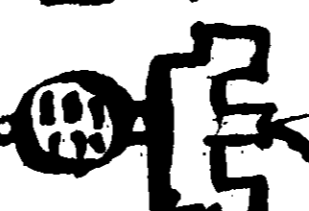
Lunior  
his Seal



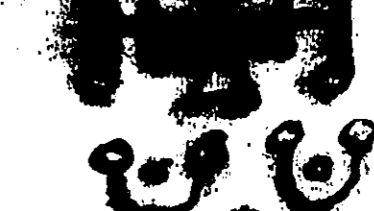
Asphor  
his Seal



Diviel  
his Seal



Casacl  
his Seal



Emuel  
his Seal



Abriell  
his Seal



Burriel  
his Seal



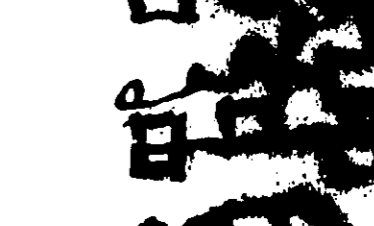
Suriel  
his Seal



Danael  
his Seal



Larfos  
his Seal



The 24 Dukes that belong to the night under Dorochiel & c  
 These 12 before midnight ~~~~~

Nahiel  
 his Seal



8 Barbari  
 his Seal



5 Anoziel  
 his Seal



9 Gafiel  
 his Seal



9 Daniel  
 his Seal



Cusyne  
 his Seal



Bulis  
 his Seal



10 Curan  
 his Seal



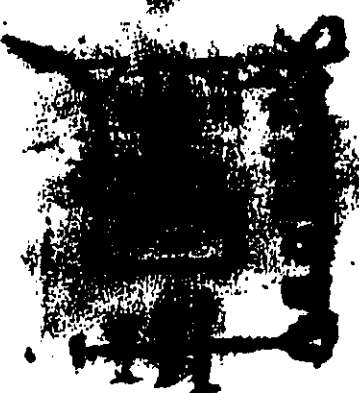
Vraniel  
 his Seal



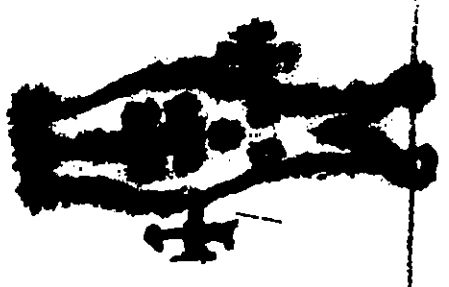
Momel  
 his Seal



11 Aliel  
 his Seal



Pelusan  
 his Seal



Pafiel  
 his Seal



~~These 12 after midnight~~

12 Maziel  
 his Seal



Abael  
 his Seal



Gariel  
 his Seal



These 12 after midnight

Futiel  
 his Seal



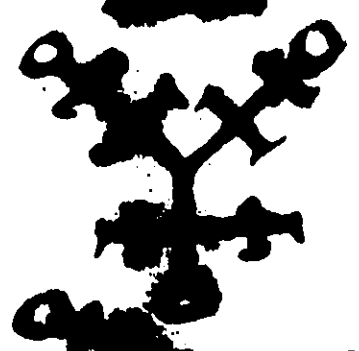
Meroth  
 his Seal



Soriel  
 his Seal



Cayros  
 his Seal



Ludriel  
 his Seal



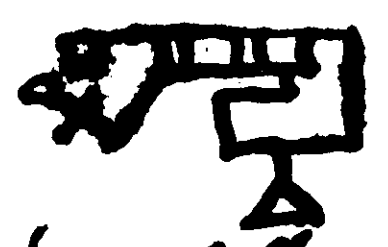
Narsiel  
 his Seal



Lodiel  
 his Seal



Moziel  
 his Seal



The pronunciation of Dorochiel as follows

The conjure Her O, the mighty Dr. Dorochiel, who ruleth & dwelleth in  
 the West & By North, West for vocale &c.

The eleventh spirit in order. But the third under the Emperor Amenadiel. is called Usiel who is a mighty Prince Ruling as King in the North West. he hath 40 Diurnall, and 40 nocturnall duties to attend on him in the day and in the night, whereof we shall make mention of 14. that belongs to the day and as many for the night which is sufficient for practice; the first 8. that belongs to the day hath 40 servants a piece and the other 6. 30. and the first 8. that belongs to the night hath 40. Servants a piece to attend on him. And the next 4. Duks 20. Servants, and the last 2. hath 10. a piece, and they are very obedient, and doth willingly appears when they are called, they have more power to find or discover Treasures then any other Spirit (with Salomon) that is contained in this Booke, and when you see, or would not have any thing taken away, make these four Seales **MP** in virgin parchment and lay them with the Treasury, where the Treasury by it and it will never be found nor taken away. The name and Seal of these spirits is as followeth

### Usiel Rio Seale

The 12 Duks y<sup>e</sup> belong to the Left

Abariel Rio Seale



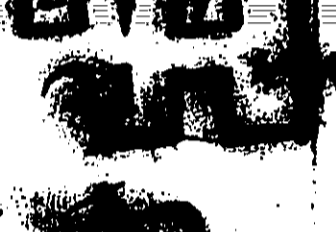
Saefer Rio Seale



Ameta Rio Seale



Arnin Rio Seale



Ameta Rio Seale



Patiel Rio Seale



Barfa Rio Seale



Fabariel Rio Seale



Arnin Rio Seale



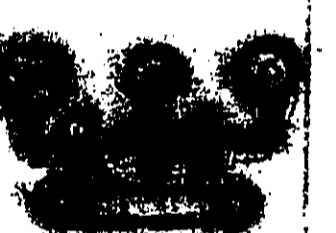
Saefer Rio Seale



Garna Rio Seale



Uiniel Rio Seale



Herne Rio Seale



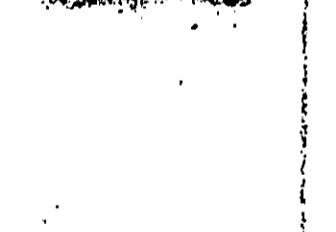
Magni Rio Seale



Barfa Rio Seale



Uiniel Rio Seale



The 12 Duks that belong to the Right.

Anael Rio Seale



Saddiel Rio Seale



Pathier Rio Seale



Laspha Rio Seale



Godiel Rio Seale



Sodiel Rio Seale



Rarae Rio Seale



Laspha Rio Seale



Barfos Rio Seale



Sodiel Rio Seale



Asuriel Rio Seale



Ethiel Rio Seale



Barfa Rio Seale



Sodiel Rio Seale



Asuriel Rio Seale



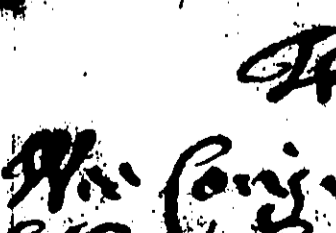
Ethiel Rio Seale



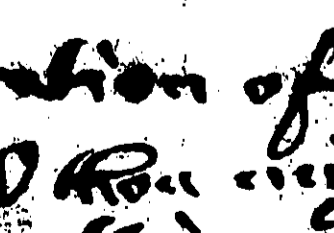
Adan Rio Seale



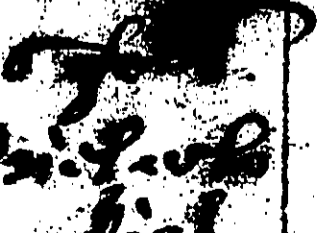
Sodiel Rio Seale



Asuriel Rio Seale



Ethiel Rio Seale



The Conjuratioun of Usiel at the North West. The Conjuratioun that I have might be: Usiel who is King under Amenadiel. The North West &c.

126 249



The worst spirit-moorder. But the fourth under the Emperor of the west is called Cabariel; he  
hath 50. Dukes to attend on him, whose of 100 shall make mention but of 20. of the chief Dukes  
that belongs to the day, And as many for the night. & every of them hath 50. Servants to give  
attendance when their master is invocated & Note That Duke that belongs to the day is  
very good and willing to obey their Master, and to be called in the day time  
and they of the night by natural will & disobedience and will obey you if  
they can be they are to be called in the night. The names and seals of them  
all are as followeth.

Cabariel his Seal



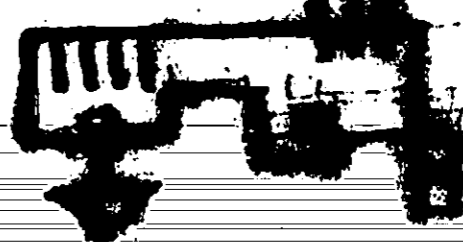
The 10 y belongs to y day

The 10 Dukes for the Night.

Satifiel  
his Seal



Mador  
his Seal



Papius  
his Seal



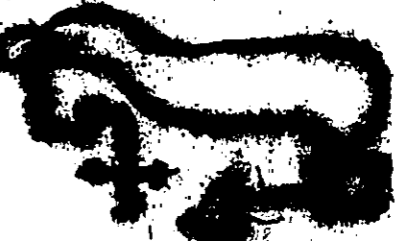
Peniel  
his Seal



Godiel  
Tarus his  
Seal



Cugiel  
his Seal



Taros  
his Seal



Thalbos  
his Seal



Asoriel  
his Seal



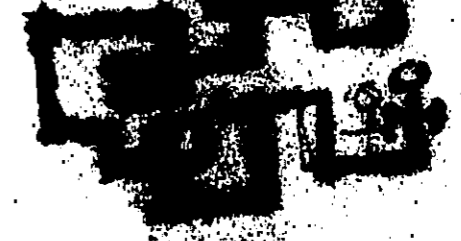
Olim  
his Seal



Etimiel  
his Seal



Ladiel  
his Seal



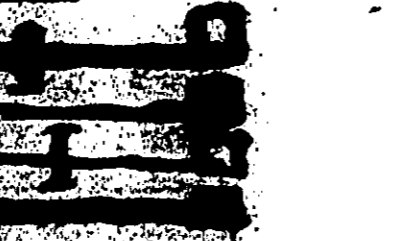
Clyssan  
his Seal



Morias  
his Seal



Elitel  
his Seal



Pandor  
his Seal



Aniel  
his Seal



Cazul  
his Seal



Cushal  
his Seal



Dubiel  
his Seal



The signification of Cabariel is followeth. his Seal  
The signification of Cabariel is followeth. his Seal

The 13<sup>th</sup> Spirit in order but the first under Demorial: The Emperour of the north called Raysael  
 he ruleth as king in the north, & hath fifty dukes for the day & as many for  
 the night to attend him, & they have many servants under them a gaine  
 for to doe there will & where of we shall make mention of 6 chiefe  
 dukes that belong to the day, because they are by nature good & willing  
 to obey, & but 14 that belong to the night, because they are by nature  
 evill & stubborn & disobedient, & will not obey willingly ~~all these~~  
 all these dukes that belong to the day have 40 servants a peece, except  
 the 6<sup>th</sup> last, for they have but 30 a peece & the 8<sup>th</sup> first that belongs to the  
 night have 40 servants a peece excepting the 4<sup>th</sup> last following for  
 they have but 20 a peece, & the last 2 have but 10 a peece, their names  
 & scales are as followeth vixt

Raysael his Duke



The 16 dukes that belong to the day

|         |  |         |  |         |  |         |  |
|---------|--|---------|--|---------|--|---------|--|
| Bacier  |  | Terath  |  | Arme    |  | Betasi- |  |
| Thoe    |  | Astaal  |  | Albae   |  | el.     |  |
| Sequiel |  | Ramica  |  | Charaal |  | Melcha  |  |
| Sadar   |  | Dubarus |  | Tursi-  |  | Theras  |  |
|         |  |         |  |         |  | Voel    |  |

The 14 dukes that belong to the night

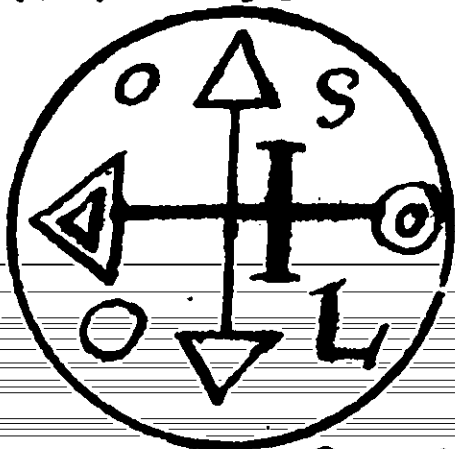
|         |  |        |  |        |  |         |  |
|---------|--|--------|--|--------|--|---------|--|
| Thariel |  | Larala |  | Bel-   |  | Arepach |  |
| Paras   |  | Aleasi |  | Mora-  |  | Lamas   |  |
| Arayl   |  | Sebash |  | Sarach |  | Thureal |  |
| Culmar  |  | Quibda |  |        |  |         |  |

The Conjuracion of Raysael as fo.

The Conjuracion of Raysael as fo.

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

Symiel his Scale



The 10 dukes that belong to day

- Azmuel 60
- Chrubas 100
- Vastos 40
- Majron 20
- Bonyel 30
- Musor 110
- Roniel 80
- Dagiel 100

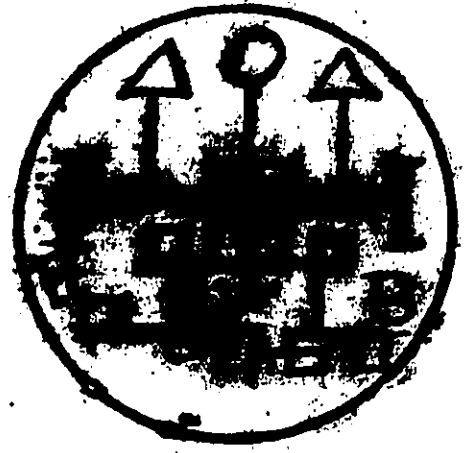
The 10 dukes that belong to the night

- Mafrus 70
- Arafos 50
- Muraha 30
- Apriel 30
- Mariaru 100
- Richel 120
- Curiel 40
- Narzael 210
- Nalael 130
- Molael 10

The longer the...

The first north spirit in order. But the wind under the Emperor of the North is called Armadiel. He is called as King in the North East part, and hath many Dukes under him besides other spirits. Whose of we shall make mention of the chief Duke who hath 1260 servants to attend him these Dukes are to be called in ye day and night dividing y<sup>e</sup> same into 15 parts. Beginning at first with y<sup>e</sup> high spirit and so on till you come to y<sup>e</sup> low spirit and the direction of the right the spirit is and good by nature and willing to do your will in all things they be their names and seals &c

Armadiel his Seals



Positions of the Dukes

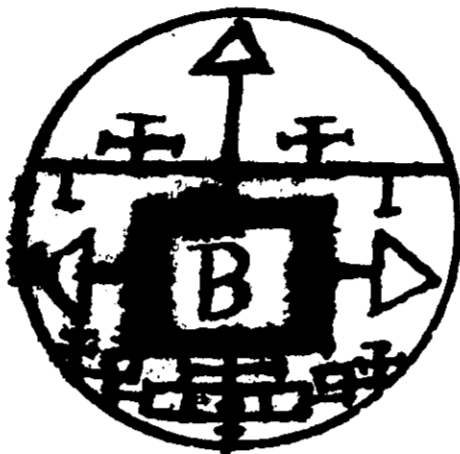


The Conjunction

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

The 16<sup>th</sup> spirit in order; But the fourth under the emperor of the North is called Baruchas ~ who ruleth as king by in the East and by north and hath many Duke and other severall spirits to attend him whereof we shall make mention of 15 of the chief Duke that belong to the day and night who have 7040 servants to attend on them. they are all by nature good and are willing to obey & you are to call these spirits in the same manner as shewed in ye foregoing Experiment of Armadiel and his Dukes: viz<sup>t</sup> dividing of day and night into 15 parts and the names and seals of thes as followeth

Baruchas his Seals



Fifteen of his Dukes



The Conjunction of Baruchas

of ... .. present name Baruchas

- The Figure 11 of the mighty

In this place we are to give you the understanding of a figure 11 of a mighty and potent prince with their servants who wanders up and down in y<sup>e</sup> shire and never continue in one place &c. wherof one of the circles and first is called Geradiel who hath 18150 servants to attend him for he hath no Duke nor prince. Therefore he is to be invocated alone, but when he is called there cometh a great number of his servants with him. But now or last according to y<sup>e</sup> 4<sup>th</sup> hour of day and hour of night he is called in for in a first hour of the day according to y<sup>e</sup> plan a day motion and the second hour of night there cometh 470 of his servants with him and in a second hour of y<sup>e</sup> day and y<sup>e</sup> 3<sup>rd</sup> hour of night there cometh 570 of his servants with him and in y<sup>e</sup> 3<sup>rd</sup> hour of y<sup>e</sup> day and y<sup>e</sup> 4<sup>th</sup> hour of night there cometh 930 of his servants with him and in y<sup>e</sup> 4<sup>th</sup> hour of y<sup>e</sup> day and y<sup>e</sup> 5<sup>th</sup> hour of night there cometh 1560 of his servants &c. and in y<sup>e</sup> 5<sup>th</sup> hour of y<sup>e</sup> day and the 6<sup>th</sup> hour of night there cometh 13740 of his servants and the 6<sup>th</sup> hour of y<sup>e</sup> day there cometh 930 and in the 2 first hours of y<sup>e</sup> night there cometh 1560 of his servants &c. they are all of good by nature and will obey in all things willingly &c.

### The Seal of Geradiel

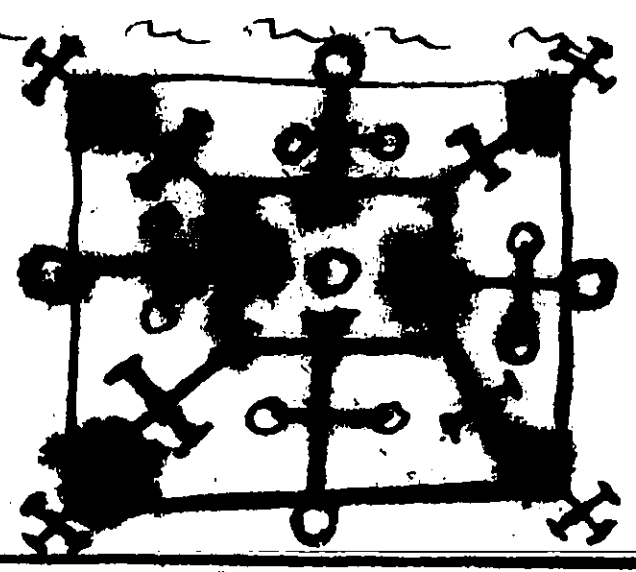


### The Conjunction of Geradiel

Now we give you mighty and potent prince Geradiel who wanders in and there in the shire with thy servants I conjure the Geradiel that thou forth with appear with thy attendants in this first hour of y<sup>e</sup> day here before me in this Crystal Stone or here before this Circle &c.

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

Buriel his Seals



The 12 Duke are as followeth

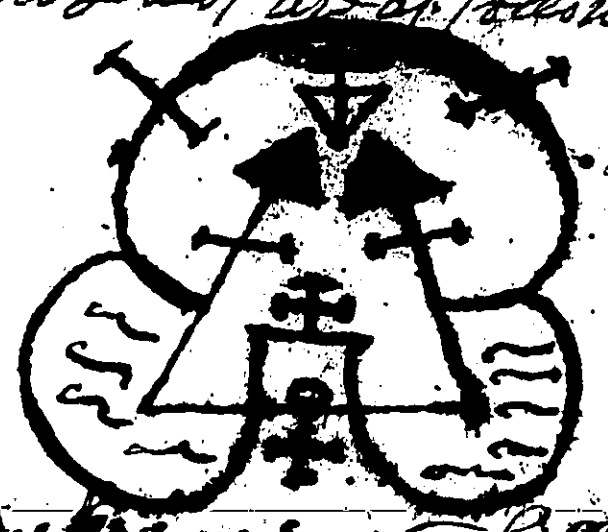
|          |  |         |         |         |  |
|----------|--|---------|---------|---------|--|
| Merosiel |  | Casriel |         | Drusiel |  |
| Almadiel |  |         | Carniel |         |  |
| Cupriel  |  | Drubiel |         |         |  |
| Carriol  |  | Futiel  |         | Nastros |  |

The Conjuraton

I conjure thee o thou mighty and potent prince Buriel who wandrest hither and there in the aire with the Duke and other thy servant spirits I conjure thee Buriel that thou be with me with thy attendants in this first hour of night, here before me in this circle that thou be in a fair and comely shape to doe my will in all things that I shall desire of you &c.

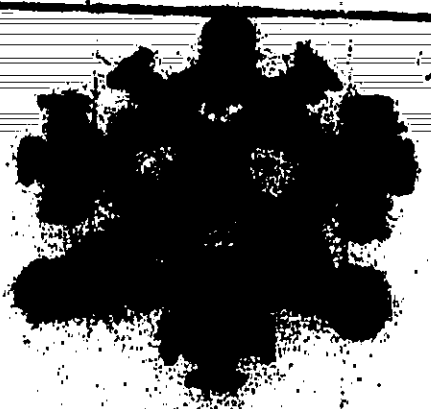
The third of these wandering spirits or princes is called Hydriel, who hath 200 great Dukes besides 200 lesser Dukes and servants without number under him whose names shall mention 12 of the chief Dukes which hath 1320 servants to attend them. They are to be called in y<sup>e</sup> Day or night according to the planetary motion. The first beginneth with the first hour of day or night and so successively on till you come to the last, they appear in the form of a serpent, with a virgins head and face: yet they are very courteous and willing to obey, they delight most in or about waters and all moist grounds. Their names and seals are as follows.

Hydriel his Seal



The 12 Dukes are as followeth.

Mortael  
his Seal



Lameniel  
his Seal



Duliriel  
his Seal



Chamortiel  
his Seal



Barachiel  
his Seal



Camiel  
his Seal



Pelariel  
his Seal



Luciel  
his Seal



Miluziel  
his Seal



Samiel  
his Seal



Chariel  
his Seal



The Conjuraton

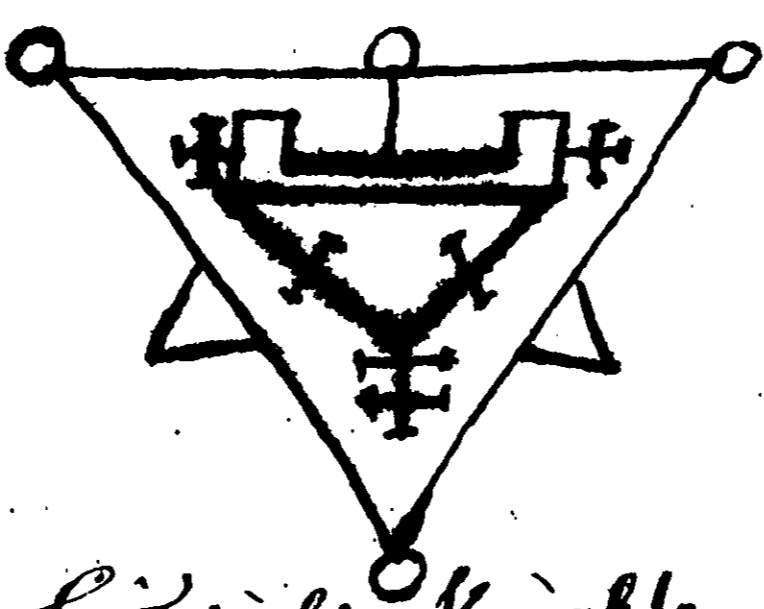
I conjure thee thou mighty and potent prince Hydriel. &c &c





The fourth of these wandering princes morder is called Pirichiel, <sup>in order</sup> he hath no prince or Duke under him but knights: whereof we shall make mention 8 of them they being sufficient <sup>for</sup> to practise who have 2000 servants under them. they are so be called according to y<sup>e</sup> planetary motion they are all good by nature, and will doo your will willingly. Their Names and Seals are as followeth. u u u u u u u u u u u

Pirichiel his Seale



his eight knights.

A collection of eight seals arranged in two columns of four. Each seal is accompanied by a name written in cursive. The names from top to bottom are: Amarziel, Amariel, Ardriel, Demediel, Amurriel, Hursiel, Amurriel, and Cuprisiel. The seals are geometric and contain various symbols such as crosses, triangles, and squares. There are significant dark ink smudges and blotches on the page, particularly on the left and right sides, which partially obscure the seals and names.

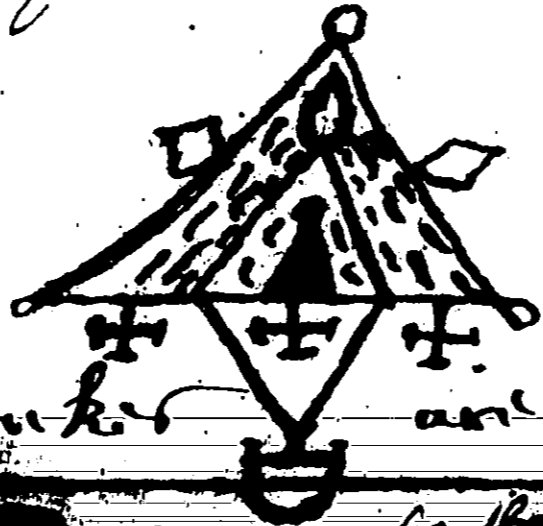
The Conjuracion.

I conjure thee thou mighty and potent prince Pirichiel, with all the
















The sixth of these wandering princes is called Icosiel, who hath a 100 Dukes & 300 companions besides other servants which are more inferior. Whom of us have taken 15 of the Chief Dukes for I practiced they being sufficient & they have 2200 servants to attend them. They are all of a good nature and will do what they are commanded. They appear most commonly in houses because the delight most therein they are to be called in the 24 hours of the day and night. That is to divide the 24 hours into fourteen parts according to the number of the spirits. beginning with the left at sunrise and with the left at sun setting next day &c. Their names and seals are as followeth.

### Icosiel his Seal



His 15 Dukes are as followeth

|                       |   |                      |  |                       |   |                      |   |
|-----------------------|---|----------------------|--|-----------------------|---|----------------------|---|
| Machariel<br>his Seal |  | Icosiel<br>his Seal  |  | Cambriel<br>his Seal  |  | Cumariel<br>his Seal |  |
| Pischiel<br>his Seal  |  | Agapiel<br>his Seal  |  | Nathriel<br>his Seal  |  | Herchel<br>his Seal  |  |
| Thanatiel<br>his Seal |  | Larphiel<br>his Seal |  | Zachariel<br>his Seal |  | Armediel<br>his Seal |  |
|                       |   |                      |  | Athesiel<br>his Seal  |  |                      |   |

### The Conjuration:

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

The 1<sup>st</sup> spirit of the 1<sup>st</sup> is called Soleviel; who hath under his command 200 Dukes, and 200  
Companions who change every year their places, they have many servants to attend them they  
and all good and very obedient &c. here we shall mention 12 of the 1<sup>st</sup> Duke who are 12 in  
Duke's year, and the other 6 the next following and so rolling in order to finish their  
turn. They have under them 1840 servants to attend them they have a castle in the day  
as well as in the night according to the plan stamp house or million. Their names and  
seals are as follows.

Soleviel his Seal



his 12

Dukes

his 12 Dukes

fnachiel seal

Nadrusiel  
his Seal

Charoel  
Assosiel  
his Seal

Praxeel his  
seal

Cohusiel  
his Seal

Grasiel  
his Seal

Morscha  
his Seal

Amriet  
his Seal

Mursiel  
his Seal

Almodar  
his Seal

Axosiel  
Praxiel  
his Seal

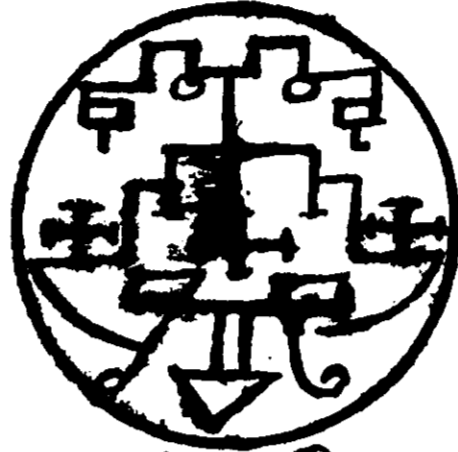
Penador  
his Seal

### The Conjuraton

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

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


Menadiel his Seale





The 6 chiefe Dukes

his 12 Dukes

The 6 under Dukes

Larnol 

Charziel 

Baruch 


Drasiel 

Samuel 

Medriel 

Chaziel 

Baruchiel 

Eurasin 

Benediel 

Amassiel 

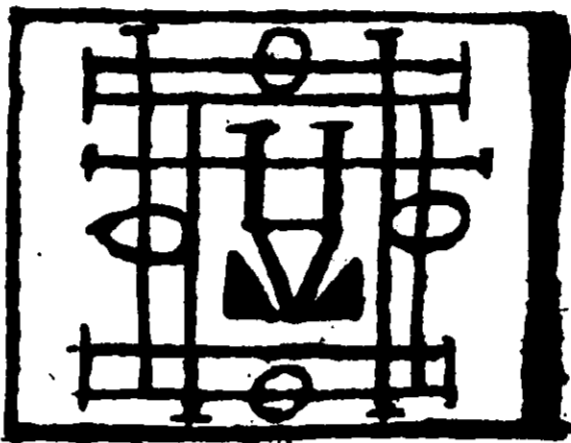
Tharsen 

The Conjunction


They are called in the conjuncture and potent times Menadiel in the next


This 9<sup>th</sup> spirit in order that wanders is called Macariel, who hath 40 Dukes besides  
 a very many other Inferior servants to attend on him, whereof now shall mention 12 of the  
 Chief Dukes who have 400 servants to attend them. They are all good by nature & obedient  
 to do the will of the Exorcist. They appear in divers formes but most commonly in the forme of a dragon with  
 very great heads. These Dukes are to be called in the day or night according to the planetary order  
 their names and scales are as followeth. *u u u u u u u u*

Macariel his Scale



his 12 Dukes

Claniet 

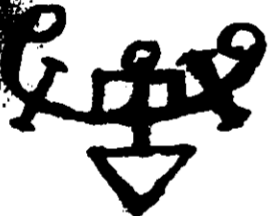
Asmadiel 

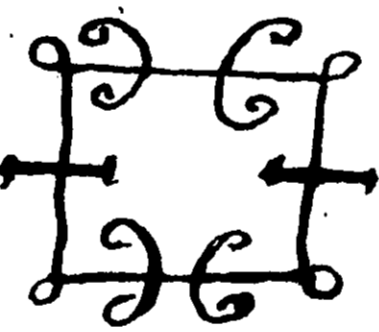
Gremiel 

Drusiel 

Romyel 

Thuriel 


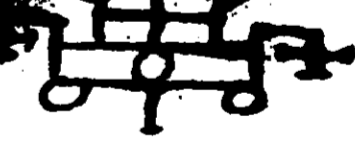
Androsiel 

Mastuel 

Brufiel 

Chaniel 

Varpael 

Lemoael   
 Lemoael 

The Conjunction

*... no ... M ... and ...*

The 10<sup>th</sup> spirit in order that wanders th or great prince is called Uriel, who hath 10 chief Dukes  
 and 100 under Dukes with many servants to attend him They are by nature evil and will not  
 obey willingly and are very false in their doings. They appear in the form of a serpent with  
 a rising head and a face: whereof we shall mention Caby is chief Duke, who hath 630  
 companions & servants to attend them &c Their names and seals are as followeth

Uriel his Seal



His 10 Dukes

Chabri  
his seal

His 10 Dukes

Erasmuel  
his seal

Drapios  
his seal

Brymiel  
his seal

Drabos  
his seal

Hermion  
his seal

Dragon  
seal

Narmiel  
his seal

Armas  
his seal

Aldrusy  
his seal

### The Conjuracion

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

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

Bidiel his Seal



his 10 great Dukes

|                      |                                  |   |
|----------------------|----------------------------------|---|
| Mudirel<br>his Seal  | Armoniel<br>his Seal             | Duke<br>Cherobiel<br>Merasiel<br>his Seal |
| Cruchan<br>his Seal  | Lameniel<br>his Seal             | Parsifiel<br>his Seal                     |
| Bramsiel<br>his Seal | Andruch<br>Cherobiel<br>his Seal | Chremos<br>his Seal                       |
|                      | Merasiel<br>Andruch<br>his Seal  |   |

The Conjuracion to the wandering princes  
I conjure the other mighty and potent prince Bidiel, who wanders all heere and there with  
and with the Dukes and other of his servants spirit I conjure this Bidiel that thou forthwith  
come and appear with attendance in this full house of day here before me in this Cypall Stone  
(or before this circle) in a fair and comely shape to do my will in all things that  
I shall desire of you &c.



The Conjuratioun to the prince that  
Govern the points of the compass:

I conjure thee O thou mighty and potent prince N. who ruleth as a chiefe prince or king in  
the dominion of the East (or the) I conjure thee N. that thou forthwith appeareth with thy attend-  
ants in this first hour of the day here before me in this cristall stone (or here before this circle)  
in a fair and comely shape to doe my will in all things that I shall desire of you &c X

To the Dukes that wander

I conjure thee O thou mighty and potent Duke N. who wanders here and there with thy  
prince N. and others of his &c thy servants in y<sup>e</sup> clime I conjure thee N. that thou forthwith  
appeareth &c Δ. ~ ~ ~ ~ ~

To the Duke that governeth the Point of the  
Compass with their Princes.

I conjure thee O thou mighty and potent Duke N. who ruleth under thy prince or king N  
in the dominion of the East (or the) I conjure thee N. that thou forthwith appeareth Δ. alone  
(or with thy attendants) in this first (or second) hour of the day here before me in this cristall stone  
(or here before this circle) in a fair and comely shape to doe my will in all things that I shall  
desire of you X I conjure and command you N. by the name of the only Lord  
and it is my will and by all the holy and honorable names of god and by the name of the only Lord  
of heaven and earth and what is therein Adonay El Ehem Elohe  
Elioh Elchichie Zebaoth Elchichie Tetragrammaton the only Lord  
of the world that thou forthwith appeareth unto me here in this cristall stone (or here before  
this circle) in a fair and comely human shape without doing any harme to me or any  
other creature that god Jehovah created or made. But come ye presently visibly and affably  
now without delay manifesting what I desire. being conjured by the name of the only  
true god. Hehoren Tetragrammaton Anephexeton and fulfill my  
command and persist unto the end; I conjure and constrain your spirit N. by Alpha and  
Omega. By the name Primeumaton which commandeth the whole host of heaven and  
by all those names which Moses named when he by the power of those names brought  
great plagues upon Pharao. and all the people of Egypt. Zebaoth Elchichie  
Oriston Elion Adonay Primeumaton and by  
the name of Schemes Amathia with Joshua called upon and  
the sun stayed his course and by the name of Hasios and by the seal of Adonay

And by Agla. On Tetragrammaton. To whom all evil spirits are obedient  
and by the dreadful Judgement of the high god and by the holy angels of heaven and  
by the mighty wisdoms of the great god of hosts that you come from all parts of the world  
and make rational answers unto all things I shall ask <sup>of you</sup> and come yo' p'ceivable visible  
and affable speaking unto me with a voyce I ntelligible and to my understanding therefore  
come come ye in the name of Adonay. Zebaoth. Adonay. Amioram.  
Come. Why stay you hasten. Adonay. Saday the King of Kings command you.

When he is appeared shew him his seal, and the Pentacle of Salomon. saying Behold the  
Pentacle of Salomon which I have brought before your presence & as is showed in the first  
Booke Goetia. at the latter end of the conjurations. also when you have ready desire  
of the spirits. bid mee them to depart & shew them  $\text{bc ccccccccccccc}$   
And so ends the second Booke called Theurgia Goetia. ~ ~ ~ ~ ~

Note The above written conjurations doe onely differ in the first part as is showed them unles  
you come to the <sup>markes</sup>  $\Delta$  and  $\times$  But from thence forward they are to be all one & of same

Nota, wheresoever in this Booke Theurgia Goetia in some part of the scales I have  
used these five strokes // // // // // That part of the seal is to be all <sup>black</sup> ~~black~~ which I did not doe  
because this paper is so coarse and thine  $\text{bc ccccccccccccccccc}$

Herz Beginning the 3 Part called the Art Pauline  
of King Salomon.

This is divided into two parts the first concerning the day & side rowe of the day  
and night. The second part the triangles of the signs of the Zodiac. as hereafter  
it shall be  $\text{bc ccccccccccccccccc}$

The second part of the day and night concerning the day and their  
places is to be all things that are attributed to the 7 planets. But that triangle every  
day also. as is explained in the following which that Samuel  
the angel telleth the King concerning the day beginning at the rising. Suppose it  
be on a Monday in the first rowe of the day (that hour is attributed to the 1)  
That you call Samuel. or any other duke, then say in that rowe is to doe

Doe all things that are attributed to the Duke. But if you call him or any of his servants  
 Dukes on Tuesday morning at sunne rising: being the first hour of the day: then they  
 are to doe all things that are attributed to ~~it~~ and so the like is to be observed in the first  
 house of every day: and the like is to be observed of the Angels and their servants that  
 rule any of the other houses: either in the day or night: also againe there is an obser-  
 vation to be observed in making the scales of these 24 Angels according to the time  
 of the years Day and hour that you call the Angels or his servants in to doe your  
 your will. But you can not misse therein if you doe well observe the Examples  
 that is laid downe in the following worke: They being all fitted for the 10<sup>th</sup> day of  
 March: Being one a Wednesday in the year 1641 according to the old account  
 &c and as for to know what is attributed to the planets I doe refer you to the books  
 of Astrology wherof large ~~and~~ Volume, handbooke written. &c c c c c c c c c c c

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of the first house of any Day.

The first house of any Day is ruled by an Angel called Samuel, who shall under  
 his command many Dukes and servants. Wherof you shall mention 8 of the chief  
 Dukes which is sufficient for service: who have 444 servants to attend them. Their  
 names are as followeth. Ameniell. Charpon. Darosiel. Monasiel.  
 Brumiell. Nestoriell. Chremas. Meresyn. Now for to fit or make  
 a seal for any of these 8 Dukes or the chief prince Samuel doe as followeth  
 first write the Character of y<sup>e</sup> Lord of the ascendant secondly the  $\nabla$  afterwards the  
 Key of the planet, and after then the Character of y<sup>e</sup> Signe that ascendant or  
 the 12 house in that house that is shewed in this figure which is fitted for the 10<sup>th</sup> Day  
 of March in the year 1641 being on a Wednesday in the first house &c:

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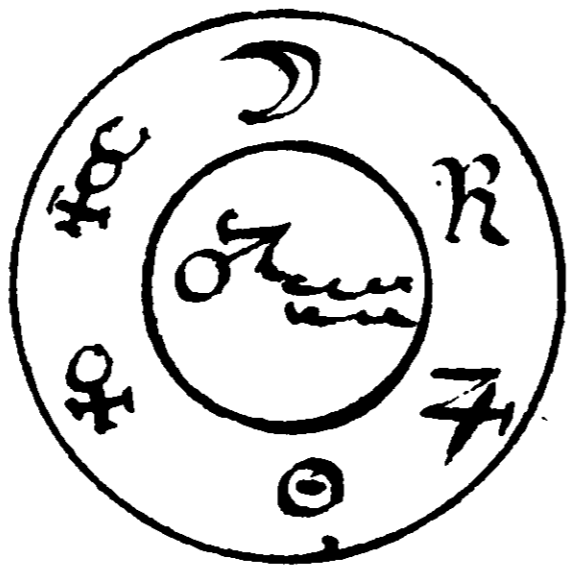
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This seal being thus made lay it on the table of practice lay your hand on it and say the  
conjunction that is written at the latter end of this part for it <sup>first</sup> ~~is~~ <sup>serve</sup> ~~is~~ for all only the  
names are to be changed according to the time you work in &c. c. c. c. c. c. c. c. c.

The Table of Practice

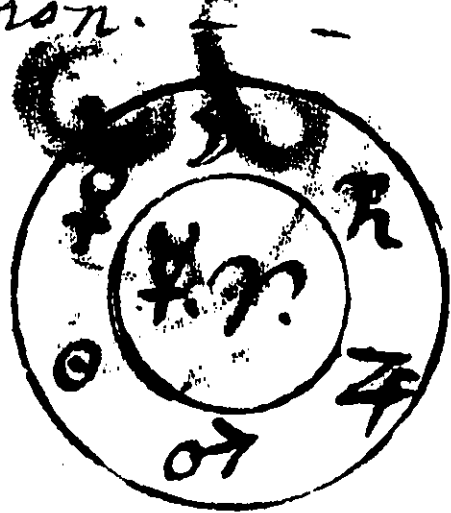


Now lay the seal on  
on the table or that part  
of the table that is noted  
to that character of the  
the ascendant is of, as it is lord  
of the ascendant in above said seal  
therefore it is to be laid upon the  
characters of ♄ in the table  
The perfume used to be made of such things as are attributed to the same planets &c. c. c.

The second hour of the day is called Cevorym, The Angell that governeth that hour is called Anael. who hath 20 cheefe Dukes and 100 lesser Dukes to attend him. wherof we shall mention 9. But the three first of y<sup>e</sup> cheefe, and the other 6 of the under Dukes, they have 330 Servants to attend them. those 9 are as followeth. viz. Menarchos, Archiel, Chardiel, Orphiel, Curriel, Elmoym, Quosiel, Ermaziel, Granyel. when you have adde to worke in the second hour of the day Wednesday on the 10<sup>th</sup> day of March make a seal of French on any clean paper or parchment writing first the Character of y<sup>e</sup> Lord of the ascendent - Then the rest of the planets, and the signe of y<sup>e</sup> 12<sup>th</sup> house as you may see in this following sigill and when it is made lay it upon the part of y<sup>e</sup> table as is noted with the same Character as the lord of the ascendent is. observe this same rule in all the following part of this first part and you cannot erre. Then say the conjuration as is written at y<sup>e</sup> latter end &c c c c



The 3<sup>rd</sup> hour of the day is called Danson, and the Angell that ruleth that hour is called Vequaniel. who hath 20 cheefe Dukes and 200 lesser Dukes and a great many other servants to attend him. wherof we shall mention 4 of the cheefe Dukes and eight of the lesser who hath 1700 servants to attend them their names are as followeth viz. Almiel, Persiel, Murriel, Zoemel, Prelmech, Sadiniel, Parniel, Comadiel, Gemary, Xantiel, Serviel, Fuziel. ~~This being sufficient for practice.~~ make a seal suitable to the day and hour and year as this is for the time before mentioned and you cannot erre, then say the conjuration.

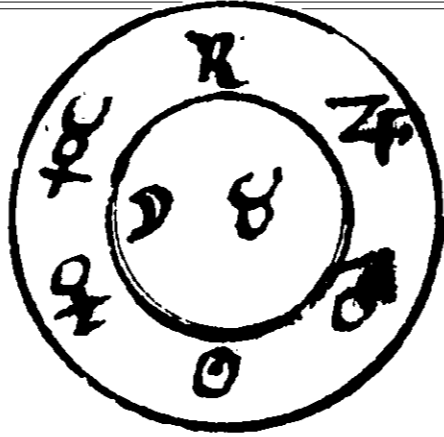


The 4<sup>th</sup> hour of the day is called Elechym, and the Angell that ruleth that hour is called Vabhuicel who hath 20 cheefe Dukes and 100 under Dukes besides many lesser, wherof we shall mention 5 of the cheefe and 10 of the under Dukes who have 1250 servants to attend them. their names are as followeth: viz. Armmiel, Larmich, Marfiel, Ormyel, Zardiel, Emarfiel, Permiel, Queriel, Strubiel, Diviel, Jermiel, Thuros, Vanesiel, Zasviel, Hermiel. ~~This being sufficient for practice.~~ make a seal suitable to this hour as is before directed and you can not erre. the form it will be <sup>as</sup> this is here for the time a forsaide & when it is made: do as before directed, and say the conjuration: ~ ~ ~ ~

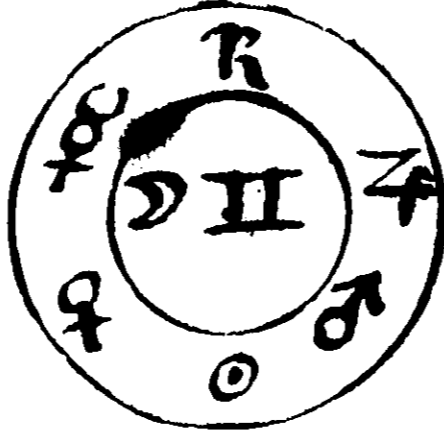


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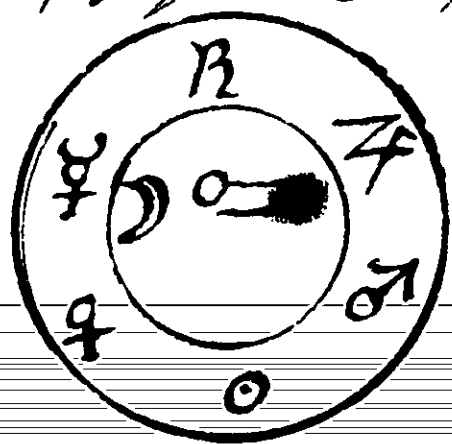
The 5<sup>th</sup> hour of the day is called Featech and the angel ruling it is called Saquel. he hath 10 Duker cheef, and a 100 lesser Duker and very many servants whereof we shall mention 5 of the cheef Duker and 10 of the lesser who have 5550 servants to attend them whose names are as followeth viz Daniel, Araniel, Maroch, Saraphiel, putisiel, Jameriel, Eutiniel, Rameriel, Amisiel, Uraniel, Omerach, Lameros, Zachiel, Eustiel, Camiel  
This being sufficient for practice: then make a seal suitable for the time as I here give you an example as for the day before spoken of in the year 1641 and when you have made it seal it upon the time as you was before showed and say the conjuration: ~ ~ ~



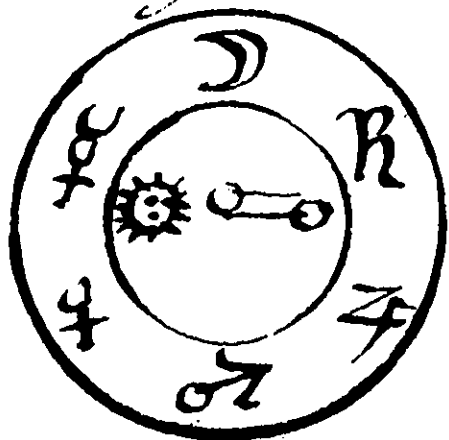
The 6<sup>th</sup> hour of the day is called Genapherim and the angel ruling that hour is called Samiel. he hath 10 cheef Duker and a 100 lesser Duker beside many other inferior servants whereof we shall mention 5 of the cheef Duker and 10 of the lesser who have 5550 servants to attend them whose names are as followeth viz Arnebiel, Charuch, Medusiel, Nathmiel, Pemiel, Camyel, Jenobriel, Sameon, Traniel, Xamyon, Nedabor, Permon, Brasiel, Camiel, Eyadar  
This being sufficient for use: he in this hour of the day. then make a seal suitable for the time of the day for and when you have made one for the time you please seal it upon the time as you was before showed and say the conjuration: ~ ~ ~



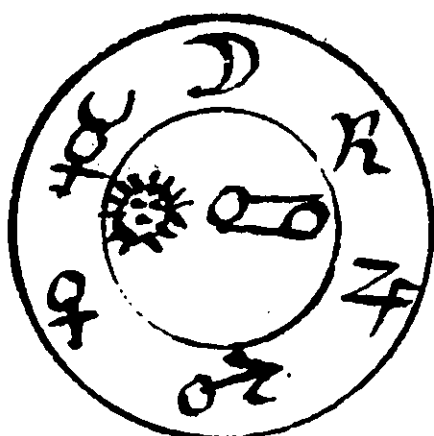
The 7<sup>th</sup> hour of the day is called Hamarym and the angel that governeth the same is called Barquiel, who hath 10 chief dukes and a 100 Duke besides servants which are very many whose of we shall mention 5 of the chief Duke and 10 of the lesser who have 600 servants which attend them in this hour. whose names are as followeth viz Abraeliel, Farmos, Nestoril, Manuel, Sagiel, Harmiel, Nastrus, Varmay, Tulmas, Crosiel, Pasriel, Venesiel, Evarym, Drufiel, Kathos. These being sufficient for practice in this hour's Then make a seal here I give you an Example Then lay on the Table as you was directed before & having all things in reading say the Conjuratioun: & c c c c c c c c c c c c c c c c



The 8<sup>th</sup> hour of the day is called Jafanym, and the angel that governeth the same is called Osmadiel, who hath a 100 chief Duke and a 100 lesser Duke besides very many other servants, whose of we shall mention 5 of the chief Duke and 10 of the lesser who have 100 servants to attend them. These being sufficient for practice. Their names are as followeth viz: Sarfiel, Amalym, Chroel, Mesial, Lantrhots, Demarot, Janofiel, Larfuty, Vemael, Thribiel, Mariel, Remasyn, Theoriel, Framion, Ermiel, &c. Then make the seal for this 8<sup>th</sup> hour as is shewed by this seal which is made for an example. Then lay it on the table, and say the conjuration following & c



The 9<sup>th</sup> hour of the day is called Karron and the angel that governeth the same is called Quabriel who hath many Dukes of the greater and lesser order. Besides many other servants, which are more inferior whose of 10 of the greater and 100 of the lesser Duke have 192980 servants in 10 orders to obey and serve them whose of we shall mention the names of great Duke and 10 lesser Duke who have 650 chief servants to attend on them in this hour they being sufficient for practice. These be their names viz: Astroniel, Charmy, Pamory, Damiel, Nadriel, Kranos, Menas, Brasiel, Nefarym, Zoymiel, Trubas, Xermiel, Lameson, Zasnor, Janediell. and when you have made the seal to make an impression in this hour and make a seal as you was taught before the hour of the day for an example and when it is made lay it on the table as you was directed before. Then say the Conjuratioun: & c



The 10<sup>th</sup> hour of every Day is called Lamathon and the angel which it is called Oriel who hath many Dukes and servants divided into 10 orders which contain 5600 Spirits whereof we shall mention 5 of the chief Dukes & 10 of the lesser Dukes who hath 1100 servants to attend on them. They being sufficient for practice Their names are as followeth viz Armofy. Drabiel. Penaly. Meiriel. Choreb. Lemur. Ormas. Charny. Zazyor. Naveron Xantros Basilon. Nameron. Kranoti. Alfrael and when you have a desire to practice in this hour make a seal suitable to the time: as this here is made for the 10<sup>th</sup> hour on Wednesday the 10<sup>th</sup> of March in the year 1641 it being for an example and when it is made lay it on the Table of practice: and say the conjuration &c c c c c c c c c c c c c



The 11<sup>th</sup> hour in every day is called Maneloyra and the angel governing that hour is called Bariel. who hath many Dukes and servants which are divided into 10 parts which contain a number of 5600 whereof we shall mention 5 of the Dukes of the first order and 10 lesser Dukes of the second order. who have 1100 servants to attend them. They being sufficient for practice Their names are as followeth viz: Almarizel. Pralinie. Chadros. Turmiel. Lamiel. Menafiel. Demasor. Omary. Helmas. Zemoel. Almas. Perman. Comial. Temas. Lanifiel. and when you would practice make a seal suitable to the time of the day: as I show you here by an example: and when it is made lay it on the Table of practice: and say the Conjuration. &c c c



The 12<sup>th</sup> hour of every day is called Nestalim and the Angel governing that hour is called Beratiel. who hath many Dukes and other servants which are divided into 12 parts which contain the number of 3700 spirits in all whereof we shall mention 5 of the chief Dukes and 10 of the lesser Dukes: who have 1100 servants to attend them. They being sufficient for practice Their names are as followeth: viz. Camaron. Aströfiel. Penatiel. Demaric. Famaras. Plamiel. Nerostiel. Emarlon. Quixic. Sameron. Edriel. Choriel. Romiel. Fenosiel. Harmary. and when you have a desire to work in this hour make a seal suitable to the time as I have here for the same hour But the 15<sup>th</sup> of March in the year 1641 when you have thus made it lay it on the Table of practice and say your conjuration &c c c c c c c c c c c c c





The first hour of every night is called Omalharien and the Angell ruling it is called Sabrathan who hath 1540 Duke and other servants: which are divided into 10 orders or parts: whereof 1000 shall mention 5 of the chiefe Duke and 10 of the lesser Duke: which are next to him 5 first: They being sufficient for praetic in this hour & their names are as followeth viz: Domaras. Amerany. Penoles - Mardiel. Nastul. Ramesiel. Omedriel. Franedac. Chrasiel. Dormason. Hayzoyrn. Eimalon. Turtiel. Quenol. Rymaliel: They have 2000 servants to attend them and when you would worke in this hour: make a seal suitable to the time as this for an example then lay the seal on the Table of praetic: and you cannot erre: saying the conjuration &c c c c c c c c



The 2<sup>nd</sup> hour of the night is called Panezur and the Angell ruling it is called Tartys. who hath 101550. to attend him they being divided into 12 parts or degrees or orders whereof 1000 shall mention 6 of the chiefe Duke of the first order & 12 of the next: They being sufficient for praetic: Their names are as followeth viz: Almodar. Famoriel. Nedroz. Ormezyn. Chabriz. Praxiel. Permaz. Vameroz. Emaryel. Fromezyn. Ramaziel. Granozyn. Gabrinnoz. Mercoph. Tameriel. Venomiel. Jenaziel. Xemyzin. They have 1320 servants to attend them in this hour to doe their will and when you will worke in this hour make a seal suitable to for the time as I have here given an example for the time above mentioned then lay it on your table. and say the conjuration, &c c c c c c c c



The 3<sup>rd</sup> hour of the night is called Quabrien and the Angell ruling it is called Scyquallch who hath 101550 servant Duke, and servants to attend him. The which are divided into 12 Degrees of orders whereof 1000 shall mention 6 Dukes of the first order and 12 of the second: They being sufficient for praetic: whose names are as followeth viz: Menarym. Chrusiel. Penargos. Amriel. Demanoz. Nestoroz. Eivanuel. Sarmozyn. Haylon. Quabriel. Thurmytz. Fronyzo. Vancosyr. Lemaron. Almonoyz. Janathyel. Melrotz. Xanthyoza. They have 1320 servants to attend them and when you will make any experiment in this hour make a seal suitable to the same time as I have here exemplified for the time aforesaid. Then lay it on the Table of praetic and say the conjuration &c c c c c c c c



The 4<sup>th</sup> hour of the night is called **Ramersy**. and the angel that governs it is called **Iefischa**.  
 He hath 101550 Dukes and other servants which are divided into 12 orders or degrees to attend him, whose  
 god shall mention 6 of the chief Dukes: and 12 of those that are of the second order they being sufficient for  
 practice: Their names are as followeth. viz. **Armisiel**. **Nedruan**. **Maneyloz**. **Ormael**. **Phoriel**.  
**Rimezyn**. **Rayziel**. **Gemezín**. **Eremiel**. **Hamayz**. **Japuriel**. **Lamediel**. **Adroziel**. **Zodiel**.  
**Bramiel**. **Coreziel**. **Enatriel**. Those have 7260 servants to attend them and if you  
 have a desire to operate in this hour: make a seal suitable for the time as you have seen  
 here for this ~~hour~~ <sup>hour</sup> for the time above said it being for an example when lay the seal upon  
 the table of practice and say the conjuration. - B e c c c e c c c c c e c c e e



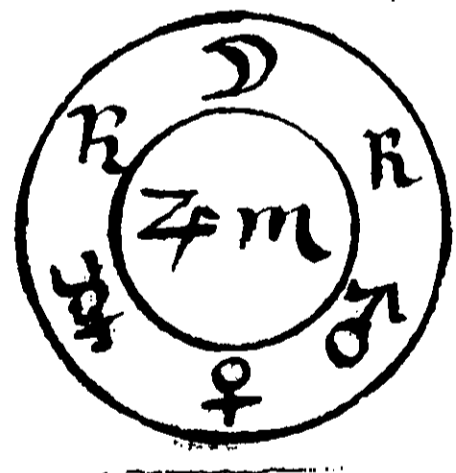
The 5<sup>th</sup> hour of the night is called **Sanayfar**. and the angel is called **Abasdarthon**. He hath  
 101550 Dukes and other servants at his command: They being divided into 12 degrees of orders whose  
 god shall mention 12 of the Duke belonging to the first order and as many of the second order. They  
 being sufficient for practice for this hour. Their names are as followeth viz. **Meniel**.  
**Charaby**. **Appiniel**. **Deinatz**. **Nichorym**. **Hameriel**. **Vulcaniel**. **Samelon**.  
**Gemary**. **Veinescor**. **Samaryn**. **Xantropy**. **Herphatz**. **Chrymas**. **Patrozyn**.  
**Nameton**. **Baruas**. **Plattel**. **Nieszomy**. **Quedor**. **Caremaz**. **Umariel**.  
**Kralym**. **Habalon**. Those have 7200 servants to attend them and if you  
 have a desire to operate in this hour: make a seal suitable for the time as you have seen  
 here for this ~~hour~~ <sup>hour</sup> for the time above said it being for an example when lay the seal upon  
 the table of practice and say the conjuration. - B e c c c e c c c c c e c c e e



The 6<sup>th</sup> hour in every night is called Ihaazaron. and the angell governing it is called Zaazanach. who hath 101550 Dukes and other servants at his command to attend him. They being divided in 12 parts and orders. We shall mention 12 of the chiefest Dukes in the first order and 6 of the second order they being sufficient for practices in this hour. Their names are as followeth. viz. Amonazij. Menariel. Prenostic. Namerod. Cheratiel. Dramaz. Tuberial. Humazij. Lanoziel. Lamerotzod. Xerphiel. Zeziel. Pammon. Dracon. Gemetzod. Enariel. Rudefor. Sarmon. who have 2400 servants to attend on them & if you make any experiment in this hour make a seal fitt for the time as this is for the time before spoken of. Then lay it on the Table and say the conjuration &c c c

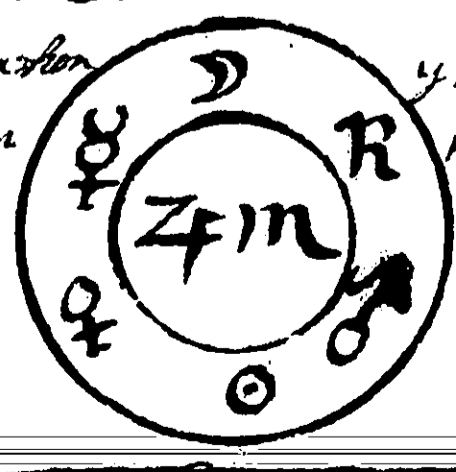


The 7<sup>th</sup> hour of every night is called Venaydor. and its angell is called Mendrion. who hath 101750 dukes & other servants to attend him. They being divided in to 12 orders whereof we shall mention 12 of the best chief dukes. and 6 of the next best sort. They being sufficient for practices. Their names are as followeth. viz. Ammiel. Choriel. Genarytz. Pandroz. Menesiel. Sumeriel. Ventariel. Zachariel. Dubraz. Marchiel. Jonadriel. Pemoniel. Tarmytz. Rayziel. Anapion. Imonyel. Framoth. Machmag. who have 1800 servants to attend them & when you make any experiment make a seal suitable to the time as you have seen an example. Then lay it on the table and say the conjuration. &c c c c c c c c c c c c c c c c c



Make a seal as you see in the example and that it is made of the following sort of the 7<sup>th</sup> hour.

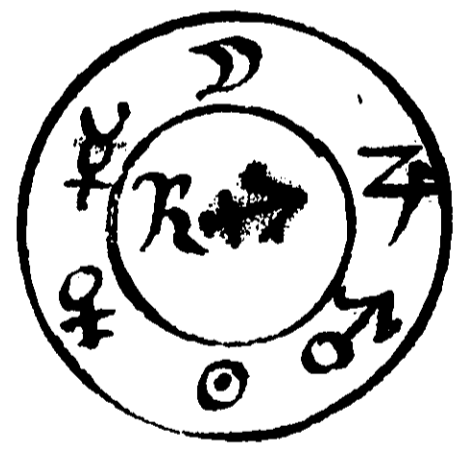
The 8<sup>th</sup> hour in every night is called Xymalim. and the angell governing it is called Nanoriel. who hath 101950 Dukes & other servants to attend him. They being divided into 12 orders and orders. We shall mention 12 of the first order and 6 of the next order. They being sufficient for practices in this hour. Their names are as followeth viz. Cambiel. Nedarym. Astrocon. Maxifiel. Dramozyn. Lustition. Amelson. Lemozar. Xernifiel. Kanorsiel. Busanotz. Jamedroz. Xanoriz. Jastrion. Thomaz. Hobrazim. Lymeloz. Gamsiel. who have 3000 servants to attend them and when you make any experiment make a seal suitable to the time as you have seen an example. Then lay it on the table and say the conjuration. &c c c c c c c c c c c c c c c c c



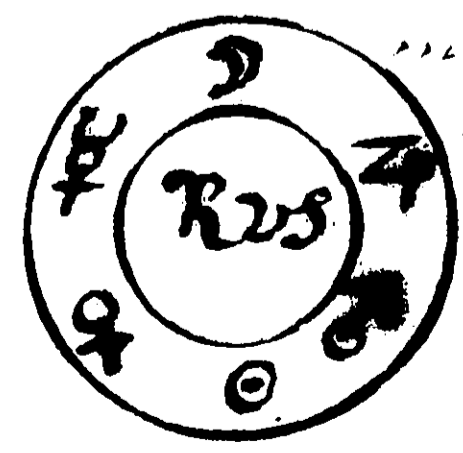
The 9<sup>th</sup> hour of the night is called Zeschar and the angel ruling it is called Pamyel. he hath 102540 dukes & other servants to attend him who are divided into <sup>12</sup> parts or orders whose of good shall mention 18 of the chief Dukes whose names are as followeth: viz Demaor: Nameat Adrapon. Chermel. Fenadros. Vemasiel. Comary. Matiel. Zenoroz. Brandiel. Evanchiel. Tameriel. Befranziy. Fachoroz. Xanthir. Armapy. Druchas. Sardiell. who have 1320 servants to attend them and when you make any experiment in this hour make a seal suitable to the sign as you have heard and example for the time aforesaid then lay it on the table and say your words on it: and say the conjuration. &c



The 10<sup>th</sup> hour of the day is called Malcho and the angel governing it is called Talsuarim who hath a 100 chief dukes and a 100 lesser dukes besides many servants. who of good shall mention 6 that is three of the first order and 3 of the second order who have 1620 servants their names are as followeth: viz Lapheriel. Emarziel. Nameroz. Chameray. Hazaniel. Uraniel and when you operate in this hour make a seal suitable to the sign as this is for time in the month of March 1691. then lay it on the table and say the conjuration: &c



The 11<sup>th</sup> hour of the day is called Alacho and the angel governing it is called Dardariel who hath many servants and dukes who of good shall mention 14 of the chief dukes and 7 of the lesser dukes who have 120 servants to attend them they are all good and very good. whose names are as followeth: viz Cardiel. Permon. Armiel. Nastoriel. Casmiroz. Dameriel. Furamiel. Matriel. Hariaz. Damar. Alachuc. Emeriel. Naveroz. Alaphar. Nermas. Druchas. Carman. Elamyz. Jatroziel. Lamerfy. Hamaryzoz. and when you want to make any experiment. make a seal suitable for the time of this hour for the time aforesaid then lay it on the table and say the conjuration: &c



The 12 hour of the night is called Xephan. and the angell governing it is called Sarandiel who hath many dukes and servants wherof wee shall mention 14 of the best and good Duke of the first order and 7 of those of the second order. whose names are as followeth viz Adoniell. Damasiell. Ambriel. Merriel. Denaryz. E. marion. Kabriel. Marachy. Chabron. Nestoriell. Zachriell. Naveria. Damery. Namael. Hardiell. Nefriass. Frmanctzod. Gerthiell. Dromiell. Lacrotzod. Melanas. and when you have a desire to make any experiment in this hour make a sigill suitable to the time as this sheweth for the same hour for the 10th of march in the year 1641 and when it is so made lay it on the table of practice and lay your hand on it and say this conjuration following.



The Conjuration is followeth

O Thou mighty and potent <sup>great</sup> Angell Samael who ruleth the first hour of the day - the servant of the most high god: doo conjure and entreat thee in the name of thy most omnipotent and immortal Lord god of hosts Jehovah Tetragrammaton. and by the name and in the name of that god that you are obedient to and by the head of thy hierarchie and of the seal <sup>or marks</sup> that you are known in power by and by the 7 Angels that stand before the Throns of god and by the 7 planets and their seals and characten and by the angel that ruleth the sign of the zodiac which now is in this sign <sup>first</sup> from me you would be graciously pleased to give up and gather <sup>your</sup> ~~the~~ together ~~to~~ <sup>of</sup> your permission is now and now from every of the world. where you are <sup>now</sup> and show ~~the~~ <sup>clearly</sup> ~~it~~ <sup>to</sup> me ~~in~~ <sup>in</sup> the <sup>clearly</sup> ~~to~~ <sup>to</sup> the sight of my eye. speaking with a voice intelligible and to my understanding and that you would be favourable as respects that you may have my familiar friendship and assistance both now and at all times when I shall at any time to dispute appearance to performe and direct me in all things that shall seem good and lawfull unto the creator and thee. O thou great and powerfull angell Samael. I invocate and just command & most powerfully call you from your ordn and place of Residence to visible appearance in and through this great and mighty <sup>most</sup> ~~most~~ <sup>powerfull</sup> ~~powerfull~~ <sup>in</sup> ~~in~~ <sup>in</sup> the name of the great god who was and is and ever shall be Adonay. Z. ebaath. Adonay Amioram. Hagias Agla Ori Tetragrammaton and by and in the name Primumaton which commandeth the whole host of heaven whose power and virtue is most effectual for the calling you forth. and commandeth you to bring me your key visible and perfectly in my sight. and your voice to my ears in and show this Christall stone that you are perfectly see you and perfectly hear you speak unto me therefore move <sup>for</sup> ~~for~~ <sup>to</sup> the mighty and blessed angell Samael: and in this potent name of the great god Jehovah: and by the most small dignity thereof defend

Desired and show your selves visible and perfectly in a pleasant and comely form  
before me in this Christall. Come to the sight of my eyes speaking with a voyer intellectu-  
-gible and to my apprehension: shewing & declaring accomplishments all my desires that  
I shall aske or request of you both here in and in whatsoever. Truths or things else  
that is just and lawfull before the presence of Almighty god: the giver of all good gifts: unto  
whom I begg that he would be graciously pleased to bestow upon me: O thou servant of many  
Samael. Behov thou now unto me friendly: and doo for me as for the servant of the high  
god: so far as god hath given you power in office to performe: whatsoever I now you in  
power and presence to appear that I may sing with his holy angels O mappal-  
man. Hallelujah: Amen

But before you call any of the princes or the Duke: you are to invocate the chiefest good  
strength that governeth the hour of the day or of the night, as followeth: -

The Invocation as followeth: -

O Thou mighty and potent angel Samael. who is by the decree of the most high King  
of glory Ruler and Governour of the first hour of the day: I the servant of the mighty God desire  
and intreat you by these 3 great and mighty names of God: Asa Tetragrammaton and  
by the power and vertue thereof to assist and help me in my affairs: and by your power and  
authority to send and cause to come and appear to me all or any of these angels that  
I shall call by name: that are residing under your good Providence to instruct, help and  
assist me, in all such matters and things according to their office: as I shall desire and  
of them (or him) - what they may doo in my affe, the person of the highest order  
I have Begone to serve and them as followeth:

O Thou mighty and potent angel: Amenel. who is by the decree of the most high King  
of glory Ruler and Governour of the first hour of the day: I the servant of the mighty God desire  
and intreat you by these 3 great and mighty names of God: Asa Tetragrammaton and  
by the power and vertue thereof to assist and help me in my affairs: and by your power and  
authority to send and cause to come and appear to me all or any of these angels that  
I shall call by name: that are residing under your good Providence to instruct, help and  
assist me, in all such matters and things according to their office: as I shall desire and  
of them (or him) - what they may doo in my affe, the person of the highest order  
I have Begone to serve and them as followeth:

to seeideth the first part of the 111 Parables of

## The second part of the Art Pauline.

Which containeth the mysticall names of the angels of signs in general and also the names of the angels of every degree and sign in general who are called Angels of men: because in some one of those signs and degrees, every man is born under the star that knoweth the moment of his Birth he may know the angel that governeth him and thereby he may obtaine in all arts and sciences y<sup>e</sup> to all y<sup>e</sup> wisdoms and knowledges that any mortall man can desire in this world: But note this: Those angels that are attributed to the fire have more knowledges therein then any other: so those that belong to the air have more knowledges therein then any other: and those of the water have more knowledges therein then any other: and also those of the earth have more knowledges therein then any other: and to know wh<sup>o</sup> belong to the fire, air, earth, or water: observe the nature of the signs and you cannot err: for those that are attributed to v<sup>e</sup> are of the same nature, and so the like in spirits the rest. But if any planet is in that degree that ascends: Then that angel is of the nature of the sign and planet both &c observe this following method: and you cannot but obtaine your desires.

| The Planets              |       |      |       |      |       |      |       |      |       |        |       |
|--------------------------|-------|------|-------|------|-------|------|-------|------|-------|--------|-------|
| ♃                        | ♀     | ♁    | ☾     | ☉    | ♁     | ♀    | ♂     | ♃    | ♄     | ♄      | ♃     |
| The signes               |       |      |       |      |       |      |       |      |       |        |       |
| ♈                        | ♉     | ♊    | ♋     | ♌    | ♍     | ♎    | ♏     | ♐    | ♑     | ♒      | ♓     |
| The Nature of the signes |       |      |       |      |       |      |       |      |       |        |       |
| Fire                     | Earth | Ayre | water | Fire | Earth | Ayre | water | Fire | Earth | Ayre   | water |
| The Angels               |       |      |       |      |       |      |       |      |       |        |       |
| Ariel                    | Trial | Giel | cael  | ol   | voil  | Jael | Gosol | suji | Casip | Ayrial | Asil  |

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

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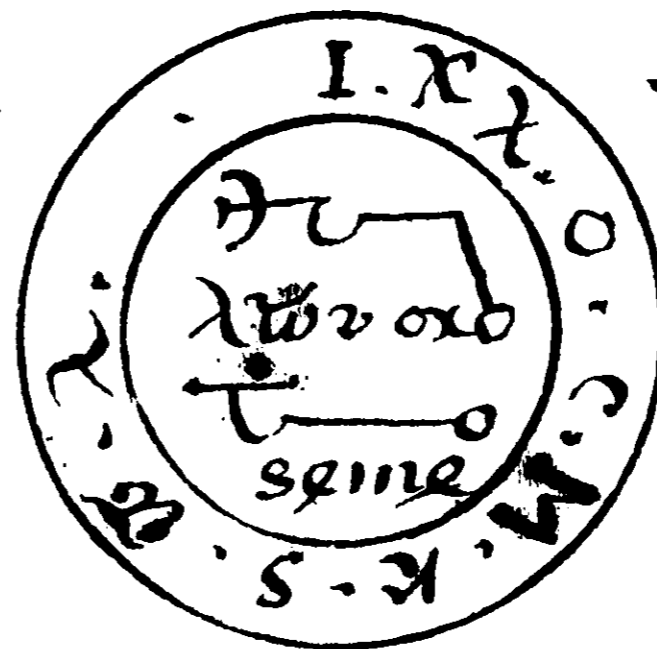
|    | ⲛⲓⲛⲓ    | ⲛⲓⲛⲓ     | ⲛⲓⲛⲓ    | ⲛⲓⲛⲓ    | ⲛⲓⲛⲓ    | ⲛⲓⲛⲓ    | ⲛⲓⲛⲓ     | ⲛⲓⲛⲓ     | ⲛⲓⲛⲓ     | ⲛⲓⲛⲓ     | ⲛⲓⲛⲓ     | ⲛⲓⲛⲓ     |
|----|---------|----------|---------|---------|---------|---------|----------|----------|----------|----------|----------|----------|
| 1  | Biael   | Lotiel   | Latiel  | Sachiel | Mechiel | Celiel  | Abajah   | Teliel   | Tahiel   | Challiel | Chaniel  | Luchiel  |
| 2  | gefiel  | hajaal   | hajaal  | Sariel  | Sariel  | Sariel  | Sariel   | Janiel   | Janiel   | Janiel   | Janiel   | Mechiel  |
| 3  | Hebi.   | Sachiel  | Sachiel | Asel    | eljel   | Mahaal  | Sahaal   | Cosiel   | Casiel   | Jaajah   | Jaajah   | Sanael   |
| 4  | Vaniel  | gnachiel | gnafiel | Sachiel | Mechiel | Sangiel | Naziel   | Lungael  | Languael | Cashiel  | Cashiel  | gnasiel  |
| 5  | Zaniel  | Panael   | Pamiel  | Mehiel  | Sahiel  | gnafiel | Saziel   | Naphael  | Naphael  | Lamjah   | Lathiel  | Panael   |
| 6  | Cagnoi  | Torpael  | Tzifiel | Arniel  | Arniel  | Pavriel | gnachiel | Satziel  | Satziel  | Naajah   | Naajah   | Tzaphael |
| 7  | Taphael | Kingael  | Kingael | Sasael  | Sasael  | Tzakiel | Patiel   | gnakiel  | gnakiel  | Safajah  | Samiel   | Rphiel   |
| 8  | Meriel  | Raphael  | Raphiel | Magnael | Songael | Kriel   | Tzajael  | Poriel   | Poriel   | gnamiel  | gnaphiel | Katziel  |
| 9  | Cakiel  | Tozael   | gnotiel | Aphiel  | Aphiel  | Kathiel | Kehiel   | Tzathiel | Tzangiel | Paajah   | Paajah   | Tarajiel |
| 10 | Lariel  | gnakiel  | Kakiel  | Sersael | Meriel  | Tongiel | Balix    | Kenphiel | Kbidl    | Tzathiel | Tzamiel  | gnathiel |
| 11 | Nathuel | Boriel   | goriel  | Makael  | Sokiel  | gnabiel | Tamael   | Kebiel   | Kogaol   | Kemise   | Kshiel   | Bongiel  |
| 12 | Sagnol  | gotkiel  | Dathiel | Arriel  | Arriel  | Bagiel  | gnamiel  | Tajiel   | Tadiel   | Kiajah   | Kaajah   | gobiel   |
| 13 | Fabriel | Sagnol   | Haynel  | Sethiel | methiel | godiel  | Bangiel  | gnaviel  | gnahuel  | Tafhiel  | Tamiel   | Dayiel   |
| 14 | Bogiel  | Vabiel   | Vabiel  | Magnael | Sagiel  | Dahiel  | gophiel  | Bovael   | Bovael   | gnamiel  | gnathiel | Hadiel   |
| 15 | gadiel  | Zogiel   | Zagiel  | Abiel   | Abiel   | Horael  | Dathiel  | goriel   | goriel   | Baajah   | Baajah   | Vahajah  |
| 16 | Kfiel   | Chaniel  | Chaniel | Sagol   | Magol   | Vaziel  | Hokiel   | Dachiel  | Bachiel  | gashiel  | gemiel   | Zavael   |
| 17 | Lariel  | Tahiel   | Tahiel  | madiel  | Saniel  | Zachiel | Variel   | Hophiel  | Hophiel  | Damiel   | Dathiel  | Chazael  |
| 18 | Horael  | Janiel   | Janiel  | Chiel   | Athael  | Chotiel | Zothiel  | Vagael   | Vagael   | Haajah   | Haajah   | Tachael  |
| 19 | gociel  | Chaziel  | Chazael | Savael  | maiel   | Triel   | Chongiel | Zachiel  | Zachiel  | Vathiel  | Vamiel   | Jatuel   |
| 20 | Batiel  | Bachiel  | Bachael | Azaniel | Saaniel | Gochiel | Fibiel   | Chabiel  | Chakiel  | Zamiel   | Zathiel  | Cajaniel |
| 21 | Gatiel  | gatiel   | gotiel  | Achiel  | Achiel  | Cabiel  | Jagiel   | Tajiel   | Tajiel   | Chael    | Chael    | Bachiel  |
| 22 | Dachael | Dajiel   | Dajiel  | Sotiel  | metiel  | bagiel  | Codiel   | Jadiel   | Jadiel   | Tashiel  | Tamiel   | gabiel   |
| 23 | Habiel  | Hachael  | Hachael | maidl   | Siel    | godiel  | Bathiel  | Cahaal   | Cahaal   | Imyah    | Jathiel  | Dagiel   |
| 24 | Vagol   | Vabiel   | Vabiel  | Achael  | Achael  | Dahiel  | gophiel  | Baviel   | Baviel   | Ciyah    | Ciyah    | Hediel   |
| 25 | Zadiel  | Zagiel   | Zagiel  | Sobiel  | gnabiel | Horael  | Daziel   | gorael   | gorael   | Borhaal  | Bomiel   | Vatjah   |
| 26 | Chahel  | Chaniel  | Chaniel | Magiel  | Sagiel  | Vaziel  | Hokiel   | Dachael  | Dachael  | ganuel   | gathiel  | Zuvael   |
| 27 | Tavael  | Tahiel   | Tahiel  | Arriel  | Arriel  | Zachiel | Vatiel   | Hatiel   | Hatiel   | Daadl    | Daadl    | Chruadl  |
| 28 | Jozol   | Javael   | Daaniel | Sahiel  | mahiel  | Chiel   | Zajiel   | Vogael   | Vadael   | Hoshael  | Homiel   | Tachael  |
| 29 | Cochiel | Chasiel  | Horiel  | moviel  | Savael  | Tajael  | Chochiel | Zachiel  | Zachiel  | Vamiel   | Vathiel  | Jatuel   |
| 30 | Hotiel  | Sachael  | Vachael | Chriel  | Chriel  | Jachiel | Tehiel   | Chasiel  | Chaviel  | Taajah   | Taajah   | Cajael   |



These are the 12 Seales wh<sup>ch</sup> are attributed to the Signet of Angell aforesaid:-



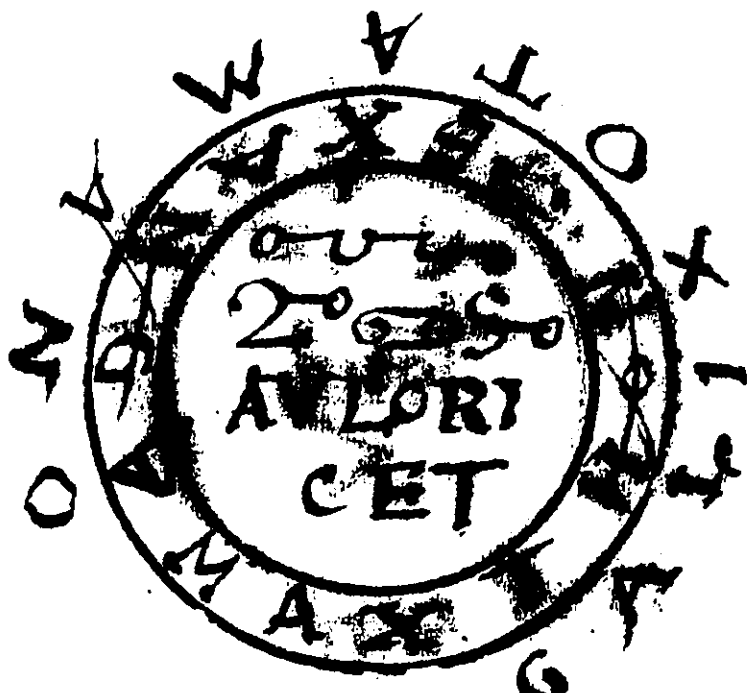
Make this seal of  $\text{A} \text{Z} \text{E} \text{O} \text{Z} \text{Y} \text{Q} \text{Z} \text{B}$  and make them together when the  $\odot$  entereth the first Degree of Virgo or of the beginning of 10 degrees of  $\text{V}$ . make it and finish it  $\text{B} \text{C} \text{C} \text{C} \text{C}$



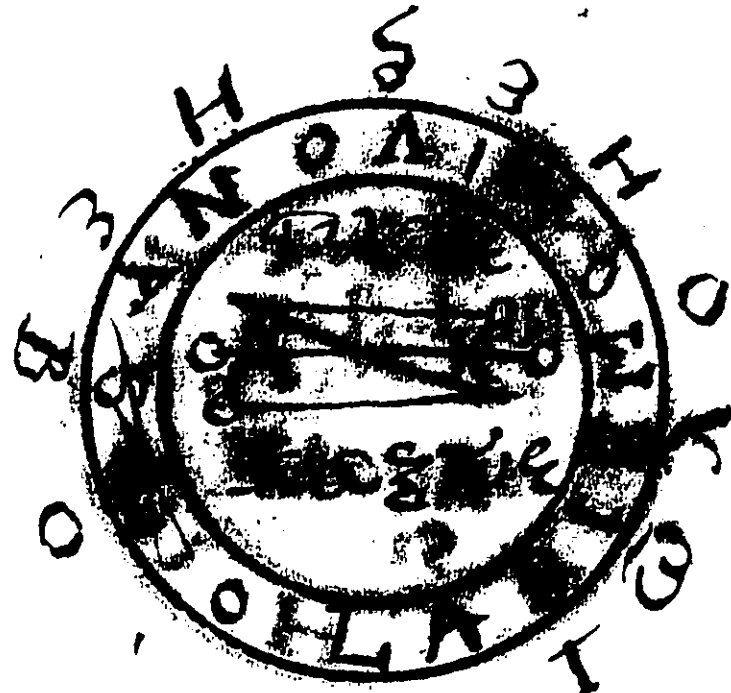
Make this seal of  $\text{Z} \text{B} \text{I} \text{4} \text{S} \text{1} \text{O} \text{Z} \text{B} \text{O} \text{Z} \text{Y}$  and make them together in the same manner as  $\odot$  entereth  $\text{S}$  and so finish it  $\text{B} \text{C} \text{C} \text{C} \text{C}$



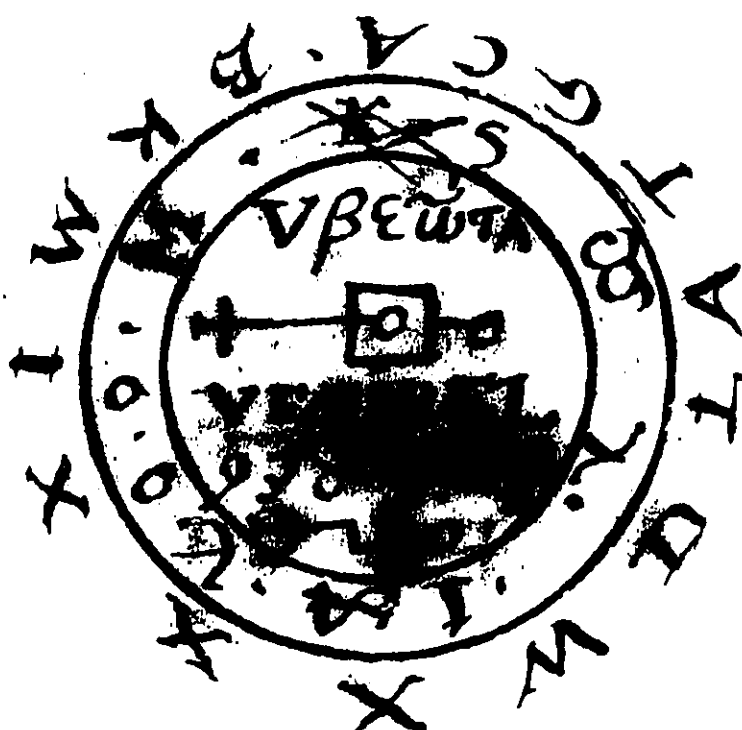
Make this seal of  $\odot \text{Z} \text{E} \text{D} \text{S} \text{1}$  and make them together when  $\odot$  entereth  $\text{II}$  and make a line thereof when  $\text{D}$  entereth or  $\text{H} \text{C} \text{C} \text{C}$



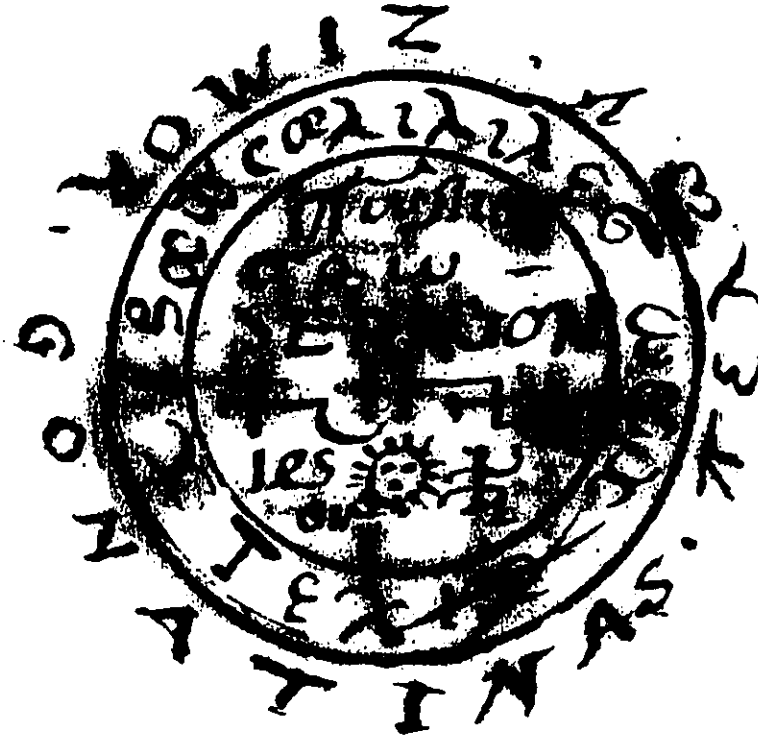
6



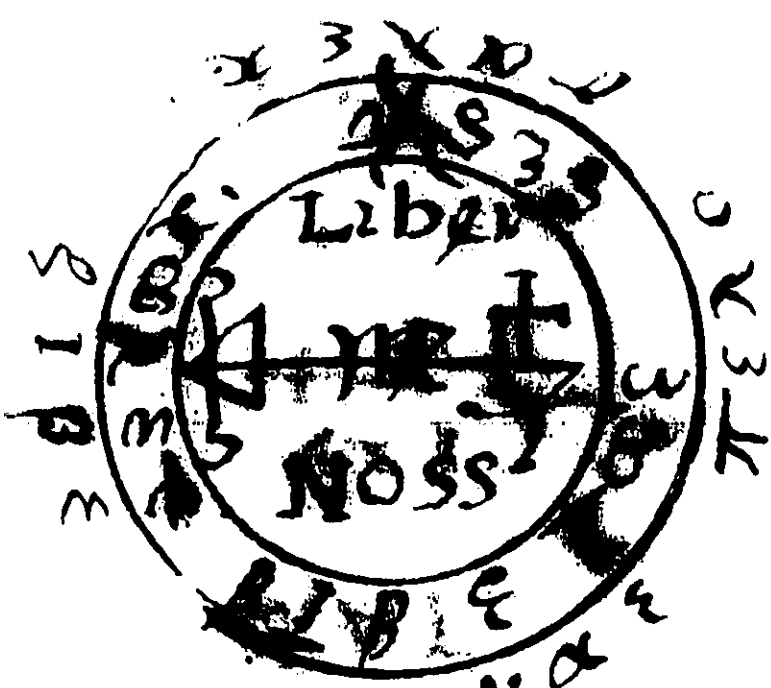
make this seal of D when the sun enters the ♉ in the hour of D's time of day  
and in a good aspect of ...



8



make this seal of D when the sun enters the ♉ in the hour of D's time of day  
and in a good aspect of ...



11

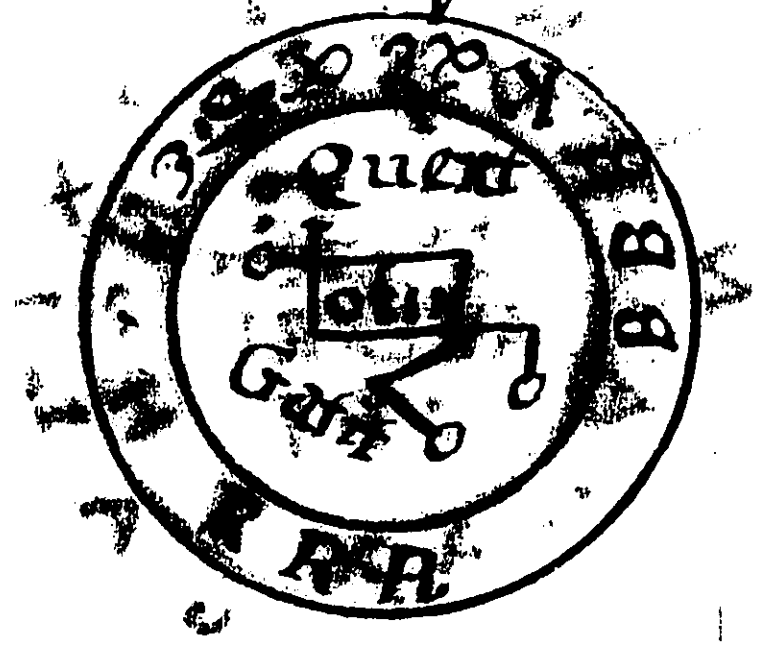


make this seal of D when the sun enters the ♉ in the hour of D's time of day  
and in a good aspect of ...

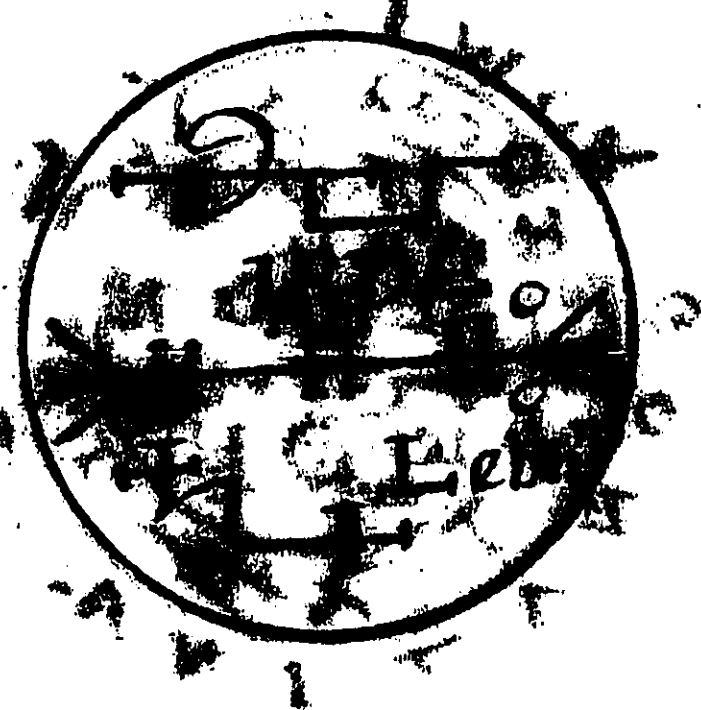
Sadix



u



Make this seal of gold melted together & made when @ entrance u, &c.



m



Make this seal of gold melted together & made when @ entrance m, and in the ...  
England the script of it, and afterwards when @ entrance m England & ...

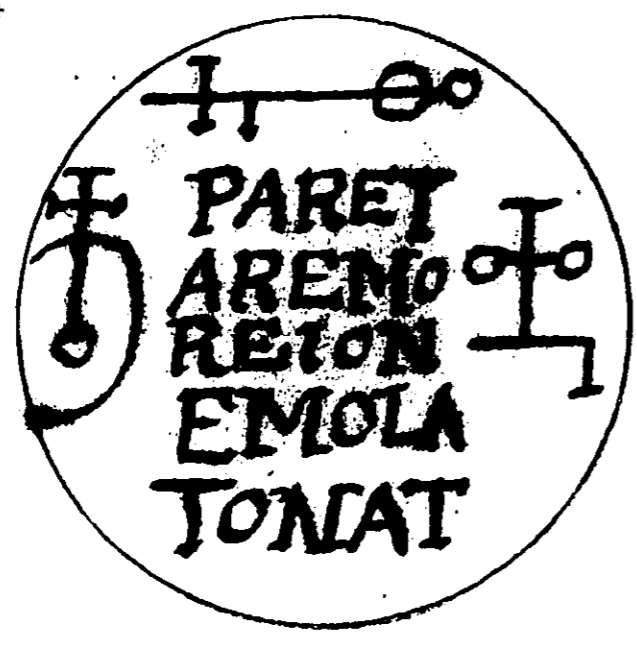


z



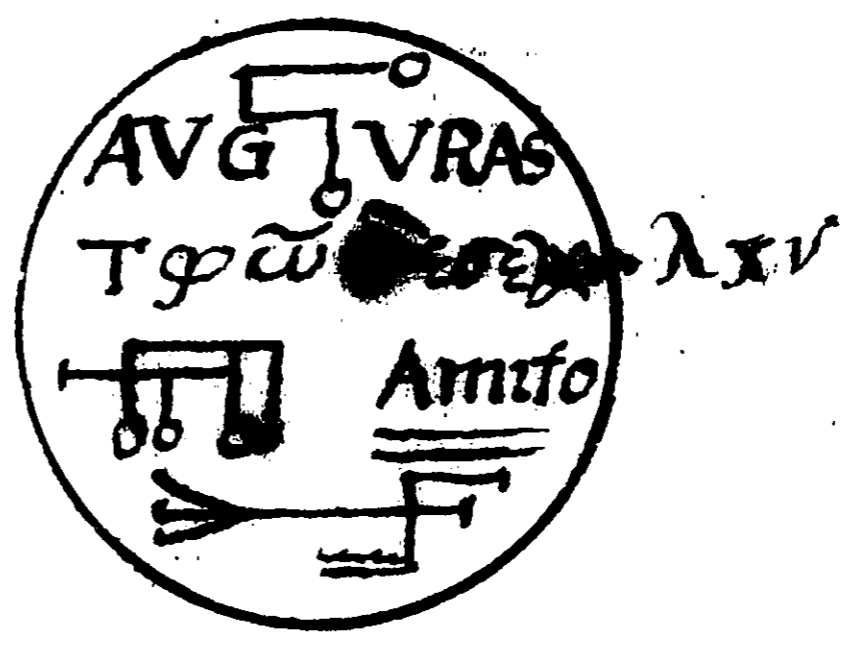
Make this seal of pure z in the ... and engraved ...  
z. This seal is to be hung in a silver ring.

vs



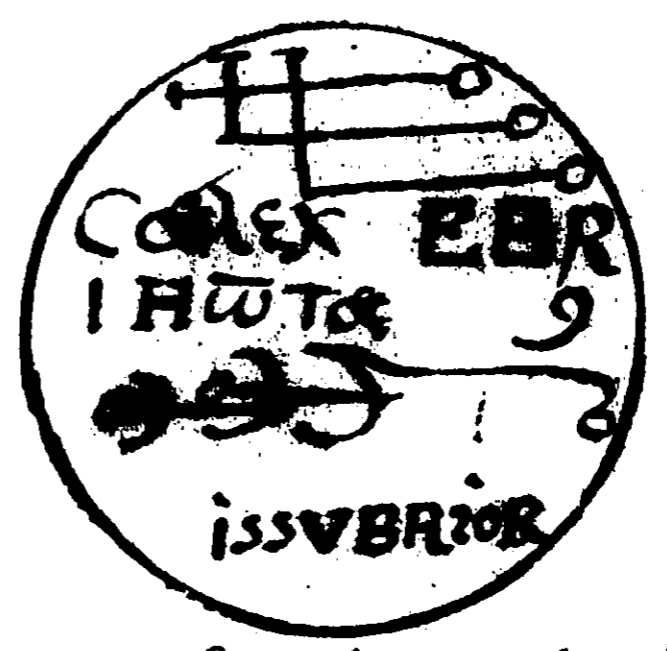
Make this seal of  $\odot$ , and a ring of  $\text{♀}$  to hang it in, when  $\odot$  entereth vs. and engrave it with this well affected and in Friday and hour.

iii



Make this seal of  $\odot$   $\text{♀}$   $\text{♁}$   $\text{♄}$   $\text{♃}$   $\text{♂}$  and make them when  $\odot$  entereth iii and engrave them as you see in the figure when  $\text{♀}$  is in  $\text{♄}$  hour 3.

de



Make this seal when  $\odot$  entereth de of  $\odot$   $\text{♁}$   $\text{♀}$   $\text{♁}$  of each  $\text{♄}$  of  $\text{♄}$   $\text{♄}$  and let them be made and engraven both in that hour of this day 3.

To know you know the Angell that governeth the sign, of degree of your nativity, and having the soul ready prepared to be sentable to the sign and by it as it showed before then you are next to understand what order he is of and under what prince as it showed himself in the following parts

First those genij that are attributed to ♃, ♄, & ♀, are of the fiery region and are governed by Michael the great Angell who is one of the great messengers of god, which is toward the town therefore those genij are to be observed on the first hour on a Sunday and at the eighth all day at three and ten at night directing your self towards that quarter. They appear in Royal Robes holding scepters in their hands off riding on a Lion or a Cock. Their robes are of red and fasson color and most commonly they assume the shape of a sturgeon golden very beautiful to behold. &c

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

Thirdly those genij that are attributed to ♁, ♃, & ♄, are of the airy region and are governed by Raphael; who hath under him 2 princes, viz. Miel & Seraphiel. Therefore those genij that are attributed to him and those signs are to be observed towards the east, on a Wednesday, the first and eighth hour of the day and at night in the same hours they appear like Kings or beautiful young men clothed in robes of silver and gold. But most commonly like women. Instantly raised from the ground and with honey &c

Fourthly those genij that are attributed to ♃, ♄, & ♀, are of the watery region and are governed by Gabriel, who hath under him 3 mighty princes, viz. Samael, Madiel & Mael. Therefore those genij which are attributed to those signs are governed by Gabriel and are to be observed on a Monday towards the north at the first & 8th hour of the day and at night in the 3 & 10th hours they appear like Kings having golden and silver robes, or like little children or women delighting in hunting &c

So in the next place we are to consider the season of the year according to the contemplation of the celestial Bodies, otherwise we shall lose all our labour, for if against the order of general Hierarchie, it is in vain to observe him in any other season but when the same observeth those signs which are of his name, that is V.S. &c

So if it be a genius of the earth he is to be observed when ☉ entereth 8. ♀ and ♃, and so the like in  
the rest  
or otherwise thus: those genies that are of the order of the fire, and to be observed in summer  
quarter & those of the earth in Autumn, and those of the ayre in the Spring, and those of water  
in the winter quarter — &c

Their office are to all things that are just and not against the laws of the great god Jehovah  
But take ye for our good and what shall concern the protection of our life, our being & well being  
Seeing good to & oblieding our neighbours &c —

Now he that desireth to see his genius, ought to prepare himself accordingly. Now if his genius be of  
the fire his demands must be the <sup>conservation</sup> of his body, or person that he receive no hurt  
from or by any <sup>armed</sup> <sup>guilt</sup> <sup>assault</sup> <sup>guilt</sup> or the like and having a soul suitable ready prepared, so as  
to stand it when he shall a desire to see his genius. Then he may command it to him & for the time  
to come he may not fail of his assistance and protection at any time or occasion &c —

But if his genius be ayrenall he reconcileth himself to the nature thereof and affection between them  
causeth the desired favour of Kings and princes & secretly promoteth marriage. & therefore he that  
will see such a genius before he observe him should prepare a soul suitable to his order that he may have  
it confirmed by him in the day and hour of observation when of he shall see wonderful & strange  
effects &c and so the like of other 2 hierarchies: —


and when the time is come that you would see your genius Turn ye face towards that quarter the figure  
is and that with prayer to god: they being composed to your fancy. But suitable to your matter in hand  
and then <sup>you</sup> shall find him, and having found him and sincerely acknowledged him see your duty  
will not be being terrifyed & socially illuminated you. make, taking away all that is  
obscured & dark in the memory and make the knowing in a journey sacred & divine  
in an instant &c

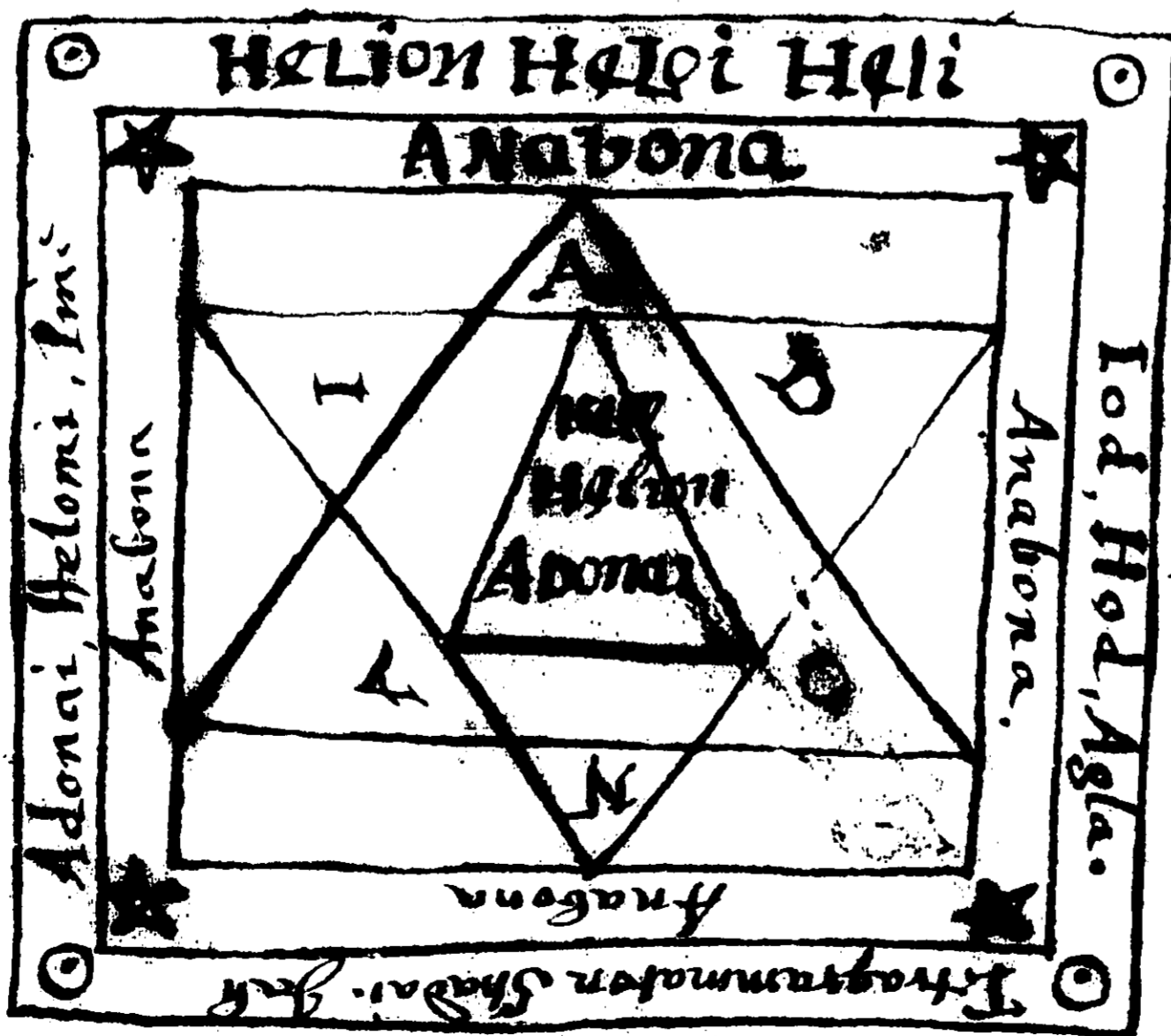
our prayer, which ought to be said upon that cast or plan when the genius is present, is  
it be may an example to call the genius into the crystal stone. that is to stand upon the Table of  
practised before showed, it being covered with a white linnen cloth. Now this prayer  
may be added to the mind of the worker, for it is thus set for an example &c  
O thou god, and blessed N. my angel guardian, vouchsafe to defend from the filthy mansion of  
is that with thy holy influence and presence, into this crystal stone, that I may behold thy  
genius, and enjoy thy society, guide and assistance, both now and for ever to last. O thou who  
art higher than the lofty heaven, and knowest the secret of Eilanel. Then that vouch upon the wings  
of the winds and art mighty and potent in thy celestial and superlunary motion. do thou defend  
and be present I pray thee; and humbly desire and intreat thee, that if ever I have minded  
thy society or if any of my actions and intentions be real and pure & sanctified before thee bring thy  
vernal presence hither, and converse with me and of thy submissiv pupils. By and in the name  
of great god Jehovah. vouch unto the whole quire of heaven singeth continually & Happa La  
man Hallelujah Amen — when you have said this over several times you will at  
last see strange sights and passages in the stone and at last you will see your genius: Then give  
him a kind salutationment as you was before directed declaring to him your mind and what you wd  
have him do: &c

So Endeth the second Part of the Art Pauline

Here beginneth the fourth part of this Booke which  
is called Salomons Almadel Art.

By this Rite Salomon obtained great wisdom from the cheefe Angels that govern the  
4. Altitudes of the world for you must observe them be 4. Altitudes, representing the 4. corners of  
the world. East, West, North and South. The which are divided into 12. parts, that is every  
part or altitude into 3; and the Angels of every of these altitudes have their particulars  
verities and power, as shall be shewed in this following matter &c.

Make the Almadel of pure white wax or silver suitable to the altitude; it is to be four square  
and six lines over every way; and in every corner a hole and write betwixt every hole with  
pen the words or names of god following, but this is to be done in the conjunction of Sat.  
Write upon the first part towards the East Adonai, Helomi, Pine, and upon the  
second towards the south, Helion, Heloi, Hel, and upon the west part Jod,  
Hod, Agla; and upon the fourth part which is the north write these names Tetra-  
grammaton, Shadai, Jah. and betwixt the first and the other quarters make  
the pentacle of Solomon thus  and betwixt the first and other quarters write the words  
Anabona and in the middle of the Almadel make a fix angled figure and in the middle  
of it a Triangle wherein must be written these names of god, Hel, Helion Adoni  
and this last figure stand round in the 6. Angled figure, as you may see in this Almadel  
you may see in this figure how made it being for an example &c.



and of the

the... these must be made... and this must be... of the  
... must be... into three parts... to make the... and  
... parts to make the... and it... from them... and  
... must be... in the next... you  
... must be... in... names

**Helion, Hellujon, Adonai; Gae**

Note the... the... the... the... the...  
... the... the... the... the...  
... the... the... the... the...

**Alimiel, Gabriel, Borachiel, Lebes & Hellison;**

Note you must not... the... the... the...  
... the... the... the... the...  
... the... the... the... the...  
... the... the... the... the...

Note when he appeared... the... the... the...  
... the... the... the... the...  
... the... the... the... the...  
... the... the... the... the...

Note the... the... the... the... the...  
... the... the... the... the...  
... the... the... the... the...  
... the... the... the... the...

Note... the... the... the... the...  
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Note... the... the... the... the...  
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... the... the... the... the...

Note... the... the... the... the...  
... the... the... the... the...  
... the... the... the... the...  
... the... the... the... the...

**And... whole...**

Note... the... the... the... the...  
... the... the... the... the...  
... the... the... the... the...  
... the... the... the... the...





Best with Fry berries. The are all very beautiful and comely, and are compassed round with a bright shining of every colour. They have a sweet smell behind them also, but differ from the other for things because

No. There are 12, princes, ruling which those in the 4. Alexander and they sit in their office amongst themselves, every one ruling 30 dayes every year; Now it will be in vain to call any of those angels, unless it be those that their government, For every throne or altitude, hath its limited time according to the signs of the Zodiac and in that signe the sun is in. That angel or those angels that belong to that signe have the government: as for example, I suppose I would the 2. host of those that belong to the first throne. Then christ the first sunden on March, that is after the sun is entred V, and then I make my experiment; and so do the like if you will the next sunday after againe; But if you will call the 2. second that belong to the first throne. Then you must take the sunday that are in April after the sun is entred S. But if you call the last of the 5. Then you must take those sunday that are in may. after the sun is entred II; to make your experiment in; so do the like in the other altitudes, for they have all the way of working. But the altitudes have a difference, some are in the distance of a season even as a starre, in some near the name of ad that altitude to them. Then near it by the latitude of that altitude. Therefore it is in vain to make any experiment which you know what names of the angels are, therefore I have the forme of their altitudes continuation, in the sequel see

### The Translation

... N, ... Adonai Heloni Pine; ... Adonai Heloni Pine ... N ... Adonai Heloni Pine ... Adonai Heloni Pine ...

glorious in society, with me, familiar, friendship, and constant society, communication  
 and instruction, with you and at all other times, to inform and rightly instruct  
 me in my ignorant and depraved intellect, judgement and understanding, and  
 to assist me with herem, and in all other truth, especially in the might. Amen  
 The King of Kings, the giver of all good gifts, that in his Bountyfull and kindly  
 will, he graciously please to bestow upon me, therefore O thou blessed Angel  
 N. B. in the name of me, and for me, so far as god hath given you power in  
 office to perform, which unto I know you in power and presence to appear  
 that I may stay with all holy Angels. O Mappa-la-man, Hallelujah amen

---

when you appeared, and give me a Kings entertainement, and when  
 you shall be best and farefull, in that which is proper and suitable to  
 my state, and you shall be heard.

---

S. with the Becke. Almadel of Selomon. etc.

140

Here beginneth y<sup>e</sup> Fifth Part called by Salomon,  
Artem Novam; or Ars Notoria; being a booke of holy Orations  
& Prayers, w<sup>ch</sup> Salomon used for to Obtaine his Wisdom & Knowledge  
by; for it was giuen to him by the Archangel Michael. &c

---

These following Orations may be said before all Arts generally;  
& before all notes specially; & they may be pronounced without any other  
Chapters. if thou wouldst Operate in any Art, saying these Orations  
in due time & Order, the maist haue great Efficacy in any Art,  
& in saying these Orations, Neither y<sup>e</sup> time, Day, nor Daye to  
be observed; but take heed y<sup>e</sup> on these days you abstaind from  
all sin; as drinkings, gluttony, Especially Swearing, before you  
proceed therunto that your Knowledge therein may be the more  
perfect & clear.

---

Wherof Solomon saith: when I was to pronounce these Orations,  
I feared, Least I should offend God; & I appointed to my selfe a time,  
Wherof to beginne them; that living chastly, I might appeare  
y<sup>e</sup> more Innocent.

---

These are y<sup>e</sup> Proeminences of these Orations y<sup>e</sup> I might Lay downe  
in Order every thing, Wherof thou maist doubt, without  
any other definition, & before thou begin to try any of these  
Subtile works, it is good to fast two or three dayes, that it may  
be divinely revealed, whether thy desire be good or Evill  
These are the precepts appointed before every Operation;  
Operation

But if thou doubt of any beginning, either of the three (Chapters) first chapters, or of the four subsequent arts, that thou maist haue y<sup>e</sup> efforts of perfect knowledge; if thou consider & pronounce y<sup>e</sup> Orations, as they are aboue described, although thou overpassest some thing ignorantly. thou maist be rewarded by y<sup>e</sup> spiritual vertue of y<sup>e</sup> subsequent Orations. The angel said of these Orations to Solomon, see y<sup>e</sup> holiness of these Orations; & if thou hast transgressed any therein presumptuously or ignorantly. say reverently & wisely these Orations, of w<sup>ch</sup> y<sup>e</sup> great angel saith; this is a great Sacrament of God. w<sup>ch</sup> y<sup>e</sup> Lord sendeth to y<sup>e</sup> by my hand, at y<sup>e</sup> veneration of w<sup>ch</sup> sacrament, when King Salomon offered with great patience before the Lord upon the Altar, he saw the Booke covered with fine Linen, ~~in~~ in this booke were written 10 Orations, and upon every Oration the signe ~~was~~ of a golden seal; and he heard in his spirit; This are they which the Lord hath figured, and are farre excluded from the hearts of the unfaithfull; Therefore Salomon trembled lest he should offend the Lord, and ~~kept~~ <sup>them</sup> saying it was wicked to sende them to unbelievers; But he that would learne any part or spiritual thing in any, not unnecessary sines; if he cannot haue a higher word; he may say these Orations at what time soever he will, the first first, for y<sup>e</sup> three first Librall arts; a good all oration for every science art; or generally, all y<sup>e</sup> that for the three arts and to be said; and in like manner the four subsequent Orations for y<sup>e</sup> other Librall arts; and if thou wouldst haue the whole Body of art, without any definition of kind; thou maist pronounce these Orations before the

several arts, and to find the Orations and notes of the parts, as often as thou wilt, fully, manifestly and freely, but toward that thou livest chastly and soberly in the pronounciation thereof

This is the first Oration of the so which may be pronounced by it self without any precedent worke to acquire Memory, Eloquence, and understanding, and Stableness of these Three and Singularity to recarsed before the first figure of Theology.

Onnipotent, Incomprehensible, Injittle and Indissoluble Lord God; I adore this day thy holy name; I am unworthy and miserable sinner doe lift up my prayer, understanding and reason towards thy holy and heavenly Temple, declaring thee Oh Lord to be my Creator and Saviour; and I a Rationall Creature doe this day invocate thy most glorious clemency that thy holy spirit may vivifye my infirmity; and thou O my God, who didst conferre the Elements of Letters, and efficacious doctrine of thy Tongue to thy servants Moses and Aaron; confer the same graces, thy sweetnes upon me; in thine self Investigated into thy servants and prophets; as thou hast given them Learning in a moment, confer the same Learning upon me, and cleanse my conscience from dead workes; direct my heart into the right way, and open the same to understand and drop the truth into my understanding. and thou O Lord God who didst command to command thy own Image; renew me in thy Justice; and teach me in thy truth, and fill up my soule with thy knowledge according to thy great mercy, that in the multitude of thy mercies thou wilt love me the more and the greater in thy works; and that I may delight in the Administration of thy commandments; that I being helped and assisted by the workes of thy grace; and purified in heart and conscience to be in thee; I may fast in thy sight, and being illuminated, strengthened, and comforted by the same sight

sight and exalt thy name, for it is good before thy Saints; Sanctify me this day  
 that I may live in Faith perfect in hope, and constant in Charity, and may learn  
 and obtaine the knowledge I desire; and being Illuminated, strengthened, and supported  
 by the Graces obtained, I may know thee, and love thee, and love the knowledge  
 and wisdom of the scriptures and that I may understand and firmly retain that  
 which thou hast permitted man to know: Oh Lord Jesus Christ, eternall only  
 begotten Son of God, into whose hands the father gave all things before all  
 worlds, give unto me this day for thy holy and glorious Name, the unspeakable  
 nutriment of Soule and Body, a fit fluent food and perfect tongue; and that  
 what soever I shall ask in thy mercy, will and truth I may obtaine; and  
 confirme all my prayers and actions according to thy good pleasure. Oh Lord  
 my God, the father of life, open the fountain of <sup>Secret</sup> ~~Secret~~ desires,  
 open to me. Oh Lord, the fountain which thou opened to Adam, and to  
 thy Servants Abraham, and Isaac, and Jacob, to understand, learn,  
 and Judge; receive Oh Lord my prayer through all thy heavenly virtues  
 Amen

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

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

Let thy salvation give me Increase of knowledge; ~~hear my prayers;~~  
 O Lord, where with I cry unto thee, and open the Eyes of my flesh, and  
 understanding, to understand the wonderfull things of thy <sup>Law</sup> ~~Love~~, that  
 being purified by thy Justification, I may prevail a gainst the Devil,  
 the adversary of the faithfull; heare me O my Lord God, and be mercifull  
 unto me, and show me thy mercy; and reach to me the roset of salvation, that  
 I may drink, and be satisfied of the fountaine of thy grace; that I may obtaine  
 the knowledge and understanding; and let the grace of thy holy spirit  
 come and rest upon me, Amen

For Eloquence and Stability of mind, ~~and~~ Amen.  
 This is the Third Oration of the Pen and is to be said before the  
 The first figure of astronomy.

I confess my selfe quietly this day before thee God, Father of heaven and  
 Earth, maker of all things, visible and Invisible, of all Creatures, ~  
 dispenser and giver of <sup>all</sup> grace and vertue; who hidest wisdom and knowledge  
 from the proud and wicked, and givest it to the faithfull and humble;  
 I illuminate my heart and establish my confidence and understanding;  
 let the light of thy countenance upon me, that I may love thee  
 and be established in the knowledge of thy understanding; that being  
 cleansed from evill works, may attaine to the knowledge of those sciences  
 which thou hast reserved for believers. O mercifull and Omnipotent  
 God, cleanse my heart and Reine, strengthen my soules and senses, with  
 the grace of thy holy spirit, and establish me with the fire of the same  
 grace; illuminate me, give me thy Law, and give the staffe of thy  
 consolation into my right hand, direct me in thy doctrine, root out of me  
 all vices and sin, and comfort me in thy love <sup>of thy</sup> mercies;



mercy; Breathe ~~in~~ into me O Lord, the breath of life and Increase my reason and understanding; send thy holy spirit into me that I may be perfect in all knowledges Be hold O Lord, and consider the colour of my mind, that my <sup>will</sup> may be comforted in thee; send into me from heaven thy holy spirit that I may understand those things I desire; give unto me Invention O Lord, thou fountain of perfect reason, and riches of knowledges; that I may obtaine wisdom by thy divine assistance; Amen

To comfort the outward and inward Senses.

O Holy God, most full and omnipotent Father, giver of all things, strengthen me by thy power and help me by thy presence, as thou wert mercifull to Adam, and suddenly gavest him the knowledge of all arts, through thy great mercie; grant unto me power to obtaine the same knowledge, by the same mercie; be present with me O Lord, and instruct me; O most mercifull Lord Jesus Christ, son of God, breathe thy holy spirit into me proceeding from thee and the Father, strengthen my work this day, and teach me that I may walk in thy knowledge, and glorifie the abundance of thy grace; let the flames of thy holy spirit rejoyce the City of my heart; by breathing into me thy divine scriptures replenish my heart with all eloquence; and visit me with thy holy visitation; blot out of me <sup>the</sup> spots of vices, I beseech thee O Lord Incomprehensible, let thy grace alwaies rest upon me and increase in me; heale my soule by thy Inestimable goodness, and comfort my heart all my life, that what I hear, I may understand, and what I understand I may keep and retain in my memory; give me a teachable heart and tongue, through thy inexhaustible grace and goodness; and the grace of the Father, son and Holy Ghost Amen

This following is for the Memory.

O Holy Father, mercifull son, and Holy Ghost, most admirable King & divine presence, and beseech thy holy name that of thy overflowing goodness. Thou wilt forgett all my sines, Be mercifull to me, a sinner, presuming to see a booke this office of knowledge, and occult learning, and pray O Lord, it may be efficacious in me, Open O Lord my <sup>heart</sup> that I may hear and take away the scales from my eyes; that I may see; strengthen my hands that may work; open Face that I may understand thy will; with the glorie of thy name is blessed for ever. Amen

This following strengtheneth the Interiour and Exterio<sup>r</sup> Sences

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

\* This following giveth Eloquence, Memory and Stability.  
Disposer of all Kingdoms, and of visible and invisible gifts: O God the ordainer and Ruler of all wills. by the Councell of thy Spirit, dispose and direct the weaknes of my understanding that I may burne in the access of thy holy will to good; do good to me in thy good pleasure not looking upon my sinnes; grant me my desire though unworthy; confirm my memory and reason to know, understand and retaine, and give good Effect to my teness through thy grace; and justify me <sup>with</sup> the Justification of thy holy spirit, that what spots soever of sinne are contracted in my flesh, thy divine power may blot out; Thou who hast been pleased in the beginning, to creat the heaven and Earth, of thy mercy restore the same, who art pleased to restore lost man to thy most holy Kingdom, O Lord of wisdom restore Eloquence into all my senses; that I, though an unworthy sinner, may be confirmed in thy knowledge; and in all thy works by the grace of the Father, son and Holy Ghost, who liveth and reigneth thro' in one; Amen

~~This following giveth Eloquence, Memory and Stability~~  
A Prayer to recover Lost Wisdom  
O God the of the living, Lord of all Creatures visible and invisible Administrator and disposer of all things, Enlighten my heart this day by the grace of thy holy spirit; strengthen my inward man and pour into me the dew of thy grace; whereby thou instructest thy angels, Instruct me with the

the plenty of thy knowledge; wherewith from the beginning thou hast taught  
 enlighten thy faithful; let thy grace work in me; and the floods of thy  
 grace and Spirit cleanse and correct the flesh of my ~~sin~~ <sup>conscience</sup>  
 thou who comest from heaven, upon the waters of thy Majesty, consecrate  
 thy wonderful sacrament in me.

To obtaine the grace of the Holy Spirit

O Lord my God Father of all things, who revealst thy Caelestiall and  
 terrestriall secrets to thy servants, I humbly beseech, and implore thy Majesty  
 as thou art King and prince of all knowledge; heare my prayers and direct my  
 works, let my actions prevail in heavenly vertues, by thy holy spirit, I  
 cry unto thee O God, heare my clamour I sigh to thee, heare the sighings of my  
 heart, and alwaies preserve my spirit, soule and body, under the safeguard  
 of thy holy spirit; O God thou holy spirit, ~~perpetuall~~ and heavenly  
 Charity, wherof the heaven and Earth is full, breathe upon my <sup>spirit</sup> ~~conscience~~,  
 and what I desire to thy honour and praise, grant unto me; let thy holy  
 Spirit ~~spirit~~ come upon me, rule and reigne in me Amen

To Recover Intellectuall Wisdom

O Lord I thy servant confesse myselfe into thee, before the Majesty of thy glory,  
 in whose spirit is all magnificence, and sanctimony; I beseech according to thy unspoke  
 name, extend thy mercifull Eares and Eyes to the Office of my operation, by  
 opening thy hand I may be filled with the grace of desire, and satisfaction  
 with Charity and goodness; wherby thou hast founded Heaven and Earth,  
 who liesth and reignest worlde without End, Amen

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

In the fourth day of the month say as followeth.

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

all things visible and invisible have mercy upon me O Christ the wisdom of  
of the Father; the light of angels the glory of Saints, the hope, refuge  
and support of sinners, the Creator of all things, and Redeemer of all  
humane frailities, who holdeth the Heavens Earth and Sea, and all the  
whole world in the palm of thy hand: I humbly beseech and beseech,  
that thou wilt mercifully with the Father, Illustrate my mind  
with the Beames of thy holy spirit, that I may be able to see and  
attain to the perfection of this most holy art, and that I may be able  
to gain the knowledge of every divine art and wisdom; and of every  
Faculty of Memory, Intelligences, and understanding and Intellect, by  
the descent and power of thy most holy spirit; and in thy name; and  
thou O God my God, who in the beginning hast created the Heavens and  
the Earth, and all things out of nothing; who reformeth and maketh  
all things by thy ~~own~~ spirit: Complate full fill, and store  
my mind with a sound understanding in me, that I may glorify thee  
and all thy works, in all my thoughts words and deeds. O God  
the Father, confirm and grant this my prayer, and increase my  
understanding and memory, and strengthen the same and increase  
thy divine memory, Eloquence and perseverance in all manner  
of Learning, who liveth and reigneth world without end. Amen.

Then say the following Oration, which is of foure Languages, &  
Heb, Schemat, Azatan Koniel Sichel, tam, imel Sata Landema, Petromian  
Theos; O holy and strong God. Hamacka, Mal, Gottman, <sup>Actuar</sup> ~~Actuar~~ <sup>edding</sup>  
Seckeahal, Salman, raj rogracim, lam hay, Masarman, gromi Lamack,  
Heliamat, seman, selmar, yetrosaman muckner veser, kafarian Atanis, dramet,  
Amathemack, herjomini; and thou most holy and Just God, Intomprehensibles in  
all thy works, which are holy just god. Magot, Achelmator, Sathalsace, gena,  
Gruan, and cogige, maimegas Lemnat, Azanic tan illebalha sacraman,  
Keonas, grome Zebaman, Jihoman, Teonoma, melas, keman, hatkoterna,  
Gatarmam, semer semetary. Amen

Afterwards say this Oration

Theos allegae patre, yam heli keloga Rebeath kehterygi. Salatyel Jalis,  
Pallu

Felli Samel Zadaniel Zadam Sadiz legio, yemegas, Mengas, Ourekon Wijerajine  
Ezel Ezeby yegragamal Sakhedach, Somelta, Sarajy geltinama Hannu Simon  
Salte Patyr, ofon Hatt. Haylas, Amen

The exposition of this Oration

O God, the light of the world, Father of Immense Eternity, giver of all  
wisdom and knowledge and of all spirituall graces; most holy and Inestimable  
Dignity, knowing all things before they are; who maketh light and darkness,  
stretch forth thy hand, and touch my mouth, and make my tongue as a sharpe  
sword to show forth thy words with Eloquentie; make my tongue as an obrow  
cloud to declare thy wonders, and to pronounce them memorably, send forth  
thy holy spirit, O Lord into my heart and soule to understand and retain  
them, and to meditate on them in my Conscience. By the Ope of thy heart, that  
is, by the Right hand of thy holy knowledge, and mercifully support thy  
grace into me; Teach and instruct me; Establish the coming in and going out  
of my senses, and let thy precepts teach and correct me un till the end. and let  
the Council of the most high assist me; through thy Infinite wisdom and  
mercy. Amen

Hereby is increased so much Eloquence that nothing is above it.

Theray iem i ofan omach aza seth aza ch aza re yeffenon reiasame a pthabella.  
biliar fonder tintingote amuffioi sebanay kasubukhine gemay beredaye hermay  
tertos cepha pamphylos cytrogomom papada lampayochim yockyle ta  
kenior yartamor badomegol qy qyeltion Tomagon Somayce  
Dactea Acheton Gegerametos hay phala fimean utange geshon  
baye therica getraman secha mata ba luat hagnos haylos halos yeneqat  
ganegal saheyalaxe samartaix Samael satabmat Jibulena gaycyak  
salmanche sabanon solmasai silmacrotin Legas me backeretas Lemethin  
theameabal gerotabal braton kenna glungk hariagil yparimegos Zamariel  
teozomach rex maleofia mission Lebmay aliaox gemois Jarayl neomagil  
se se sepha caphamel a reron gerain holharkhala semeanay gehofunon

caryacta gemyraa icampshalachin tegelaman katkanatos, ~~panack~~ gerorabit  
 syro syel, kalabaem hebator ka le bech rios labor ydelmasa, fation labor  
 megiorgos ney ether pharamshe forantes fazantogh sekampseton sadomsthe  
 Repde mraaba zahon sua fnezenon in hancou mannas geteuran gethamaijk  
 papamok theon beta sathamae hamolnera galsenaria ek the kominan  
 regnali phaga messym demagempta tezemegarz salmachon alpsibaron  
 balon sepezzurz sapreimo sapiante babon aria usyon sameston sepha  
 athmity sobanan olmissiton tintinget telo ylon usyon, amen

Azay Lemach azae gessemon thelamech arabhaikal seryon trakeo magal  
 yueotheon somegon sampphilos sitrogramm timpda jachim alna kasios gemagal  
 samalayo camiel secal hampagan he setmach getal sim sademon sebna san trapim  
 Oriaglan thonagas tyngon amissus casodamir assontap senaly sodan alup  
 theonatriatos copha anaphial ~~at the~~ <sup>on</sup> arara hamel hja la saraman gelyor  
 syon kanadacha genuam sa sietal maga halgoraman setraphangon tegelune  
 Athanathay senach zere zabal somayel teosamach githasal haebriatos  
 Ja boy delmasan negbare phacamech schounekor chersemach getharayaj  
 amilya semen ames gemaj passaynach tagayl agamal fragal mesi  
 themegemach samalacha habotem zopmon usyon selam semessi  
 theon, Amen

The Third Part Sign Lemach

semach sabrice electyan peragan, iona ppin hegecy gemial exyphyan  
 bratum sa lathatom berapha sapriates factmicham samolich tena  
 zeta phete him hapnics sengenqion. Leche, Amen

For the Mass

In your Majesty God. Facis pater beatus paradisus mas by thy holy  
 angels who are Michael, the strength of God, Raphael the fortitude of God,  
 Gabriel and the holy spirit, Amen.

tekerosi gade an' then Lalraman Lamamary gebrienam: O justness holy serubins,  
 by all thy angels, and by all thy archangels, whose names are consecreted by God,  
 which ought not to be spoken by us, which are these: Michal, Dehel, Reymon exuse  
 esmegeon pharconas Nanagon holsgeloroigon gathena ramon garbona Laramani Alagon  
 hūmas; which human sense cannot apprehend: I beseech thee O Lord Illuminate my  
 conscience with the splendor of thy Light; and Illustrate and confirm my understanding  
 with the sweet Odour of thy Spirit; do my sense reform my heart, that hearing  
 I may understand, and retain what I hear in my memory, O mercifull God,  
 appease my Bowells, strengthen my memory, open my mouth mercifullly, temperate  
 my tongue by thy glorious and unspeakable name: Thou who art the fountaine  
 of all goodnes, have patience with me, and give a good memory into me &c.

Say these Orations in the fourth Holy Selemath, Alpha and Omega  
 Theos megale, O Light of the world Azalemach, great God I beseech thee; these  
 ought to be said in the 8, 10, 12, 20, 24, 28, 30. and in all these Lunations rebars  
 them four times; In the memory ones; the third four ones; the ninth hour  
 ones; and ones in the Evening, and in the other dayes rebars none; But  
 thou of the first day, we are Alpha and Omega Holy schemath. Allmighty  
 Incomprehensible, I adore thee; I confess my selfe guilty, O Theos hazamagied;  
 O mercifull Lord God, wipe up the senses of my flesh: O God of all living, and  
 of all Kingdomes, I confess thee Lord this day, that I am thy servant rebars  
 these Orations also in the other dayes four times; ones in the Morning, ones  
 in the Evening; ones a bout third hour; and ones one the tenth; and thou  
 shalt give me Memory, Eloquence, and stability fully Amen &

The Conclusion of the whole work, and confirmation of the  
 Sciences obtained.

O God maker of all things, who hast created all things out of nothing;  
 who hast wonderfully created the heaven and Earth, and all things by degrees  
 in order, in the beginning, by whom all things are made; and into a bound all  
 all things shall at last returne; who art Alpha and Omega. I beseech thee  
 through a sinners, and unworthy, that I may attain to my desired end in this  
 art, speedily, and not to be deceived by my sin; but be good unto me, and direct me  
 to

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

Say this in the End devoutly

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

rehearse these 2 Oration ballways in the End, to confirme thy knowledge gained.

The End of the first part of Ars Notoria

The Second part

Of the liberall Sciences and other things w<sup>ch</sup> may be had by this art.

The Liberall arts are seven, and seven specialties, and seven Mechanicall. The seven specialties are comprehended under the seven liberall: it is manifest what the seven liberall arts are, of w<sup>ch</sup> we shall first treat. The Mechanicall are three, w<sup>ch</sup> are adu<sup>er</sup>siterally called Hydromancy, Pyromancy, Nigromancy, Chiromancy, Geomancy, Geonegia, which is comprehended under Astronomy and Astrologia.

Hydromancy is a kind of diving by the flaming of the fire water, whereby the Masters thereof Judged by the standing or running of water.

Pyromancy is a Experiment of diving by the flaming of the fire, w<sup>ch</sup> the ancient Philosophers esteemed of great efficacy.

Nigromancy is a sacrifice of dead animals, whereby the ancient supposed, to have many great experiments without sin, and to attain to great knowledge; from whence Salomon commandeth that they might read seven books of that art without sin, and that two be accounted sacred w<sup>ch</sup> two books they



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

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

What Notes the Three first liberall Arts have  
Grammer hath three notes onely; dia. lets two and Retiche four  
that we know King Salomon himselfe testified and affirmed  
for his saith:

And as I was admiring, and reasoning in my heart and mind, which way,  
from whom, and from whence was this science; an angel brought me  
a book; wherein was written the figures and Orations, and delivered unto me  
the notes and Orations of all arts plainly and openly, and, told me of  
them all, as much as was necessary; and he explained unto me, as to a  
Child taught by certaine Elements, some tedious arts in a great space of  
time; how that I should have those arts in short space of time: saying  
unto me; So shalt Thou be promoted to every Science by the increase  
of these sciences. and when I asked him how, whom, and how cometh this?  
The angel answered This is a great Sacrament of the Lord, and of his  
will, this writing is by the power of the holy Ghost, which inspirith  
fructifieth, and increaseth all knowledge; and a gain. The angel said.  
Take upon these notes and Orations. at the appointed and determinate times and  
observe the times as appointed of God, and no otherwise, when he had thus  
said he showed to King Salomon a book wherein was written at what times  
all these things were to be pronounced, and published, and plainly demon-  
strated it according to the vission of God; which things I having heard and  
seen, did operate in them all, according to the word of the Lord by the  
angel, and so Salomon declaroth it came to pass unto him. But we  
that saide after him ought to imitate his authority, and as much as  
we are able observe these things. he hath left unto us.

Kare Salomon

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Here Salomon sheweth how the Angel told him distinctly,  
wherfore the Grammar hath three Figures.

Behold wherfore the grammaticall art hath only three Notes in the Book of Salomon, Gemeliath, that is in the Book of the art of God, <sup>ch</sup> 100 word is, the art of all other Orators, and of all other arts; for Salomon saith: when I did enquire every thing singularly of the Angel of God, with fear, saying, Lord from whence shall this come to pass to me, that I may fully and perfectly know this art; wherfore so many Notes appertaine to such an art, and so many to such an art, and are ascribed to so many determinate Orations, to have the Efficacy thereof: the Angel is thus saide to answer: The grammaticall art is called a liberall, and hath three things necessary therunto: Ordination of wordes and times; and in them, of adjuncts or figures, simple, compound and various and a various declination of the parts to the parts, or a Relation from the parts, and a congruent and ordinate division, this is the Reason, why there is three Notes in the art of grammar: and so it pleased the divine wisdom, that as there should be a full Knowledge: delimiting by one; by another there should be had a convenient ordination of all the parts; by the third there should be had a continuall and convenient division of all the parts, simple and compound.

The Reason why the Dialecticall Art hath two figures onely Dialect, they called the form of art, and a doctrinall speech, ~~that~~ <sup>two things</sup> necessary therunto to wit Eloquence of arguing, and prudence to answer; therefore the greatness of the divine providence; and justice hath appointed two Notes to it, that by the first we may have Eloquence to argue and dispute; and by the second Industry to answer without ambiguity wherfore there are ascribed to grammar three Notes, and to Dialect two Notes

The Reason why Rhetoric hath four figures.

Let us see wherfore Rhetoric hath four Notes, for there are

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

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

Now we proceed to shew in what times and how the notes of these arts are to be looked into, and the reasons to be said; to attain to these arts. If they are all together ignorant of the grammaticall art, and wouldst have the knowledge thereof: if it be appointed thee of God to do this work of work, and have a firm understanding in this art of art. Then know that thou maist not presume to do otherwise than this Book commandeth thee; for this Book of his shall be thy master and this art of his thy mistress.

How the <sup>more</sup> graphicall Notes are to be looked into in the

Firste Masse

you in this

For in this Manner the grammaticall Notes are to be looked into, & the orations to be said; In the dayes when the Moon is in her prime, the first Note is to be looked into 12 Times and the Orations thereof repeated 24 Times with holy meditations, making a little space between, Lett the Orations be twice repeated at the Inspection of every Note, and chiefly abstaine from sinne: doe this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 Times, and the orations to be repeated 30 Times, on the 15 and 17 dayes using some Interuall betweene them; all these Notes are then every day to be looked into 12 Times, and the orations to be repeated 20 Times, and this of the Notes of <sup>the</sup> grammer. But if thou hast read any Booke of this art, and desirest perfection therein doe as is commanded using the generall orations to encrease Memory, Eloquence, understanding and persederance therein, repeating these orations in the due time and hours appointed, least that going beyond thy precept, thou committest sinne; But when thou doest this, see that it be secret to thy selfe, and that thou haue no looks on but God. Now wee come to the Notes

Here followeth the Knowledge of the notes.

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

Of the Logickal Notes

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

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

The names of the Logickal Notes are four times to be looked into, and the orations in that regard 20 times to be repeated, making some respects; and having the Book of that art be fore your Eyes, and so to knowe the Book of Rhetoricke, which is to be used supported, as it is appointed. This sufficeth for the knowledge of these arts

Now we must beware of offences.

Before we proceed to beginne the first note of the art of grammar something is to be sayd before. That we may have the knowledge of the 1. 2. and 3. Notes; and you ought first to know in what the Notes of the grammaticall, Logicall or Rhetoricall art are to be Inspected, it being necessary that your greatest Intention be to keep from all offences.

How the Notes ought to be inspected at certaine elected Times.

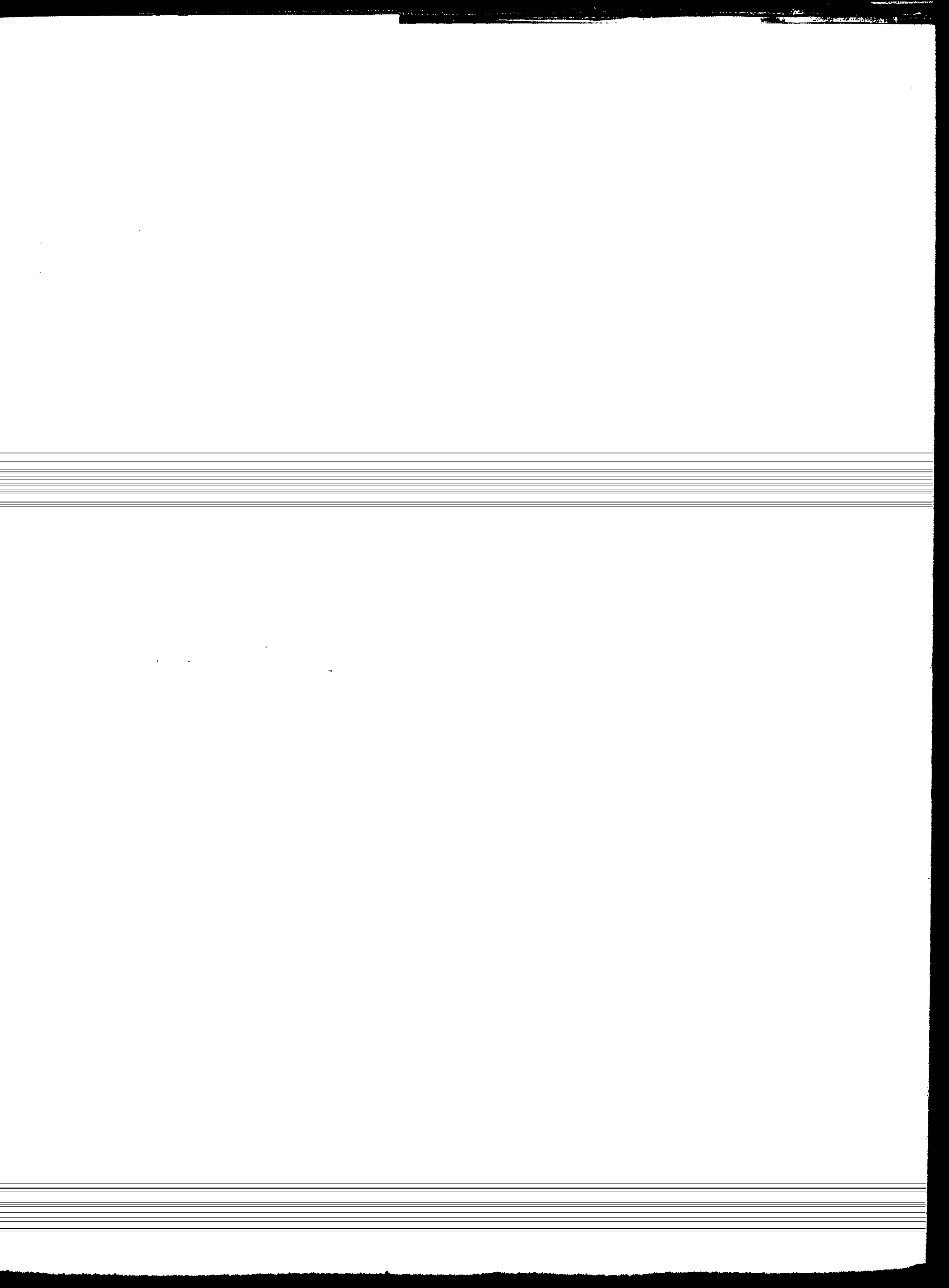
This is a speciall and manifest Knowledge, wherewith the notes of the grammaticall art are knowne, how they are to be published, at what Times, and with what distinction, is duly and manifest, it is spoken already of publishing and Inspections of the Notes and Orations. Now we shall deuide a little to speak something of the Times, it being in part known already.

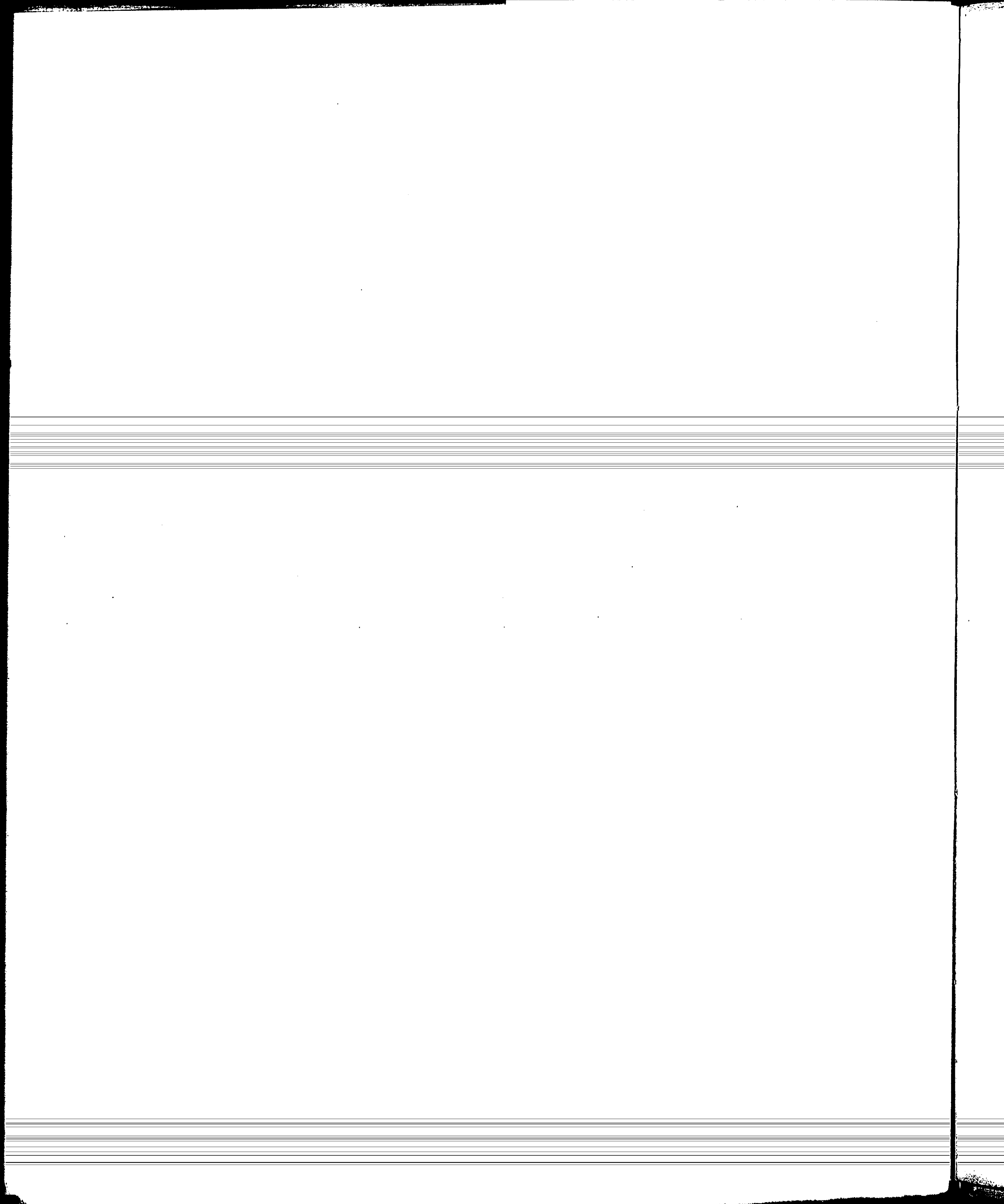
How Divers Monthes are to be sought out in the Inspection of the Notes.

We have spoken already of the Course of this art, wherin the Orations are to read and the notes to be looked into, it remaineth to be said, how the Lunations of these orations are to be Inspected and found out; But we shall not mistake not: yet I have already noted the Lunations, wherin the notes ought to be looked into, and the Orations wherewith, But these are some Monthes, wherin the Lunation is more profitable then other. if thou wouldst operate in Theology or Astronomie, doe it in a fiery signe; if Grammar or Logick in the or the if Musick or Physick in the or the if Rhetoricke Philoſophy Arithmetick or Geometry in the or the: for Mathematicke in the or the if they are well placed, and free from evil: for all the heavenly Potestates and Chorus of Angels, doe rejoyce in their Lunations, and determine dayes.

Here is made mention of the notes of all arts.

As it is spoken of the three notes of grammar, you may observe the same as they are to be observed; But the Orations thereof are not





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

## Definitions of severall arts and the notes thereof

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

thy sin.



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

The first Oration at the beginning of the Note  
 The light's truth, life way Judge mercy. for virtues as patients, preserved,  
 helped: and have mercy upon me. Amen.

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

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

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

Behold O Lord, mercifull father of all things; Eternall dispenser of all  
 virtues, and consider my operations this day. Thou art the beholder and  
 dispenser of all the actions of men and angels: Let the wonderfull  
 grace of thy promise send down to fulfill this sudden vertue in me,  
 and infuse such efficacy into me, appearing in the holy and good  
 name; Thou who dost thy parable into the mouths of them  
 them

Them that Love & Ho: Amen

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

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

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

O Holy God great and good, and the Eternall maker of all things, thy attributes not to be expressed, who hast created the Heavens and the Earth; the sea and all things in them, and the Bottoms of the sea according to thy pleasure; in whose sight and the words, and actions of all men: grant unto me, by these sacramentall mysteries of thy holy Angels, the precious Knowledge of thy art, which is desired by the ministers of thy holy Angels; it being without any Malignant or malicious Intent. Amen

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

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

Most mercifull Creator, Supplier, Governor, and preserver of all our wils, ordaine speall things, mercifullly give Care unto my prayers.

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

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

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

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

Manazay, Sakhara, Hube, Sene, Hay, Gimbar, Bonail Se Umora, Fyranay, Lohatarama, Amathomata, Yabba geyon, Soromrat, Amphi, Belmeda, Gerokh, Aguas Meihakziel, Secunay, Sakeleton Mechayises ... Serenomon.

The Eight Oration, let it be pronounced before the second Note of the Rhetorical Art.

O Great Eternal and wonderful Lord God, who of thy Eternal Council hast disposed of all desires, and art Ordainer of all goodnes, adorn me & beautifie my understanding, and give unto me reason to know and learn the mysteries of thy holy angels: and grant unto me all blessings and bannings thou hast promised thy servants by the word of thy holy Angels. Amen

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

Let this Oracion following with the precedent  
 be rehearsed before the second note of Retorick

or

This Precedent Oration with the other two following ought to be pronounced  
(viz<sup>t</sup> Dyon &c) Aselechias, &c in the beginning of the second  
figure of Rhetoric, and before the other Orations, and there  
ought to be some intervals between them

Let this Oration following be said before the second nos of  
Historical Vision. 4

Aselechias Velozes, Inoanzama, Sameb, Hoteus, Saguath, Doonay,  
Soma, Gerochos, Hicon, Jeromethon, Sadaot, and thou O God propitiouly  
confirm thy promises in me, as thou hast confirmed them by the  
same words to King Salomon; send unto me, O Lord thy spirit from  
heaven, that may I illuminate my mind and understanding: ~~and~~  
strengthen, O God, my understanding, and sound my soul within me;  
and wash me with the waters which are above the heavens, pour out thy  
spirit upon my flesh, and fill my bowels with thy judgments, with  
humility and charity, & thou who hast created the heaven and the earth, and  
made man according to thy own Image; pour out the light of thy love  
into my understanding, that being raditated and established in thy love, and  
thy mercy, I may love thy name, and know and worship thee, and understand  
all thy scriptures, and all the mysteries which thou hast revealed by  
thy holy angels, I may receive and understand in my heart, and use  
this art to thy honour and glory through thy mighty counsel Amen

The general Oration ought to be said before the pronunciation of  
the second nos of Rhetoric

that I love thy name, and understand in my heart  
words and that thou wilt give unto me wisdom according to thy goodness  
and thy power which is incomprehensible. These, Hattanzon, Karamata,  
~~gela~~ Lamoyma, Chamasal, Secoanvil, Harionstar, Teckomayol,  
gela Magos Kemolihot, Kamanatar, Harionstar Hantus, Secoanstar

Meliobathar, chorou, Zerabali, By these most holy and glorious profound  
 Mysteries, precious offices, divine and knowledge of God, complete and perfect my  
 beginnings, and reform my beginnings. Zemar, Henoranat grenatajl,  
 Samratam Secornataj: Oh thou great fountain of all goodness, knowledge,  
 and vertue, give unto thy servant power to shew all Evil, and ead into  
 goodness and knowledge, and to follow the same, with an holy Intention, that  
 with my whole heart I may understand & learn thy laws and decrees,  
 especially these holy Mysteries, wherein that I may profit, I beseech  
 thee Amen.

Twelve, This Oration ought to be said before the 9<sup>th</sup> Rhetoricall note.

O most reverend almighty Lord ruling all Creatures, angels & cherubims, &  
 all Celestiall Terrestriall and Infernall Creatures, of whose greatness cometh  
 all plenty, who hast made man after thy own Image; grant unto me the  
 knowledge of this art, and strengthen all senses in me. Amen.

Thirtinth Pronounce this before the first figure of Arithmetick  
 O God who Numberest, weighest, and measurest all things, given the day his order  
 and called the sun by his name; grant the knowledge of this art unto my understanding,  
 that I may love thee and acknowledge the gift of thy goodness. Amen.

Fourteenth  
 Say this before the semi Note of Arithmetick,  
 O God the creator of all things, from whom proceeds every good and perfect gift sow  
 the seeds of thy word in my heart that I may understand the excellent wisdom  
 mysteries of this art, Amen.

Fifteen Say this before the second figure of Arithmetick

O God the perfect Judge of all good & evil, who maketh known thy saving goodness  
 amongst all nations, open my Eyes and my heart with the beams of thy  
 mercy, that I may understand and persevere in this thy heavenly Mysteries. Amen.

Sixteen

See this Oration before the second Note of Geometry

O God the giver of all wisdom and knowledge to them that are without sin, Instructor & master of all spirituall Learning by thy Angels and Archangels, by thy Kings, Princes, Bishops and powers, by Seraphim and Cherubim, and by the 24 Elders, By the 4 animals, and all the host of heauen, I adore, Inuocate, worship, and glorify thy Name; and praye thee most terrible and most mercifull, I beseech thee this day to illuminate and fill my heart with the grace of thy holy spirit, thou who art all things in one clement.

Seventeen

See this Oration before the 2<sup>d</sup> note of Theology.

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

Three Chapters to be ~~published~~ <sup>said</sup> published before any of the Notes.

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

How the proper Notes are to be inspected

If you would Learn anything of any kind, look into the pages. Now the sup<sup>r</sup> in the first line; enough is said already of the three Liberall Arts.

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



In the four other arts, only the four first days are to be observed; The Philosophicall Notes, with all signes contained therein, the 7 and 7 days of the Moon are to be Inspected, 7 times a day, with the several Orations, the Notes is to be Looked into with fear, silence and trembling. Of the Notes of the Librall arts is spoken already; but only know this, that when you would use them, be chaste and soberly, for the Notes hath in it selfe 24 Angles, is fully intended for to be pronounced, as you have heard: But when you look into them, say at all the Theologicall Orations and the rest in their due time.

### Of the inspection of generall Notes

Say the generall Notes 10 times a day, when you have occasion to use any common art, having the Books of those arts before you, using some interval or space of time betwixt them, as you have been taught already.

Now the three first Chapters are to be pronounced before Orations

To have perfection herein, know that in generall pronounciation of Orations, the Notes of the three heads are to be considered, which the Orations be pronounced or not.

How the right use of the generall Notes is to be used, is in the Orations, & that is also much to be considered of the four generall arts, if you would have the perfect knowledge of them, then the first Oration of Theology, before you say the Oration of the other notes, is not sufficient, yett stands, that you may understand and know them, and do the particular Orations be pronounced before the several Notes of every art, and kept, as is determined &c

These are the augmentations of the Orations which belong to all with severall and exceptive, except Mechanick, and are especially ascribed to the Notes of Theology, and they are thus to be pronounced, that whosoever you would look into any one Note of any art, and would profit therein, say these Orations following

Frommas

Cronamos, Hazalat, Grityne, Herenwechel, Gremonechel, Lamay,  
 zaton ziamy Navaton, Hazemagon, Seomantka, Saraphy, Phalezeton,  
 Sacramphoi, Sagamaraim, Secranale, Sacramathan; Sezenalaton Hacheriats,  
 Selemathon, Zamagay, zamachay, Segutheio Seurlagon, Saruos, Megalon  
 Sera Crukie, Prarihuc, Amen

Let this Oration with the following be pronounced before the first Note of Philosophy.

O Lord God, holy Father, almighty and Incomprehensible hear my prayers, & thou that art in  
 Invisible, Immortal and Indivisible, whose face the angels and archangels, and all the  
 powers of heaven, do so much desire to see whose Majesty <sup>Gods</sup> eternally to adore, and  
 know the only and God for ever and ever Amen.

2. Say this before the second Note of Philosophy:

O Lord God, holy and almighty father, hear my prayers this day, and incline thine  
 ears to my Orations, Gezonetion Samach, Semath Genon, Geragan Gerathim,  
 Lhamach, 1010 Hator Sezeator Samay, Samanday Gergel, Sezel,  
 Garieli, Hel, Garaye Lykel, Amen.

Say this following with the voice

O Lord God, send thy Holy Spirit, and thy grace, and thy light into my mind and  
 understanding, and grant that the gift of thy grace  
 may shine forth in my heart, and into my soul, now and for ever. Amen.

3. Pronounce the Orations following before the third Note of Philosophy:

Lemoyethon, Hegeniothom Huzakay, Huzam, Huzamuk, Huzam, Huzakay,  
 Geomothay, Logomothay, Lathana, Lachama, Logomozon, Logomozon,  
 Lemdimathon, Legomaday, Hathanayos, Hatanam, Hatanam, Vegidaton.

Vaderabar Samnanath, Samdai, Gomongchar, Gmecher, Ellmay Geromal  
Gecrohaki, Colomanos, Colomaythos. Amix

Say this following with the prudent Oration.

O God the life of all visible creatures, eternall Brightness, and vertue of all things; who art the  
Originall of all piety, who knowest all things before they were; who Iudgest all things, and  
discernest all things by thy unspeakable knowledge: glorifie thy holy and unspeakable  
Name this day in my heart; and strengthen my Intellekt in all understanding; Increase  
my Memory, and to firm my Eloquium make my tongue ready, quick and perfect in  
Expositions and sermons, that by thy power given unto me, and thy wisdom taught in  
my heart, I may praise Thee, and know and understand thy holy name for ever, world  
without End Amen.

Say this Oration following before the fourth Note of Philosophy

O King of kings, the giver and dispenser of Infinite Majesty and of Infinite Mercy; the  
founder of all foundations, Lay the foundation of all thy vertues in me remove all  
folly from my heart, that my senses may be established in the love of thy charity, and my spirit  
informed by Thee, according to the recreation and inspiration of thy will, who livest and  
reignest God throughout all worlds of worlds, Amen

How often shall we be said to say since they be  
General Notes, in the Notes of the Liberrall Arts.

These 7 orations are to be sayd for Liberrall arts, but the first doth appertaine to Theology,  
which are to be said everyday before the generall Note, or the Note of the Liberrall  
arts; But of dancing, or singing, singing or Musick, or any of these games, first teach him  
these orations, that thou wouldst teach, how he should read them, but if it be a Philo-  
sopher and understanding, read them before him, and let him say after thee word for  
word; but if he be of a good understanding let him read them himselfe every day for  
7 dayes: or if it be a generall Note, pronounce these Orations, and the desired  
thereof shall profit you very much, and you shall find therein great wisdom.

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

to make use of them unless for the good. *Offere they are intended for.*

O Father Incomprehensible; from whom proceeds every thing that is good, whose greatness is Incomprehensible; hear this day my prayers, which I make in thy sight, and grant to me the Joy of thy saving health, that I may reach unto the width the wayes and paths of thy signes; and convert the Rebellious and Incredulous unto thee, <sup>that</sup> whatsoever I commence or utter and speak in my heart and Mouth, may take root and foundation in me; that I may be made powerfull and efficacious in thy works. Amen

Say this oration before the Note of Philosophy.

Geremothon, Oromathion, Hagatha, Agyay, Lethaziel, Lechoriel.

Gehohay, Gerhonay, Samasatel, Samasathel, Gessiamo, Hatil, Segomasay, Azomathan, Helomathon, Gerochor, Hejaray, Samin Heliel, Sanikeliel, Siloth, Silerech, Gavamathal, Gesemathal, Georomay, Gicorinay, Samyeh, Semihael, Heseemyhel, Sedolamar, Secothamay, Samya, Labiathos, Avinofeh, Annas. Amen.

Thou say this following.

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

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

The oration which is the End of the Orations belonging to the ineffable Note of the last of theology having 24 Angles.

O God of all power, master and foundation of all things, the Evernall health and Redemption

Redemption of thy people; Inspire and great giver of all graces, sciences and arts, from whose gift it cometh. Inspire into me thy servant and Inward of those sciences who hath granted life to me miserable sinner, defend my soule, and deliver my heart from the wicked cogitations of this world; extinguish and quench in me the flames of all lust or fornication, that I may the more ardently delight in thy sciences and arts, & give unto me the desire of my heart, that I being confirmed and exalted in thy glory may love thee: & Inward in me the power of thy holy spirit, by thy salvation and reward of the faithfull, to the salvation of my soule and Body Amen

Then say thus following;

O God most mighty father, from whom proceedeth all good, the great gifts of whose mercy is incomprehensible; hear my prayers, which I make in thy sight.

Special precepts of the Notes of Theology chiefly of the 1. 2 and 3  
 kind of Orations and an augmentation of the rest and ought to be said before all  
 the Notes of Theology, but especially before the ineffable Note; these are  
 the precepts to make thee sufficient with our command thee to observe  
 by the authority of Salomon: diligently Inquire them out, and do  
 as we have proposed, and perfectly pronounce the Orations, and look into  
 the Notes of the other arts.

How Salomon received that ineffable Note from the Angel

Because thou desirest to know the mysteries of the Notes, & the things of the inward parts:  
 Now, the expression whereof is given in the angels by the figures of flowers; Birds, trees, plants,  
 Candles and serpents; for Salomon received this from the Lord in the night of  
 purification. Ingraven in a Book of Gold; and heard this from the Lord: doubt not,  
 neither be afraid, for the sacrament is greater then all the rest. and  
 the Lord bestowed it unto him.

when thou lookest into this Note; and readest the Orations thereof, observe the  
 precepts before; and diligently look into them; and beware that thou prudently  
 consider and keep what soever thou readest in this Note of God, and whatsoever shall  
 be revealed to thee in this vision, and when the Angel of the Lord appeareth  
 before thee; keep and consider the words and writings he revealeth to thee; and

and observe them to practise and operate in them, observing all things with  
great moderation, and pronounce them at the appointed dayes and hours as before is  
directed, and afterwards say, Sapienter he illo; age et caste vivas.

But if thou dost anything uncertain, there is danger, as thou wilt have experience  
from the other notes, and the Orations of them; but consider it is most wonderful in these  
Orations; for these words are ineffable names, and are spiritually to be pronounced  
before the ineffable <sup>name</sup> ~~name~~ Hoel Iehl, Inchiator ~~Abator~~ Kratol, Kapiatol,  
gemor, ges <sup>amcor</sup> ~~amcor~~, These and the Orations which ought to be pronounced  
afford the inspection of all arts, and afford the Note of Theology.

This is the fulfilling of the whole work; but what is necessary for an experiment of  
the work, was have more plainly directed before, for in the beginning of the knowledge  
of all arts, there is given almost the perfect doctrine of Operation, I say almost, --  
because some flourishing Institutions have remained, wherefore this is the first in  
beginning.

How the precepts are to be Observed in the operation of all arts.

Observe the 4 D in every operation of Theology. Exhibit that operation with Eternity  
every 4 D. quartam Lunam; & diligently look into the Books & writings of those arts, if  
thou dost of any of the Chapters, they are to be pronounced, as it taught of the superior Or-  
=aptors; But know this, that these holy words of Orations, are appointed to be said, before y<sup>e</sup> God  
of the site for an experiment of life or death; & this thou must do often, if thou wilt  
operate nothing else in this whole Body of art: and know this, that if thou hast not the  
Books in thy hands, or the faculty of looking into them is not given to thee; the Effect of this  
work will not be the best therefore: but the Orations are to be pronounced, where  
they were to be but said: and as to the knowledge of a vision, and the other virtues which  
these holy orations have, thou must prove and try them, when and how thou wilt.

These principles are especially to be observed.

But when thou wilt operate in Theology, observe only those dayes which are appointed,  
But all times are convenient for those Notes and operations, for which there is a competent  
time given, But in the pronunciation of the words: Let's call art, or in the Inspection of their  
notes, or perhaps thou mayest permit some day appointed, if thou observe the rest, or if  
thou transgress those dayes, leave not off the work for it looeth not its effort for thee,  
For the more it is to be observed in the greater number, then the dayes or hours for  
for salomon

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

This is enough to say of them; but by no means for gett any of the words w<sup>ch</sup> are to be  
said in y<sup>e</sup> beginning of y<sup>e</sup> reading to attain to art; for there is great vertue in them.  
When maist frequently use the holy words of the visions; But if thou wouldst  
operate in the whole Body of Physicall art, the first Chapters are first to  
be repeated, as before and defined. and in Theology, thou must operate only by thy selfe as  
often appears the Orations & look into y<sup>e</sup> helms of Theology: they produce great effects.  
it is necessary that you have the helms of the 24 angles <sup>always</sup> in memory, and faithfully keep  
those things which the angel revealeth to thee in the vision.

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

Here followeth the Additionall part of the  
ast stands in the beginning of the  
printed Exemplet: *ast*

Apollonius, Master of arts, duly called, to whom the nature of Librall arts  
hath been granted, am Intended to *renew* of the knowledge of Librall arts, & of the knowledge of  
Astronomy and with what experiments & demonstrations, a compendious & compitent knowledge  
of arts may be attained unto; & how the highest & lowest mysteriob of Nature may be  
compendiously diuided, & fitted, & applied to y<sup>e</sup> Natures of times, & what proper dayes &  
houres are to be elected, for the dooest & actions of men, to be begun & ended, what qualifi-  
cations a man ought to have, for to attaine the Efforay of this art & how he ought to dispose  
of y<sup>e</sup> actions of his life, & to behold & study y<sup>e</sup> Course of y<sup>e</sup> Moon. In y<sup>e</sup> first place therefore  
we shall set forth certain precepts of y<sup>e</sup> spirituall sciences; that all things w<sup>ch</sup> we  
Intend to speake of, may be attained to in order. wonder not therefore at what you shall  
hear and see in this subsequent treatise, and that you shall see an Example of such Inestimable  
Learning. Some things which follow which we will deliver to thee as Essays of wonderful  
Efforts, & have extracted them out of the most ancient Bookes of y<sup>e</sup> Hebrews; w<sup>ch</sup> when thou  
seest them (although they are forgotten & worn out of any human Language) neede thou  
esteem them as Miracles: for I doe truly admire the great power and Efficacy of words  
in the works of Nature.

There is a great vertue, power & efficacy in certain Names and words of God, that when  
you use these holy words, it shall immediately encrease and adde your Eloquence; so that y<sup>e</sup>  
shall be made Eloquent of speech by them, that though attaint to y<sup>e</sup> Efforts of y<sup>e</sup> powerfull  
hallowed Names of God but from whom y<sup>e</sup> power of dooeth proceed, shall be fully demonstrated  
to you, in the following Chapters of prayers: and those which followeth to  
our hand, we shall lay open.

An Explanation of the Notory Art

This art is divided into two parts, the first containing general Rules, y<sup>e</sup> second speciall Rules;  
we come first to y<sup>e</sup> speciall Rules; that is first to a threefold, & then to a fourfold division; & in  
y<sup>e</sup> third place, we come to speake of Theology; w<sup>ch</sup> sciences thou shalt attaine to by the operation of  
operation of



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

### The first Precept

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

Before any one beginneth to utter any prayer, or to utter any part of this art, to bring them  
 to effect, let him always first reverently and devoutly rehearse this prayer in the  
 beginning. If any one will search of Scripture, or would understand or eloquently pronounce  
 any part of the Scripture: let him pronounce the words of the first written figure, to wit  
 Heli Semath, in the morning betwixt six and seven of that day, wherein thou wilt begin  
 any work. And in the name of the Lord our God let him diligently pronounce  
 the same proposed, with this prayer Theos Megale, which is mystically distorted and  
 miraculously and properly framed out of the Hebrew Greek and Chaldean  
 tongues, as it extendeth itself briefly into divers Languages in the beginning thereof  
 The second part of the Oration of the second Chapter is taken out of the Hebrew, Greek or Chaldean,  
 of the expression thereof ought to be pronounced first which is an Oration in Latin or in our  
 Language: the third Oration of the third Chapter, allways in the beginning of every  
 mystery, is first to be rehearsed. The Oration is: Theos Megale, in tu ymas  
 ymas

ymas Eures, &c. The exposition is: O God the light of the world &c. as before  
in the Notory art of Salomon is sett down

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

These are also certaine figures or Orations w<sup>ch</sup> Salomon in fadaa calleth Holy; that is:  
Triumphall orations of the Liberrall arts, & sudden excellent Efforacions of vertues, as they are  
Introduction to y<sup>e</sup> Notory art wherefore Salomon made a speciall beginning of them, that they are  
to be pronounced at certain determinate times of the Moon, and not to be undertaken without  
consideration of y<sup>e</sup> End. whosoever will pronounce these words, lett him do it in a determinate  
appointed time, as sett a side all other occasions, as he shall profit in all sines in one  
Month; and attain to them, in an extraordinary wondrous full manner.

The expositions of the lunations of the Notory Art.

These are y<sup>e</sup> expositions of y<sup>e</sup> Lunation for Introduction of y<sup>e</sup> Notory art to wit in y<sup>e</sup> 4<sup>th</sup> & 8<sup>th</sup> day of y<sup>e</sup>  
D. in the 12, 16, 20, 28 or 30<sup>th</sup> though to be put in operation; from whence Salomon saith  
that to these times are given y<sup>e</sup> expositions times of y<sup>e</sup> Moon; of y<sup>e</sup> fourth day of the Moon, w<sup>ch</sup>  
are written by y<sup>e</sup> four angels, as in y<sup>e</sup> fourth day of y<sup>e</sup> Moon is manifested to us; as are four  
times repeated & explained by y<sup>e</sup> angel, the Messenger of these Orations, and are also  
repeated and delivered to us that require them from the angel, four times of y<sup>e</sup> year,  
as when y<sup>e</sup> Moone is full, y<sup>e</sup> four languages, Hebrew, Greek, and Latine,  
and god ha<sup>th</sup> determined the power of the faculties of human understanding, to  
the four parts of the Earth; and also the <sup>four</sup> bestow<sup>ed</sup> of humanitie<sup>s</sup> understanding,  
Memory; Eloquence; and the faculty of Ruling those Three, and these things  
are to be used as we have before spoken.

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

That is y<sup>e</sup> first figure of y<sup>e</sup> Notory art is a circle, w<sup>ch</sup> is divided into four parts, w<sup>ch</sup> hold  
and this is an allivall wisdom; understood of few in astronomy, but in y<sup>e</sup> glasse of astro-  
logy it is called: the Ring of Philosophy, as in y<sup>e</sup> Notory art it is written, to be y<sup>e</sup> foundation  
of y<sup>e</sup> whole sines; But it to be used as we have before said, beginning in y<sup>e</sup> morning and  
morning ends

Mornings once about the Third hour, once in y<sup>e</sup> ninth hour, and once in the evening.

The precedent Oration ought to be spoken softly, and lett him that speak it be alone, & pronounce it w<sup>th</sup> a low voice, so that he secretly hear w<sup>th</sup> himself. & this the foundation thereof, that if hee see any great worke, he shall say it twice in y<sup>e</sup> morning, & a bout y<sup>e</sup> ninth hour twice, & lett him fast the first day wherein hee shall say it, and lett him live chastly & devoutly, & saying y<sup>e</sup> Oration which hee shall say:

This is the Oration of the four Conquers, Chaldee Greek, Hebrew and Latine & suddenly pronounced, w<sup>ch</sup> is a lode, the splendour or Speculum of wisdom.

In all holy Lunations, these Orations ought to be read once in y<sup>e</sup> morning, once about the third hour, once about the ninth hour, and once in y<sup>e</sup> evening.

The Oration.

Assay Lemath, Assay, Lemath abra bue.

The second part of the precedent Oration which is to be said onely once

Assay Lemath, Lemath, Aza gessenio.

The third part of the precedent Oration, w<sup>ch</sup> is to be spoken together with the other Lemath, Sebanck, Elithy, Aygezo.

This Oration hath no exposition in the Latine.

This is a holy prayer, without danger of any sin, w<sup>ch</sup> Salomon saith is more precious then hum and sun, & hee addeth w<sup>th</sup> saith that the operation thereof is more precious then can be considered of, or apprehended by man, & accepting all those secrets, w<sup>ch</sup> is not lawful neither is it good to man to utter: therefore hee forbiddeth the Oration without any exposition because no man should attain to the perfection thereof: and it was left so spiritual, because the angels themselves doe not use it so Salomon, and an inexpressible prohibition upon it saying. see that thou doe not presume to give to any other, nor to command any thing out of this Oration, neither thou thy selfe nor any one by thee, nor any one after thee: for it is a holy & sacramentall mystery that by the pronouncing thereof God heareth & answereth, & increaseth thy memory, understanding, & eloquence, & establisheth thee from all

them all in these. — Let it be read in appointed times of the Lunation, in  
the four dayes of the Moon, the Eight and twelfth, as it is written & commanded;  
say that oration very diligently four times in those dayes, verily blessing, that thereby  
thy study shall suddenly be enlivened and made clear, without any ambiguity,  
be yond the apprehension of humane Reason.

Of the Efficacy of that oration which is inexplicable  
to humane sense.

This is that only which Salomon calleth The happiness of wit; and Apollonius termeth  
it, The light of the soule, and The speculum of wisdom. The vertue or efficacy wherof  
is so great, that it is understood or apprehended by very few or none, therefore having  
I sayed some petitions, signes & prayers, we give them as an Entrance to y<sup>e</sup> things wherof  
we intend to speak, of the other part, that we have spoken of before, how the  
we come to speak of them, some things are necessary to be declared, wherby we  
may more clearly & plainly set forth our intended description, for as we have said  
before, there are certaine exceptions of the Notory art, some wherof are dark and  
obscure; and other plain and Manifest. For the Notory art hath a Booke  
in Astronomy wherof it is the beginning and Mistake, and the vertue of it  
is such that all artes, are taught and derived from her, and we are further to  
know that the Notory art doth in a wonderful manner containe as compriseth  
and within it selfe all artes and the knowledge of all Learning. therefore it is  
called the Notory art because in certaine chiefes, knoweth both and  
comprehendeth the knowledge of all artes, for so Salomon also saith in  
this Treatise Lemegeton, that is in his Treatise of spiritual & secret Experiments.

Here Herewith, in what manner these notes differ in Art, & the  
reason thereof, for a Note is a certaine knowledge by the Oration  
and figure before set downe.

But is not the name of signification, made in their due place, and how  
Notes are called in the Notory art, how it is a mention of <sup>that</sup> oration which is called The  
Queen of Tongues; for amongst these Orations there is one more Excellent then  
any of Salomon would the world have called The Queen of Tongues because it taketh  
away

away, as it were with certain force covering the Impediments of the tongue, & growth of a marvelous faculty of Eloquence. wherefore before we proceed further, take a little stay of that Oration: for this is an oration which in the scriptures is ought to be always in our Mouths; But it is taken out of the Chaldean Language, which although it be short, is a most wonderful Vertue, & that when you read that scripture with the Oration before mentioned, you cannot keep silent those things, which the tongue and understanding suggest, as administer to thee.

The Oration which followeth, is a certain Invocation of the angels of God and it is a marvelous Eloquence, and ought to be said in the beginning of the scriptures, and in the beginning of the Month.

The Oration

Lameth, Synach, Simach, Belmay, Azariment, Gregon,  
 Sotamasim, Ozetogomagial, Ziziphier, Josanem, Solabar, Borifama,  
 Defarciamar, Zemit Zemaio, Pheralon, Anuc, Philozophi,  
 Gregoon, Zetos, Anum, Anum, Anum.

Now this oration is to be said in the beginning of every Month.  
 Psalms and other more Miracles.

In the beginning of the month, as it is said in the scriptures, ought to be spoken most devoutly, and nothing ought to be retained, in his heart, and understanding, suggest, and prompt, is to be in the reading thereof, and also follow certain words, which are written in the scriptures, which ought to be said in the beginning of the Month, and also in the other days; I would also know, that it is to be pronounced wisely, and with the greatest reverence, and that fasting, before you have taken either Meate or drink.

Here followeth the Prayer wee speak of before,  
 to obtaine good Memory

Most mighty God, Invisible God, Theos Patir Heminas, by thy archangels,  
Elyphamajai geloucoa, gebeche Banai gerabeai Glonnit, and by thy glorious  
angels, whose name are so confarred, that they cannot be uttered by us; w<sup>th</sup> are  
those Do Hel. v. P. A. li. O. P: are which cannot be comprehended by humane sense

Here following is the Prologue of the precedent Oration, which  
provoketh & procureth Memory, & is continued with the  
precedent note.

This oration ought to be said w<sup>th</sup> the precedent oration, to wit Lameth, with this  
Theosoth ches today, O Theos, to be said always at our continued oration. If it be for  
Memory lett it be said in the Morning; if for any other effect in the Evening, and  
thus lett it be said in the hour of the Evening in the Morning, & being thus pronounced  
with the precedent oration, it encreaseth the Memory, & helpeth the Imperfections of the Tongue

Here beginneth the Prologue of this Oration.

O Theosoth ches O my Lord to Illuminate & light of my Conscience w<sup>th</sup> thy splendour  
of thy light; Illustrate and confirme my understanding w<sup>th</sup> thy sweet odour of thy  
spiri, adorn my soule; that Learning I may hear, & to I hear I may retain in my  
Memory, O Lord reform my heart; restore my senses, and strengthen them qualify  
my memory with thy gifts, mercifully open the dullness of my soule. O  
most mercifull God, temper the flame of my tongue, by thy most glorious &  
unspareable hand; Thou who art the fountaine of all goodnes, the  
fountain of living waters, have compassion with me give me a good memory unto  
me, and bestow upon me what I pray for in this holy oration. O Thou who dost not fight  
with Iniquity a sinner, but mercifully waitest & covering his repentance, (I though unworthy)  
beseech thee to take away the guilt of my sinnes, & in a way my wickednes, & grant  
me these my petitions by the certue of thy holy angels Thou who art our God in Unity Amen.

Here He sheweth some other verses of the precedent Oration.

If thou desire any great joy, what it may be, or what it may be, or if thou wouldst see any great vision,  
of any danger present or to come; or if thou wouldst be satisfied of any one that is absent,  
say this

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

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

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

The oration of the Physicall art  
 Theius fili Dominus Incomprehensibilis, Ancor, Anacor, Anylos,  
 Rehorna, Theodonos kelyotis Thagor, horizane, Corichito, Anasae,  
 Hilsse, Tonope, Phagora.

An other part of the same oration

Eliminator, andones keloje Tephaga in, Secedum, Thacones Behelas Belhoros, Hocno  
 Phagan, Inphandus Humana natus Et: vos Gloytus Phagora, Be prapent ye holy angels  
 Adore life and death me; whether I shall recover or dye of this Infirmity,

This being done, then aske the sick person: friend how dost thou feel thy selfe in  
 his answereth thee; If feelinge selfe at good ease, I beginne to meditate, or yette: then Iudge  
 without doubt of sick person shall recover: But if he answereth, I am very grievous ill, or  
 worse and worse; then doubtless towards he will dye on the Morrow: But if he answereth I am  
 not my selfe and condition is, whether better or worse; then you may know a while, that he  
 either dye, or his disease will change and alter for the worse. if it be a Child, that is  
 not of years capable to make an answer; or that the sick languisheth so grievously,  
 that he answereth not who, or will not answer, say this oration three times, and what  
 you first thought in your mind, that Iudge to come to pass in his life.

And if further neede is of any one distemper, and to hinder his Infirmity, say  
 the same oration, and the angelicall vertues shall suggest the truth to thee.

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

oration for him, and your minde shall reveale to you, whether he shall live or die.

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

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

But know that this miracle proceedeth not from your own Nature, But from a Nature and vertue of the Holy angels, it being part of their office, wonderfully to reveale these things to you. If you doubt of the virginity of any one say this Oration in your minde and it shall be revealed to you whether she be a virgin corrupt.

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

Of this oration Salomon saith: that by it a know knowledge of Physick is conveyed from God, upon which he hath laid this command, and calleth it the miraculous & efficacious foundation of the Physicall art and science, wherein is contained all the science and knowledge of Physick, and that it containeth in it the quantity and quality of the whole Physicall art and science; wherein there is contained, rather a Miraculous and mysterious, than a far-fetched or vaine miracle, which as often sover as you read the same regard not the paucity of words, but praise the vertue of so great a mystery

It is to be noted and observed that every part of it is a prayer, and that it is not to be used as a magic, but as a prayer, and that it is to be used as a prayer, and that it is to be used as a prayer, and that it is to be used as a prayer, and that it is to be used as a prayer.

And therefore speciall precept.

This is necessary for us, and well observed by us, and the same is contained in the most excellent and precious volumes of writings in divers and copious Treatises, which it may be easily found, and diligently required out the way of attaining to it, out of the most ancient Books, which were composed by Salomon. The first which is to be understood therein is. That the Oration before the second Chapter is to be used long before



before every speech, & the beginning wherof is Assay: and the words of the Oration are  
 to be said in a competent space of time: but the subsequent part of the Oration is  
 chiefly to be said, when you desire the knowledge of the voluminous writings, and looking into  
 the whole thereof. The same Oration is also to be said when you would shortly and plainly  
 understand any ~~part~~ <sup>exposition</sup> ~~of~~ <sup>of</sup> ~~any~~ <sup>of</sup> ~~great~~ <sup>of</sup> ~~matters~~ <sup>of</sup> that you have suddenly proposed to you  
 you never heard of before: say also the same Oration at such times when any thing of  
 great consequence is Imported of you, which at present you have not the faculty of  
 expounding. This is a wonderful full Oration of which we have spoken. The first part  
 wherof is expounded in the volume of the Magnitude of the quality of art.

The Oration

Sarnio, Rogum, Ragia, Rogium, Ragiomal, Agatel, Erdioch,  
 Anchoionos, Zochen, Saza, ya, Manichel, Mamacuo, Lephoa, Boraco,  
 Cugmal, Salayel, Ythunane, Azaroeh, Beystar, Amak.

Co the operation of the Magnitude of art. this oration containeth in y second  
 place a general & briefe of the first book of all Scriphture: part of y Exposition  
 wherof we have fully explained in y Magnitude of y quality of y said art. But y  
 reader hath hardly heard of y admirable mystris of y sacramentall yndicatio of y said  
 wtth him know this for a rare & wonderfull of the great knowledge of y oration aforesaid,  
 but that y beginning of this is expounded in Lutin or English.

The beginning of the oration

O Eternal and infinite wisdom, omnipotent  
 power! wt thy right hand encompass my heart, and y holy angels of thy Eternal conuill  
 compass fill up my <sup>th</sup> senses w thy memory, and y odour of thy cymbles set  
 sound of thy great strength and fortify my understanding, & honour y presence  
 of thy face and all thy holy heavenly virtues w thy grace, & with thee  
 hast made all things, w<sup>th</sup> thou hast no word lost man, and raise  
 him affore his fall to heaven learning, w<sup>th</sup> thou wert pleased to create  
 death & da

Each of them y<sup>e</sup> knowledge of every s<sup>in</sup>ne Inform, replat Instruct, restor & correct  
red fund, that I may be made how in the understanding thy words, and in  
receiving the ~~fruit~~ s<sup>in</sup>ne which are profitable for my soule and Body,  
and for all faithfull Believers in thy Name; whereto is Blessed for ever  
world without End.

how it also a particular Exposition of y<sup>e</sup> foregoing Oration, w<sup>h</sup> hath to be unpounded,  
to be read by every one that is Learned in this art, and know that no humane  
power nor faculty in Man is sufficient to find out y<sup>e</sup> exposition thereof

This Oration is also called by Salomon. The gemme, or Crown of y<sup>e</sup> Lord for he saith  
it helpeth against danger of fire or of wild Beasts of y<sup>e</sup> Earth being saith w<sup>h</sup>  
abounding faith for it is found to have been reported from one of y<sup>e</sup> four angels,  
wherunto was given power to hunt the Earth, the sea and the trees. This is  
an example of this Oration in the Booke called The flower of Heavenly Learning.  
For herein Salomon glorified God, & taught by this he inspired into him y<sup>e</sup> knowledge  
of Theology, and dignified him with the divine Mysteries of his omnipotent power  
& greatness, which Salomon beholding in his right sense, bestowed upon  
him by the Lord his God, he conveniently gathered the greater Mysteries to  
gather in this Notory art. w<sup>h</sup> were holy & worthy & wonderful Mysteries. These things  
and mysteries of Theology. And during gentills have not all lost. which Salomon  
Salomon calleth the sign of y<sup>e</sup> holy Mysteries of God, revealed by his  
angel before and that which is contained in them is y<sup>e</sup> fulness of our dignity and  
humane salvation.

The first of these Orations is the spiritual, the virtue  
whereof teacheth Divinity, & preserveth the memory thereof.

And the next is the second, which is the second of the same nature. The  
first wonder of y<sup>e</sup> spiritual and inward duty, & also the second in y<sup>e</sup> memory  
thereof, & the second Salomon commended this to be called y<sup>e</sup> sign of y<sup>e</sup> grace  
of God for as Ecclesiastes saith. This is the spiritual grace of God, that  
hath given me the knowledge to treat of all Plants from the Cedar of  
Libanon

Libanon to the Hyssop that groweth on the wall

The Election of Igm in what Duration these  
Orations ought to be said.

The first Oration ought to be said once in the first Duration, in y<sup>e</sup> third third times, in y<sup>e</sup> sixth six times, in y<sup>e</sup> ninth nine times, in the twelfth twelf times, in y<sup>e</sup> seventeenth seventeenth times, and in y<sup>e</sup> eighteenth as many times, in the twenty six as many in y<sup>e</sup> twenty ninth as many, and so many in the thirty ninth; for this oration is of great vertue and Efficacy, that in y<sup>e</sup> very day, thou shalt say y<sup>e</sup> same, as if it it were determined by y<sup>e</sup> father, it shall surely be. Thy knowledge in y<sup>e</sup> science of divinity.

But if otherwise that thou art Ignorant, and hath been seen by thy companions thy Superiour, or Inferiour, though unto others thou shalt seeme to have <sup>been</sup> drawn into the study of divinity, and the lectures by the space of some Months, resting of doubt from thee, of them who shall see thee, to know such things, in that day when thou wouldst say it, two chastly, and say it in y<sup>e</sup> morning.

Salomon testifieth, that an angel delivered y<sup>e</sup> following Oration, in Thunder, who standeth alwayes in y<sup>e</sup> presence of y<sup>e</sup> Lord, to whom he is not deadfull the Mysterie words of is holy and of great Efficacy, he thought this oration to be said abroad, because it moveth y<sup>e</sup> heavenly spirits to performe a great work.

Of this oration he saith, that so great is y<sup>e</sup> Mystry thereof that it moveth the Celestial spirits to performe any great work, w<sup>ch</sup> y<sup>e</sup> divine power permitte th it also giveth y<sup>e</sup> vertue of its mysterie, that it swalth y<sup>e</sup> tongue and Body of him that speaketh it, with so great inspiration as if some new, and great mystry were suddenly revealed to his understanding.

Here followeth the beginning of this oration

Al' herein is so great vertue and Efficacy  
as wee have said it being said with great devotion  
Abraham. y<sup>e</sup> hel Chelyc bene Agyrator, qe qor, &c.<sup>a</sup>

This is the beginning of the Oration the parts whereof are four, But there is some thing to be said of the beginning by it selfe, and of the four parts severally; and then between the beginning and these Oration which are four we shall make this competent division.

For this, is that which is to be spoken of the beginning severally, and this Oration is to be divided into four parts; and the first part thereof is to be said, that is the beginning, before any other part of the Oration is to be completed. These good names following are to be pronounced. This is the division of these Oration, Helma, Helma Helma, etc. Oh God the Father God the Sonne God the holy Ghost spirit, confirm this Oration, and my understanding and Memory, to receive, understand, and retain y<sup>e</sup> knowledge of all good scriptures, and give me perfect understanding of Mind therein,

This is the beginning of that Oration which as we have said before ought to be said according to y<sup>e</sup> traditions and constitutions thereof, and ought to be repeated because of the forgetfulness of our Memory, and according to y<sup>e</sup> weakness of our wit or according to the sanctity of our life, there being contained in it so great a Mystery and such Effracionis vertus.

There followeth another subtle Oration, wherein is contained a sacramentall mystery and wherein every perfect liour is wonderfully transported: for hereby God would have us to know, what things are good, and what are evill, and what are necessary things, and what things are superfluous, and what things are contrary to the Lord hath said. Mine Eyes have seen the Impression, and in the Book or every day that is written and written, and known in them etc. so it is in the scriptures of God, for we are not able to know all things, how the sun hath the same course as at first, that our order may be confirmed: for all writing what so ever, which is not from God, is not to be read, for God himselfe would have all things be divided: and this is how the prayer to be used before the second part, which containeth so glorious and excellent conceptions of Oration and do findeth the completed part to have power in the heavens, and in nowise can be defiled by human's touch.

And now we shall begin y<sup>e</sup> second part of this Oration, which is of so great vertus:

Agnes Sancta Rosa etc.

etc.

This is y<sup>e</sup> second part of y<sup>e</sup> president Oration, of which some singular thing is to be spoken  
 whosoever if thou sayest this Oration, commemorating y<sup>e</sup> first part thereof, say y<sup>e</sup> oration  
 following, and thou shalt perceive the profits which are therein

O God of all things, who art my God who in the beginning hast created all things out of  
 nothing, and hast reformed things by thy Holy Spirit, comfort and restore my confidence,  
 and heal my understanding, that I may glorify thee in all my works thoughts  
 and words, and after thou hast said this Oration, make a little respite the  
 space of half an hour, and then say the third part of the oration which followeth:

Megal, legal, pharistos &c

Having said this third part of the Oration then meditate with thy self about y<sup>e</sup>  
 Scriptures thou desirest to know, and then say this oration,

O thou that art the true light, and way of all creatures, O Just  
 God, vivify me, and confirm my understanding, and restore my knowledge, and  
 restore unto me, as thou didst unto King Salomon, Amen.

Commemorating y<sup>e</sup> parts according to that which is laid down, add y<sup>e</sup> oration following, y<sup>e</sup>  
 other orations being said, say the fourth part of the oration which is this.

Amaziel Dany. haq. &c

When the mind is very much troubled, it is directed to the following oration.

Speak thou O Lord, to those who have not seen thee, and  
 checke them, that being washed from y<sup>e</sup> burden of Infidelity, thy allgiving  
 spirit may assist us, and take away all Intendulity from us

How are these orations are not expounded by the words  
 of the orations

It is not to be known that y<sup>e</sup> whole Oration is not expounded, because  
 the words thereof, are of so great subtilty, adorned with y<sup>e</sup> Hebrews Chaldee  
 Tongue, with the subtle & wonderful full Eloquention of God, that y<sup>e</sup> glosses of  
 the first & exposition thereof cannot possibly be transferred upon us, The  
 Latine words which are vnderjoynd to the parts of the Oration aforesaid, are  
 such words, as have beene taken out of the Chaldee Tongue for they  
 for they

For they are not the whole oration, But a certain heads of every oration pertaining therunto.

Here he speaketh of the Efficacy of all these.

For this oration is of such a My story, as King Salomon himself witnesseth that a servant of his house having found this Book by chance, and being to much overcome with wind, in company of a woman, he presumptuously read it; but before he had finished a part thereof, he was stricken dumb, blind, and deaf; and his Memory taken from him; he continued to the day of his death; and in the hour of his death, he spoke and said that in four angels he had offended in presumptuous reading so sacred a My story, whereof daily heeper as afflictions of his Memory, and the loss of his speech a third of his sight and the fourth of his hearing.

By the testimony this oration is so much recommended by the said King Salomon and great is the My story thereof. who do greatly require and charge everyone that hee doth not presumptuously wherefore Let this oration be said according as is directed.

In this Chapter he sheweth the Efficacy of the subsequent oration, it being speciall for to obtaine Eloquence

This holy oration which followeth, is a certain speciall oration, to obtaine Eloquence where as ~~all~~ all others have virtue and Efficacy in other things, this containeth this certain speciall My story in itselfe. and where as out of the generalls is shewing in itselfe, it containeth generall precepts, common counsailes, for to God instructed y soul in y Bodys repair. This I give unto you, that ye may keep and observe the Law of the Lord. and those that stand in y presence of y Lord sinners, and see their sinners face in dark night and day. In this oration I say, this is y most serious, My story and Instructive oration, containing such My stories in y mind, considered and considered in y mind with a My story; that a man shall keep it according to his will, hee respects all changes in his sight, that are made; for y My story of this oration is serious and sacramentall. If no man presume to say any of this oration after to much drinking or Luzzing; nor fasting without great neede and necessity, whom Salomon with it no man presume to read any thing of this oration but in certain appointed times, unless hee make mention of this oration before some great neede for some weighty cause, for this oration is of wonderful excellent vertue. y goodness of this oration, and y attaining to y Effort thereof, it is read in that Chapter wherein it is said follow me & I will make you fishers of men,

as hee saide

as he said and we know that it is not of our power, that this Oration is of so great a  
 vertue or such a mystery, as some times also of Lord said to his disciples, this we are not  
 able to know for this Oration is such a mystery that it containeth in it the great  
 Name of God, w<sup>th</sup> many have tryed, in saying they know it, Jesus himself performed  
 many Miracles in y<sup>e</sup> Temple by it; But many have tryed about what he did, and  
 have tried and abounded y<sup>e</sup> earth therof, so that now have declaredly said to fore  
 it and to pass: but we suppose have spoken something about or concerning it.

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

For this Oration is one of y<sup>e</sup> generalls or y<sup>e</sup> first of particulars containing both in it self,  
 having a speciall vertue and faculty, to gaine Eloquence in it self: therefore it is  
 necessary to be understood what time, ordination, or in what way it is to be said and  
~~published~~ published. — it may always be rehearsed in every 4 Lunary or a  
 bove said but y<sup>e</sup> ordination of y<sup>e</sup> time for everyday, wherein it is to be said is especially  
 in y<sup>e</sup> Morning betimes, before a man is defiled, or then all Oration is the first to be said  
 and this Oration must be then pronounced totally to gather without any division; and  
 although there are divisions therin, the Oration is not divided in it self, but only  
 the divine and glorious Names are written severally, and are divided in parts, according  
 to y<sup>e</sup> terminations of severall great and glorious Names, and it is to be said to gather  
 as almost Excellent Name; But not as one word, because of y<sup>e</sup> fragility of our Nature;  
 whether is it needfull to know y<sup>e</sup> Elements of syllables, written in this Oration, they  
 are not to be known, neither lett any suppose unthinkingly speak them, nor then lett  
 him do any thing by way of demonstration concerning this Oration, he ought not to be  
 done: Et non Perit Hinc in Lib. 4. c. 45.

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

This is a thing a good rule amongst y<sup>e</sup> wise men of his world, that those things which  
 have said to be pronounced w<sup>th</sup> great reverence and industry. It may be said every  
 day wherein thou art not hindered by some vinnousall sin. or in that day wherein  
 thou art impeded by some vinnousall sin, thou mayst remember it in thy heart;  
 and if thou dost desire to be made eloquent, repeat it these times, and if  
 any will thing to be both the, or thou art engaged and involved into any  
 great business

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

The third thing to be considered in this oration is, this oration ought to be pronounced, that profession of thy heart and Mouth ought to be pronounced; lest it be pronounced in thy Morning early, and after that oration say thy Latine oration following.

This is a Prologue or Exposition of the precedent oration, which ought to be said together

Oh omnipotent and Eternall God, and mercifull Father, blessed before all worlds, who art a God Eternall, Incomprehensible, and unchangeable, who hath granted thy blessed gift of salvation in Christ; according to thy Omnipotency of thy Majesty, hast granted unto us the Faculty of speaking, and Learning which thou hast denied all other animals; and hast disposed of all things, by thy Infallible providence: Thou art God, whose Nature is Eternall, and consubstantial, seated above thy heavens; in whom thy whole deity corporally dwelleth. Implore thy Majesty, and glorify thy omnipotency, with an Incessant Impetration, adoring the Majesty of thy power and Magnificence of thy Eternity, I beseech thee O my God, to grant me the Inestimable wisdom of thy light of thy holy angels. Oh God thy holy spirit Incomprehensible, in whose presence stand thy holy guard of angels; I pray and beseech thee, by thy holy and glorious Name, and by the light of thy angels, and the heavenly principalities, to give thy great intercession, to be present with me; and give unto us power to be preserved in the Memory of thy wisdom, who live stand and reign eternally our Eternall God, through all worlds of worlds in whose sight are all glorious virtues, Now and all wayes, and every wayes, Amen.

This oration being thus finished thou must open thy mouth, and say, as is added, so that thou art to be silent a while after the Latine oration is ended, and after a little Caritative, that is a little space of silence; begin to say this oration following Lemet, Amen &c.

This is the Sacrament, which the Master of the house and several governments who are all things, whether generals or particulars, and known fully, by force of nature, and given fully and are kept in thy Memory, but when thou hast by this oration attained the Eloquent thou desirest, be sparing thereof; and do not rashly declare those things, which thy Conscience suggests to be administered to thee; for this is the end of all general precepts, which are given to



given to obtaine Memory, Eloquence; and understanding, all those things which  
 be fore delivered, of generall respects, and given as signe how the faculty of  
 attaining to the understanding of the generall preceptes may be had, which also  
 Salomon calleth spiritualls, and those singular arts, have singular virtues, powers,

Here followeth the additional part of the Notory Art.

as it stands in the Latin part of the printed Exemplar

The Benediction of the Place

Bless O Lord this place, that there may be in it holynesse, chastity, meeknesse,  
 victory, holynesse, humilitie, goodnesse, plenty, & diam of y Law, to y father son & holy  
 Ghost, hear O Lord, holy Father, almighty Eternal God, and send thy holy angel  
**Michael**, whomay protect, keep, preserve, and visit me, dwelling in this tabernacle, by  
 him who liveth &c.

wherem you would wora to, have resort to y Lunations, the year to be chosen in those  
 Months when the Ozileth in III and IV, V, VI, VII, VIII, in the Months you  
 may be desired.

In the Name of the Lord, be quiet in his most holy art, & y most high God admitteth  
 to Salomon by y name of y most high God, that the way, sudder, in a short space of time  
 be way & frally in y name of y most high God, and know that in these operations are  
 contained all sciences, Law full and <sup>law</sup> full,

First if y operation of y operation is intense, & y operation is intense, & y operation is intense,  
 stability thereof, they will be mighty Entreated, in so much that you will hardly  
 keep silence, for by a word all things are created, and by the virtue of that  
 word all created things stand, and every creature, and that word is God.

Therefore have to the Operator be constant in his faith, & confidence  
 to God, that God shall bestow such knowledge and wisdom, in y pronouncing  
 these Orations, for with God nothing is impossible. Therefore to the Operator be  
 constant in his work, with faith, hope and constant desire, firmly believing that  
 man obtaine nothing but by faith, therefore have no doubt in this operation,  
 wherem there is three species wherem the art may be obtained

The first species is oration, and reason of a Godly mind Not by attempt  
 attempting

attempting a day of devotion, but by reading and repeating the same in your heart

The second species is fasting and praying, for the praying man, God heareth

The third species is chastity he that would operate in that art, lett him be alone and chaste by the space of nine dayes at least; and before you begin it is necessary that you know the time of the day for in the prime of the day it is proper to operate in this art: and when you begin so serve an art, have a care to abstaine from all mettall things at least while you are proceeding in this work untill it be finished and compleated: and when you begin to operate say this verse following;

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

Then say three times Pater Noster etc: and assure that thou wilt never commit willfull perjury But always persevere in faith and hope. This being done with bended knees in the place wherin thou wilt operate say:

Our help is in the name of the Lord, who hath made heaven and Earth: and I will assure into the invocation of the most high, unto him who only heareth and purifieth my soul and confidens in the help of the most high, and continue under the protection of the Lord of heaven: O Lord open and unfold the doubts of my heart, and change me into a new man, by thy love: Be thou O Lord my comfort, faith, hope and perfect charity, to deliver me from all my troubles. Let us pray: then say the Oration following:

O God my God, who from the beginning hast created all things out of nothing, and reformed all things by thy spirit; restore my confidence, and bestow my understanding, that I may glorify thee in all my thoughts, words and deeds, through him who liveth and reigneth with thee for ever Amen

Now in your hand of this tract, on the first day of the month in which you will stur your memory, eloquence, and understanding, and stur it with a very good and sweet word and reason for the sins committed: then must begin to pronounce these orations following, which appertaine to the obtaining of memory, and all virtues and which were composed, and delivered by the sage king Salomon from the hand of God.

The first and last oration of this tract is Alpha & Omega, God omnipotent etc.

Performe ...

This is to follow y<sup>e</sup> third oration of y<sup>e</sup> dunn in y<sup>e</sup> beginning of y<sup>e</sup> notory art.

Troufoss, O Theos hazemagist q<sup>r</sup>ran, Szaman, Sathaman.  
getormantas, Salathiel, nesomel, migal, vuisghama, Hazamir, Reyhaman,  
kamamal, amna, nisha, delith, hazamatok, may pamazathoran,  
hanafuelna, sacromomem, g<sup>r</sup>gonoman, Zaramacham, Cades, backit  
girtalsoman, gys-ton palaphatos kalathel, Osachynem machay. Amen.

This is a true and approved Experiment, to understand all arts and secrets of y<sup>e</sup> world, to find  
out and digg up minerals and treasures. This was revealed by y<sup>e</sup> heavenly angel in this  
notory art. for this art doth also declare things to come, and reveals the sense capable  
of all arts in a short time, by the divine inspiration.

We are to speak also of y<sup>e</sup> time and place. first therefore all these precepts are to be  
observed and kept, and y<sup>e</sup> operation ought to be clean, chaste, honest of his mind, and  
earnestly desire to escape from sinning as much as may be, and so let him provide and  
sober work shall be investigated into him by the divine Ministry.

When thou wilt operate in the New Moon, kneeling say this verse. Lift up the light  
of thy countenance upon us oh God, and forsake us not, oh Lord our God.

Then say three times the Pater Noster and afterwards tell him downwards God  
that he will never commit wilful sin, but always perfect in faith. This  
binding done, at night say with bended knees the following Verse,

Our help is in the name of the Lord  
and the name of the Lord who dwelleth under y<sup>e</sup> shadow of y<sup>e</sup> most high, to y<sup>e</sup> end, and the Lord's prayer and the prayer following.

Theos Pater venemens, God of angels, pray and Invoke this by thy most  
holy angels G<sup>r</sup>ephamasay qelomiras, Geco bon ay sarana na, Glornia,  
and by all thy holy names, by us not to be pronounced, which are these. de. el. x  
p<sup>r</sup> h<sup>r</sup> h<sup>r</sup> t<sup>r</sup> li q<sup>r</sup> y<sup>r</sup> not to be spoken or uttered by human voice; It is with the  
e<sup>r</sup> lamp my confession with y<sup>e</sup> splendour of thy name, I trust and confirm my understanding  
with y<sup>e</sup> sweet saviour of the holy spirit. O Lord adore my soul.

♀

The Proesse followeth.

When thou wilt operate concerning any difficult p[ro]ced[ur]e or question with bended knees before thy God, make confession unto god the Father: and having made thy confession - say this Oracion -

Lord thy wisdoms to assist me, that it may be with me, and labour with me, and that I may always know what is acceptable before thee, and that unto me may be manifested the truth of this question or doct[ri]ne. This being done, thrice in a day following, when thou risest give thanks to god Almighty: saying glory and honour, and benediction be unto him, that setteth on Thron[us], and that liveth for ever and ever Amen.

with bended knees and stretched out arms and hands.

But if thou desirest to understand any Book, aske of some that hath knowledge therein what that Book treateth of. This being done, open the Book and read in it and operate as at first thre[er] times, and alwayes when thou goest to sleep with thy left hand up, and afterwards sleep on thy right side, putting the palm of thy hand under thy ear, and thou shalt see in a dream, all things thou desirest and thou shalt hear the voice of one informing, and instructing, that in that Book and read therein, and thou shalt perfectly understand the same as if thou hadst studied in it along time, and alwayes remember to give thanks to god, as aforesaid:

afterwards on the first day say this oracion:

O Father maker of all creatures by thy unspeakable power thou hast made all things, keep up the soul and body from all adversity of soul and body.

of the Sunday say.

O child of the living god who art the fountain of life and light, whose word is life, and whose word of god is life, the wisdom of the father, open mine eyes, and my unworthy servant N. the voice of thy leading spirit, for I cannot rightly understand, I cannot remember, and declare all thy wordes of wisdom, who would otherwise be of the most right, perfectly teaching humbled and humbly depending of all things in the world, and lead me by thy way of perfection and wisdom.

Lord which leddest me by thy way, O my unworthy servant N. the same spirit and that I may always depend on thy consolation.

Other Precepts:

Having finished these orations and given alms, when thou dost lift thy hands  
 for devoutly kneel down, before thy Lord saying the 51 Psalm: Have mercy  
 upon me O God according to thy multitude of thy mercies &c. and the 31<sup>st</sup>  
 Psalm in these old hands wrapped &c. Thankes up and god to the wall and  
 stretch forth thy hands, having two nails fixed, upon which thou mayst stay  
 up thy hands: and say thy prayers following with great devotion: ~ ~ ~ ~  
 O God who for us miserable sinners: didst undergo the painful death upon the  
 Cross: To whom also Abraham offered up his son Isaac: Thy unworthy  
 servant a sinner perplexed with many evils, do this day offer up, and sacrifice  
~~my~~ unto thee my soul and Body: That thou mayst inspire in me thy divine  
 wisdom and inspire me with the spirit of prophecy, when with thousands inspire  
 the holy Spirit's prophets: ~ ~ ~ ~ ~  
 After wards say this Psalm 17<sup>th</sup> O Lord incline thine ear unto my words &c  
 and add the 23: The Lord is my shepherd, and nothing shall I want: He shall  
 lead me down in green pastures, his servant N. He shall lead me up the waters of  
 fresh ment, he comforteth my soul and leadeth me N. upon the paths of his right-  
 eousness: for his holy name: let my Evening Prayer ascend up unto thee O Lord  
 let thy mercy descend upon me: Thy unworthy servant N. protect, save, Bless, and  
 sanctify me: that I may stand affraid & awe all the wicked darts of my enemies  
 Defend me and ward off, and give of thy food of thy grace one, who with thou hast redeemed me  
 when I was in the grip of god whose response hath laid the foundation of the heaven  
 and formed the earth and placed the sea in its bounds: and by thy goodness, thy word  
 hath made the heaven and the earth: and the sea: and the firmament: and the  
 stone: and the like: and who gave to Solomon the son of King David in open  
 able wisdom: and gave to his prophets the spirit of prophecy: and inspired me  
 Philosopher: and divine inspiration: and revealed to me the secrets of the world  
 and the secrets of the heart: and preserved the many: who exalteth his elect from among  
 and proceed to them: multiply O Lord god thy mercy upon me thy unworthy servant N.  
 by governing me & teaching me with wisdom and understanding adorned with reason and knowledge:  
 firm and sound memory: that I may accomplish and retain whatso ever I shall do: Amen  
 thy O. mercies: and thy word: and thy name: lift up O Lord my god the light of thy countenance:  
 upon me: that I may in thee: and and thank you O Lord god of our lords, and show me  
 thy face: and I shall be safe: then do the 25 Psalm unto the O Lord do I lift up

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

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

How to pray in the oration

How to pray in the oration: The manner of praying, the figure of prayer  
 is to be observed with great faith, hope, and charity, and being  
 resolved to keep and used in operation of holiness all the day of the year  
 upon kneeling to bed the words must be put the fingers under the right ear and so on  
 thy right other night and some times day, as by some say morning saying the Psalms  
 Qui habitat in caelestis and the Lord says one, and this manner of prayer must not  
 be kept home of the day: then say the 9<sup>th</sup> Psalm. He and he both ways: Then say the oration  
 These prayer notes

The manner of confounding the figure of prayer

The manner of confounding the figure of prayer: The manner of praying, the figure of prayer  
 is to be observed with great faith, hope, and charity, and being  
 resolved to keep and used in operation of holiness all the day of the year  
 upon kneeling to bed the words must be put the fingers under the right ear and so on  
 thy right other night and some times day, as by some say morning saying the Psalms  
 Qui habitat in caelestis and the Lord says one, and this manner of prayer must not  
 be kept home of the day: then say the 9<sup>th</sup> Psalm. He and he both ways: Then say the oration  
 These prayer notes



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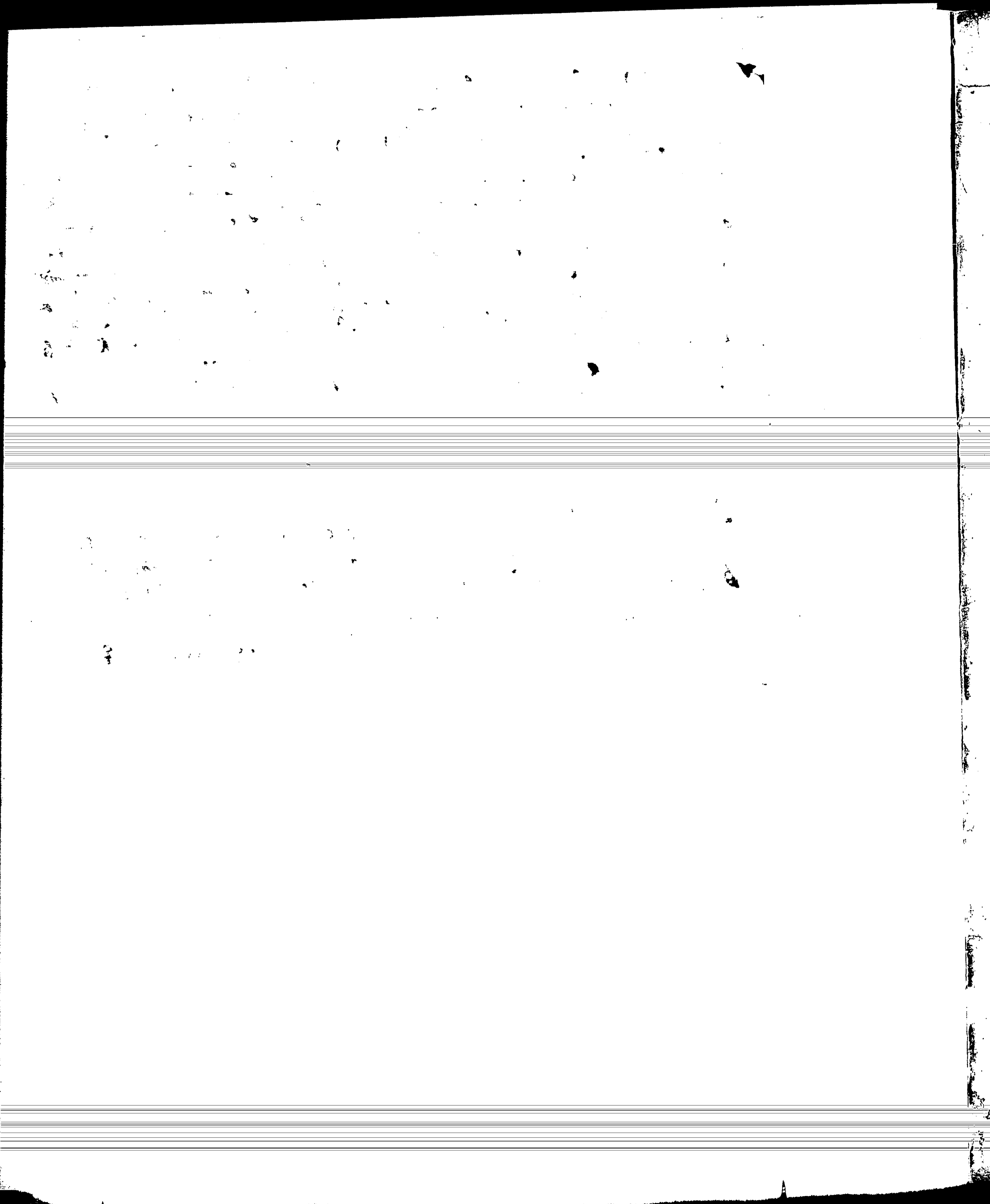
✶ O Lord adorne my soule that I may understand & perfectly  
remember what I haue, reforme my hearte & restore my heart  
& restore my senses, O Lord God, with heale my bowels open  
my mouth most mercifull God, & frame & temper my tongue  
to the praise & glory of thy name, by thy glorious & unspeakable  
name; O Lord who arte the fountaine of all goodnes &  
originall of all piety; haue patience with mee & give unto  
mee a true understanding to know whatsoever is fitting for mee  
& retain the same in memory; thou who dost not presently iudge  
a sinner; but mercifully expectest repentance; I beseeke thee  
though unworthy to wash away the filth of my sinnes & wickednes  
& grant mee my petitions to the praise & glory of thy holy name  
who livest & reignest one God in perfect trinity world with  
oute end amen

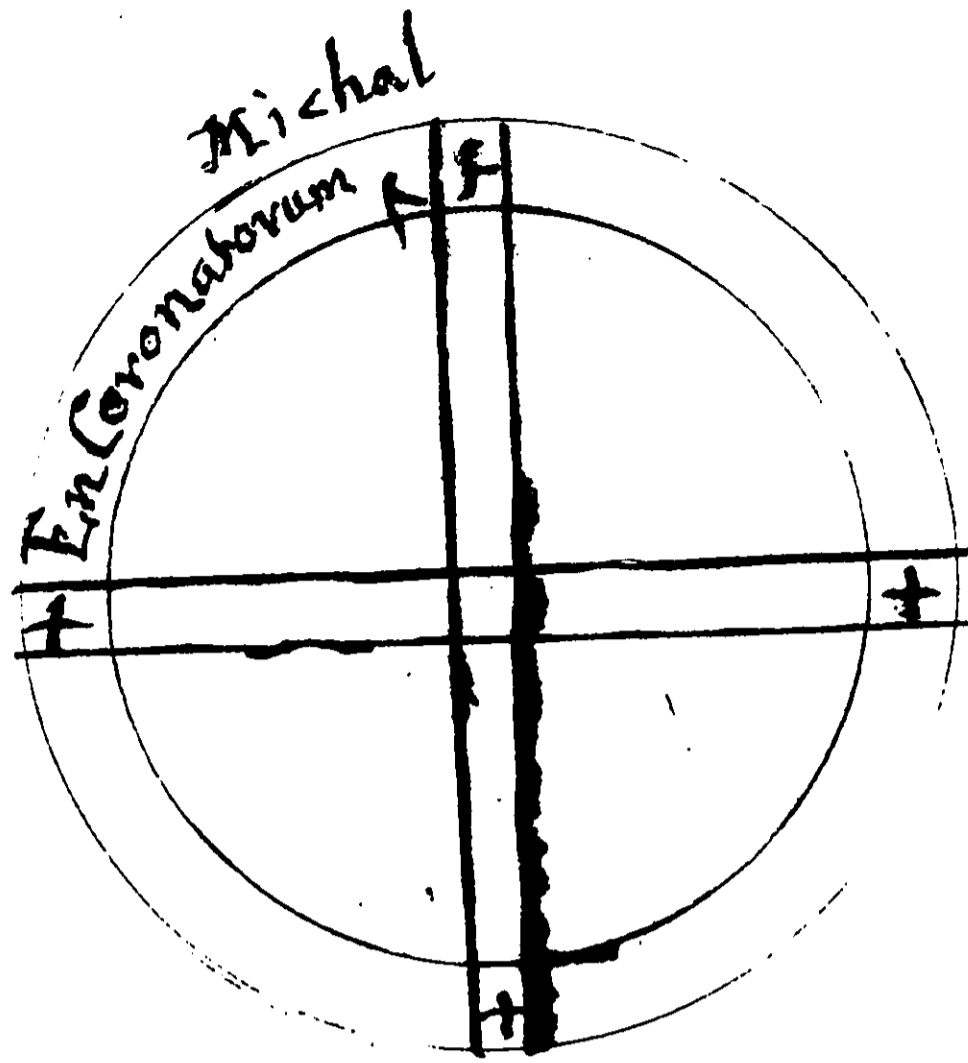
Some other precepts to be observed in  
his worke

fast the day following with bread & water & give almes  
if it be the Lords day then give double almes to cleane in  
body & minde; bathe thy selfe & put on cleane clothes —

The precepts &







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

O great god, holy Father, most holy Sanctifier of all Saints, Three and one most high King of Kings, most powerful god Almighty, most gracious and most wise Dispenser, moderator and governor of all Creatures, visible and invisible: O mighty god whose Terrible and most mighty Majesty is to be feared, whose omnipotency the Heaven, the Earth, the Sea, Hell and all things that therein do admire, reverence, tremble at, and obey: —

O most powerful, most mighty, and most invincible Lord god of Sabbath: O god free from all Sensible, the wonderfull maker of all things, The Teacher of all Learning, arts and Sciences, who mercifully instructs the simple and make good skill of good and knowledge, in whom all the Angels of Heaven are perfected, who art and incessantly to thyself worship, knowledg and learn into my mind, whose eyes beholdeth all things upon earth and in heaven, who art my daily sustainer, who through whom we live, we breathe and we are, who art the Father of the Holy Spirit and the Father of the Blessed Virgin Mary, who art the Father of the Holy Child Jesus, whose word hath been throughout the universall world, I beseech myself this day, before thy Roy and glorious Majesty, and before the company of all heavenly Powers and potentates, praising thy glorious Majesty, I beseech thy great name which is a name wonderfull, and about thy name blessing and extolling my god, I beseech thee most high, most summative Lord who alone art God, whom great and terrible god Adonay, wonderfull dispenser of all Blessings, of all dignities, and of all goodnes, giver of all things to whomsoever thou wilt: mercifully, abundantly, and plentifully: Send down upon me

me this day the gift of the grace of thy holy spirit and now O most mercifull god who hast created  
 Adam the first man, according to thy Image and likeness; fortify the Temple of my Body  
 and let thy holy spirit descend, and dwell in my heart, that I may shew forth the wonderfull  
 Beams of thy glory, as Thou hast been pleased wonderfully to operate in thy faultfull sinners  
 So O god most wonderfull King, and eternall glory, send forth from thy seat of thy glorious  
 majesty; a heavenly blessing of thy grace: The spirit of wisdom and understanding  
 The spirit of Fortitude and counsell; The spirit of Knowledge and godliness: The spirit  
 of Fear, and love of Thee: to understand thy wonderfull holy and secret mysteries, which  
 thou art pleased to reveal, and which are fitting for thine to know: that I may comprehend  
 the depth, goodness and ineffable goodness of thy most precious mercy, purity  
 and divinity: and now O most mercifull Lord, who didst breathe in the first man the breath  
 of life, O pleased this day to infuse into my heart, a true perfect persevering powerfull  
 and right understanding in all things; a quick and guiding grace of thy holy  
 Spirit, and of the multitudes of thy blessings, which thou bountifully bestowed on me  
 Grant that I may despise all other things, and glorify thee alone. The god of all things the  
 only true and perfect god: that I may for ever glorify, praise, adore, bless and magnify  
 Thee: The King of Kings, and Lord of Lords; and always set forth thy praise, mercy and  
 Omnipotency: that thy praise may be always in my mouth, and my soul may be  
 illuminated with glory for ever before thee. O thou who art god omnipotent: King  
 of all Kings, the wisest, purest and perfectest wisdom: the most perfect and most  
 sweetness and delight, the unexpressible joy of all good the desire of all the blessed.  
 The life comfort and glorious end: who was born eternally and who dost bestow  
 virtuous innocents, without pain or pangs: Splendor and glory unchangeable, bound  
 diction, honor, praise and adorable glory before all worlds: sinned and doctap  
 my mind with the true doctrine

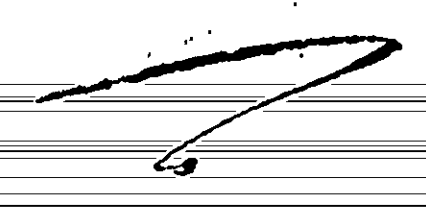
The following I have had from a copy of the

O Lord, holy father omnipotent and most  
 godness; O most mercifull Jesus Christ: redeemer and redeemer of mankind  
 O holy Ghost, comforter, and Lord of the Faithfull who holdest all the earth in thy

In thy fingers: and weigh up all the mountains and hills in the world: who dost wonders  
 past searching out: whose power there is nothing can resist: whose ways are past find-  
 -ing out: defend my soul and deliver my heart from the wicked cogitations of this  
 world. Extinguish and repress in me, by thy power, all the sparks of lust and fornication  
 that I may more intensively love thee and thy works and that the virtues of thy holy spirit  
 may be increased in me among the saving gifts of thy faithfull, to the comfort and  
 salvation of my heart, soul, and Body. O thou most great and most holy god maker  
 Redeemer and restorer of mankind: I am thy servant. The son of thy handmaiden and  
 the work of thy hands: O thou most mercifull god, and Redeemer, I cry & sigh  
 before the sight of thy great majesty, beseeching thee with my whole heart to restore  
 me a miserable sinner, and receive me to thy great mercy: give me eloquent  
 Learning and knowledge, that those that shall hear my words: they may be mel-  
 lifulous in their hearts: That seeing and hearing thy wisdom: the proud may be  
 made humble and hear and understand my words with great humility: and con-  
 sider the greatness and goodness of thy blessings: who liveth and reigneth now  
 and ever. Amen.

Now that if you desire to know any thing that you are ignorant of especially of a  
 Science, read this oration: I cry for my selfe to thee O god the father of heaven and  
 earth. Three times and in the end express for what you desire to be first after words in  
 the morning when you go to bed say the Justice These things are and of Psalm  
 Qui habitet in caelis: Omnia spirituum, and god to sleep and take his friend for  
 the comfort and put it under his right ear, and when he awaketh and mind how thy might  
 when thou shalt see thy desires, and know without doubt, that which thou desirest to find  
 out and wish in thy right hand Alpha and Omega with the sign of the Cross: and put  
 that hand under thy right ear, and say the day before, which ever fasting you must  
 as is used on fasting days.

Finis Clu. a. d. Salomonis



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